



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

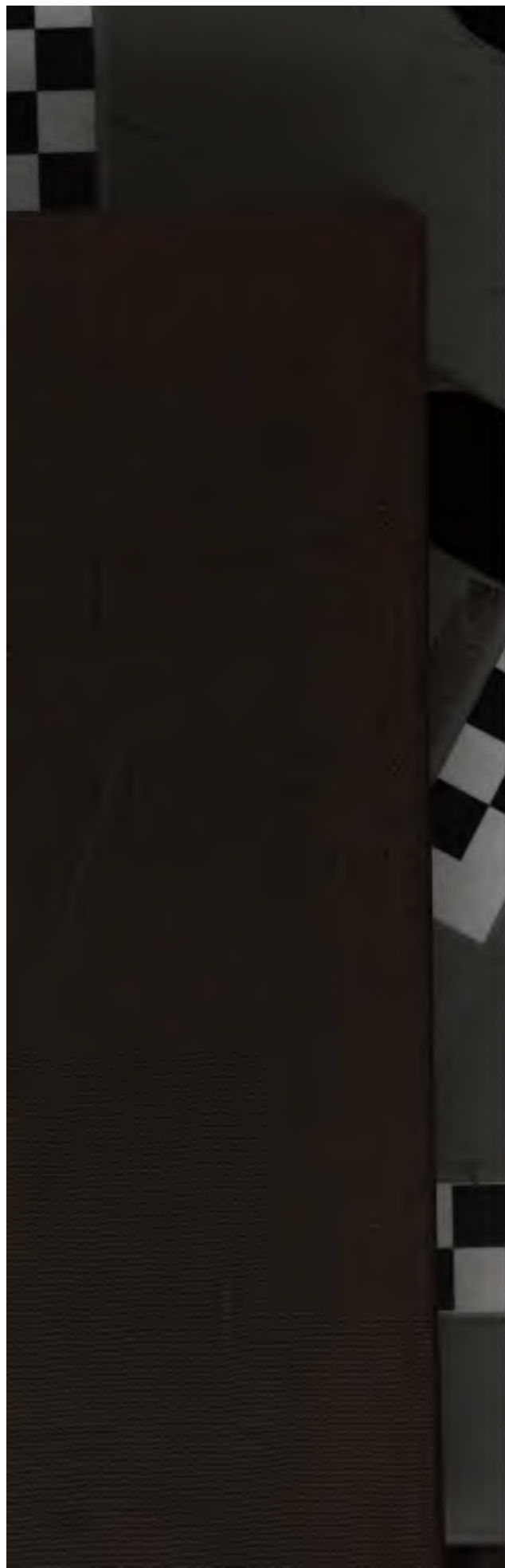
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

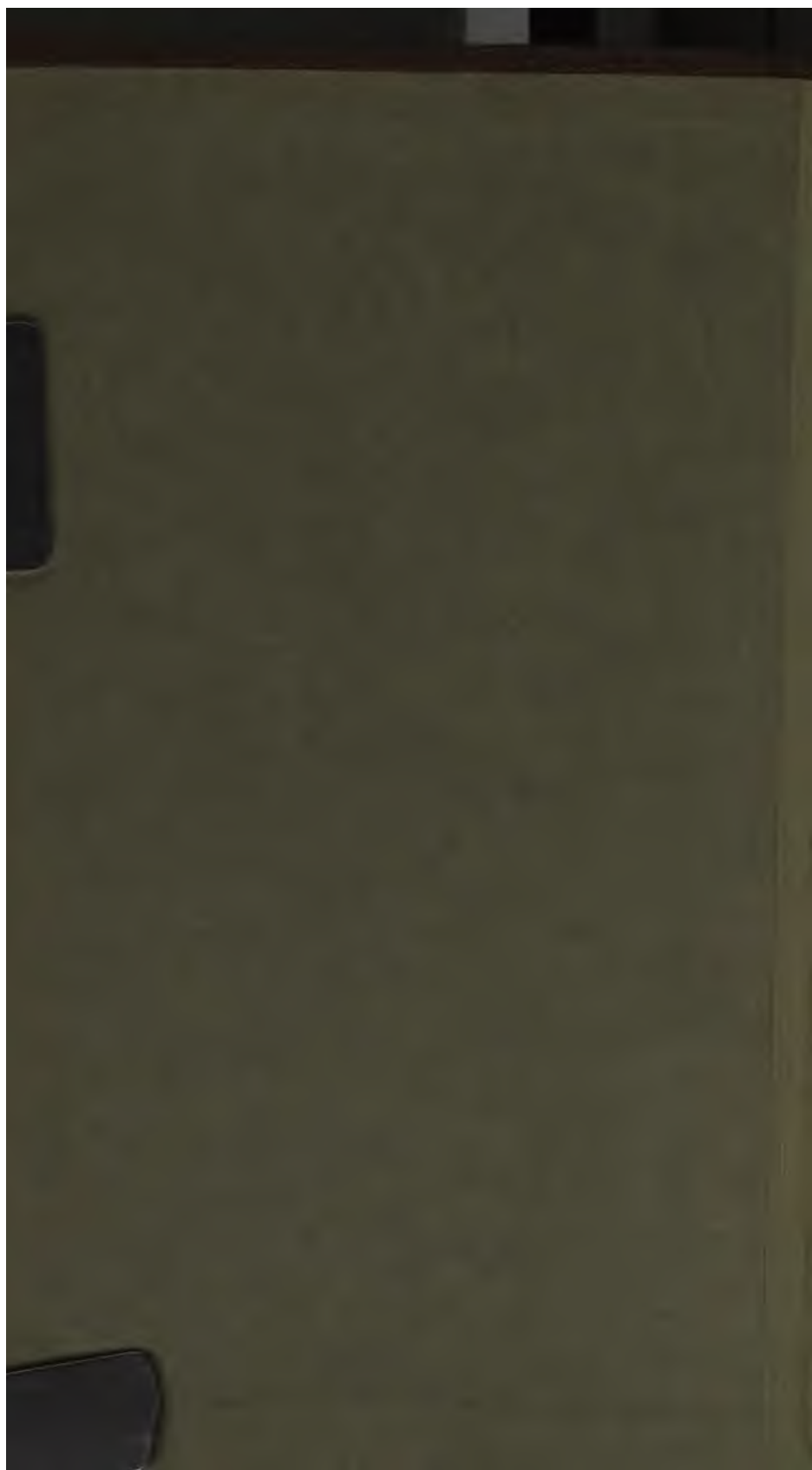
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>











THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.
1848.

THE PROFITS OF THIS WORK
ARE APPLIED TO
THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS
OF DIFFERENT DENOMINATIONS.

TRUSTEES AND STATED CONTRIBUTORS:

Rev. T. Adkins, Southampton.	Rev. J. Morison, D.D., LL.D., Brompton.
— W. L. Alexander, D.D., Edinburgh.	— C. Morris, London.
— J. Alexander, Norwich.	— J. Parsons, York.
— J. Bennett, D.D., London.	— J. Paterson, D.D., Edinburgh.
— T. Binney, London.	— J. Raban, Bethnal-green.
— J. Bulmer, Bristol.	— T. Raffles, D.D., LL.D., Liverpool.
— H. F. Burder, D.D., Hackney.	— G. Redford, LL.D., Worcester.
— J. Burder, M.A., Bristol.	— A. Reed, D.D., London.
— J. Clayton, A.M., Worthing	— J. Reynolds, Halstead.
— G. Clayton, Walworth.	— W. Rooker, London.
— T. Craig, Bocking.	— H. J. Roper, Bristol.
— S. Curwen, Reading.	— J. Sherman, Surrey Chapel.
— T. East, Birmingham.	— J. Smart, M.A., Leith.
— R. Elliott, Devizes.	— J. P. Smith, D.D., LL.D., F.R.S., Homerton.
— W. Ellis, Hoddesdon.	— G. Smith, Poplar.
— R. Fletcher, Manchester.	— C. F. Steinkopff, D.D., London.
— J. J. Freeman, London.	— W. H. Stowell, Rotherham.
— J. Gilbert, Nottingham.	— J. Stratton, Paddington.
— R. Halley, D.D., Manchester.	— T. Stratton, Hull.
— J. N. Goulty, Brighton.	— J. Styles, D.D., Foleshill.
— J. Harris, D.D., Cheshunt College.	— S. Thodey, London.
— E. Henderson, D.D., Highbury.	— P. Thomson, M.A., Chatham.
— J. Hunt, Brixton.	— A. Tidman, London.
— J. A. James, Birmingham.	— H. Townley, London.
— W. Jay, Bath.	— W. Urwick, D.D., Dublin.
— J. Jefferson, Stoke Newington.	— R. Vaughan, D.D., Lancashire College.
— T. W. Jenkyn, D.D., Coward College.	— R. Wardlaw, D.D., Glasgow.
— R. Knill, Chester.	— A. Wells, Clapton.
— W. Legge, B.A., Reading.	— M. Wilks, Paris.
— J. Leifchild, D.D., London.	— J. Young, A.M., London.
— T. Lewis, Islington.	

VOL. XXVI.—NEW SERIES.

LONDON:
PUBLISHED BY WARD AND CO.
PATERNOSTER-ROW

90337



THE
EVANGELICAL MAGAZINE,

AND
Missionary Chronicle,

FOR JANUARY, 1849.

CONTENTS.

Presented by the Rev. W. G. Walker, D.D., A.A.B.

Amount of the New Year's Collection.

- I. OUR LORD'S TEACHINGS IN THE MIDDLE AGES.
- II. THE INWARD WITNESS TO THE YOUNG AND GREAT.
- III. THE LATE ROMAN EMILIA IN RUINS.
- IV. A WORD FOR THE PROSLAVING OF THE
VI. RURAL.
- VII. A STORY OF DEATH.
- VIII. THE TOWER OF ST. PETER.
- IX. CHURCHING IN AMERICA IN THE FUTURE.
- X. A NEW RECORD.
- XI. A NEW YEAR'S GREETING.
- XII. A NEW YEAR'S GREETING.

A Number of the Rev. W. G. Walker's Magazine will appear in February.

THE TERMS of this Work are decided by the Society of *Widdowson & Co.*
Widdowson & Co.

NO. 101, — NEW STREET.

LONDON:

WARD AND CO. PATERNOSTER-BOW.

REPRINTED BY WARD AND CO. PATERNOSTER-BOW, IN ALL THE
LONDON, B. WILKINSON, PRINTED BY WILKINSON.

PRINTED

TO CORRESPONDENTS.

Contributions have been received, during the past month, from the Rev. Drs. Butler, Farn, and Styles; and from the Rev. Messrs. Graham, Reynolds, Davies, Morris, Harwood, Roberts, Poston, Miles, Murray, Muir, Coston, Bishop, Hunt, Young, Liggins, Murray, Flood, Watkinson, Rutledge, Altherton, Ross, K. Porter, Davies, Sutcliffe, Ellis, Barrow, Seale, Titman, Alsop.

Also from J. Hayman; J. Underwood; An Old Subscriber; G. Robinson; Distributors, Thos. Canning; Sarah Harding; Victor John Nelson; Thomas Parsons; Students: H. Howell, Philadelphia; An Inquirer; A Student; A Contributor of a Bible Class; and G. H.; R. C.; L. D.; and Y. M.

John Seaton's request will not be overlooked.—H. A. C. has our warmest thanks; her warm, with perseverance, will do something worthy of herself.—A Churchman's Letter is given in the British Isles compared with our notions of propriety.—A Clergyman writes when he thinks that our interference in the Hants Controversy would be likely to be useful. If he wishes our opinion, we give it freely, that Dr. Hants is a man in the faith then two-thirds of his account,—that he is a deeply persecuted and greatly injured man.—We have received and applied Five Pounds from: 1. Mr. Short, of Huddersley, Lancashire, to the Widows and Orphans of Thomas Greenock, 21, to the Welsh Mission in Brittany, 11; to the British Evangelical, 15s.; to the Widows' Fund of the Evangelical Magazine, 14. 2s.

CONTENTS.

Page	Page
Memoirs of the late Rev. George Collyer	3
Our Lord's Temptation in the Wilderness	5
The Inward Witness in the Truth of the Gospel	11
The Late-Hour System in Business	11
A Word for the Prayer-Meeting for 1880	12
A Word from Jeremy Taylor to the Parsonages of Dr. Hampden	13
POETRY.	
Hymn at the Commencement of Worship	14
Parting Hymn at the Close of the Sabbath	14
REVIEW OF BOOKS.	
1. Bishop's Pilgrim's Progress	14
2. Henshall's Jewish Witnesses	15
3. George Duke of Manchester's Finnish Mystery	16
4. Tuck's Domestic Memoirs of a Christian Family	16
5. Baird's Sketches of Protestantism in Italy	17
6. Moore's Use of the Body in relation to the Mind	17
7. Henderson's Scripture Lessons	18
8. McChesney's Basket of Fragments	18
9. Hall's Drawing-Room Table Book	19
10. The Juvenile Scrap-Book	19
11. Fisher's Drawing-Room Scrap-Book	19
Brief Notices of Books	19
DEATH-BED BREESES.	
Sketch of the Life and Character of the late Mrs. Legg, of Reading	23
Mrs. Frances Mayne	23
HOME CHRONICLE.	
Inviting.—A Christmas Address to the Young Family Religion, with its Encouragements	24
Protestant Union for the Benefit of Ministers' Widows	26
Recognition	27
Christian Mutual Provident Society	27
Removal	27
Rev. George Nicholson	27
Rev. G. Nottingham	27
Ordinations	27
Stroud, Gloucestershire	28
New School-room, Weymouth, Dorset	28
Great Hallam, North	29
GENERAL CHRONICLE.	
A Generous Offer on Behalf of the Chinese Converts	30
New College, Calcutta	30
MISSIONARY CHRONICLE.	
The Brahmin, the Jain, and the Buddhist	42
Appeal to the Jesuit Friends of the London Missionary Society	42
India.—Missionary Labours in Cochin Province	43
Condition and Claims of the Mysore Country	47
China.—Baptism of two Chinese Converts	48
Africa.—Success of the Gospel in Oriskany Extension of the Bechuanaland Mission	48
Death of Rev. W. Lewis, of the American Presbyterian Board	49
Ordination of Messrs. Edkins and Graham for China	49
Ordination of Mr. Andrews for Jamaica	49
Proposed Formation of a Young Men's Missionary Association	50
Arrival of Missionaries in China	50
Embarkation of Mr. Andrews for Jamaica	50
Arrival of Mr. Lewis from Madras	50
Missionary Contributions	50



EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Paris,) 57, Chancery-lane, near Bow Church, confidently recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12s. for each, and warrants they shall not exceed in weight 54 oz.; also his Hats, remarkable for their softness of nap, which have given general satisfaction, at the low charge of 17s. 6d. Firm Hats, 6s. 6d. and upwards; Gossamer, 4s. 9d. and 6s. 3d.; extra Light Paris Hats, weight 54 ozs. 12s. each, invaluable to gentlemen from Headache.

N.B. Livery Hats, 7s. 6d.; with Gold Bands included, 12s. 6d.

UNDER 34 OZ.

FIVE SPECIAL APPOINTMENTS!



DOUDNEYS,

Habit Makers by special appointment to the QUEEN and the Ladies of the Court. A Superior Cloth Hats for a Guinea.

The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Winter garment ever submitted to the public; the makers of Cloaks and Gossamer, Mitres and Helmets alike approve and adopt it.

The Olympic Girth, a New Patent Belt, the most efficient of the family recommend it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specialty appointed Great Coat Makers to H. H. M. Prince Albert, the New Styles in Coats and Fur-trimmed kept ready.

Liveries 52 M. the Best. Ready Money 52 M.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st. Established 1784.



10
11
12
13
14



THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.



Rev. W. B. Collyer, D.D., LL.D.
London

THE NEW YORK
PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1895

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1848.

MEMOIR OF THE LATE REV. GEORGE COLLISON,
President of the Hackney Theological Seminary.

FIFTY years energetically devoted to the cause of evangelical benevolence, and those years spent in efficient association with the most active philanthropists of the British metropolis, must entitle the name of any one to be held in the highest honour. Such a worthy name is that of the late lamented and truly Reverend George Collison, President of the Hackney Theological Seminary. Few of the excellent public characters, by whom Great Britain has been benefited during the last half century, seem entitled to a larger share of esteem and veneration than the subject of this memoir. He took part in the formation and support of many of our noblest religious institutions; and he was a labourer in connection with the "Fathers and Founders of the London Missionary Society."

Beverley, in Yorkshire, was the native place of Mr. Collison, who was born January 6, 1772. His parents were engaged in trade, but enabled to give him a superior education for that period; and when about seventeen years of age, he was articled to Mr. Pritchett, a solicitor, at Bridlington. Here he found a youth about two years his junior, articled to the other attorney in that town; and at that period both their minds became enlightened by the Holy Spirit, so that they gave themselves to God by faith in Jesus
VOL. XXVI.

Christ. Mr. Allen united with the Methodist Society, and Mr. Collison was admitted a member of the Independent church, under the pastorate of the Rev. Mr. Lyndall. These two young friends differed on some points of doctrine and discipline; but they were one in heart, like David and Jonathan, and, being conveniently situated for lodgings, they engaged to rise at four o'clock every morning, to hold a prayer-meeting at five, and to employ themselves in professional and other reading from six till eight. This laudable practice they continued, which was the happy means of forming those habits which elevated them, and rendered them useful in future life. Their friendship was unbroken to the end of their course on earth. Mr. Allen, for nearly half a century, was an eminent solicitor in London, an active member of the Methodist body, and closed his honourable course in September, 1845.

The fact and the place of Mr. Collison being brought to embrace the truth as it is in Jesus are testified by himself in a published "Funeral Sermon," for a relative, Mrs. E. Coverly, "preached at the Independent Chapel, Bridlington, on Sunday evening, August 6, 1809." In that he says, "Bear with me, in this place, and on this occasion; I feel unusual emotions. We have been consider-

ing the superlative excellency of the religion of Jesus. *Twenty years* have nearly elapsed since the preacher found in this town that inestimable treasure. *Twenty years*, he can say, of peace and happiness, mingled, indeed, with many sins and imperfections, but which have endeared to his heart the precious truths to which he here first subscribed. Twenty years have afforded him many opportunities of examining the truth of the gospel, and he is satisfied. He has had frequent occasions to review the nature and importance of evangelical truth; and, however it may be libelled and contradicted by some, and abused by others, to practices of licentiousness, he feels it includes all his salvation, and all his desire. Once or twice, during that period, he has, in his own apprehensions, been near to the gates of death, and then he has found the gospel of the grace of God, alone, administer the hope which enters within the veil."

Mr. Collison, being thus converted to God, sought to honour the Redeemer of his soul, and engaged in the service of the Sunday-school. He was one of the earliest of the *gratuitous* Sunday-school teachers. How efficient were his labours we cannot at present know; but one testimony of the most delightful kind has been made public by an eminent Baptist minister in the metropolis, the Rev. Isaac Mann, M.A., who, in the *Dedication* of his "CHRISTIAN MEMORIALS," under date May 1, 1829, thus addresses the friend of his youth, the Rev. George Collison:—

"MY VERY DEAR SIR,—It is now nearly *forty years* since I was first placed under your care, as a Sunday-scholar. You, Sir, were benevolently employed in imparting to myself and many others the most important instruction. I trust that instruction was not imparted in vain. You will not be surprised, my dear Sir, that one who was first taught to read the word of life in a Sunday-school, should estimate very highly these nurseries of virtue and piety, or that he should cherish an affectionate regard for him who condescended to become the guide of his infancy, who assiduously laboured to in-

stil into his mind the glorious truths of the gospel of Jesus."

Such being his religious zeal in early life, it became manifest to all that his devotion to the cause of Christ would lead him to give up the study of the law for the ministry of the gospel. His friends were opposed to his making the sacrifice; but at length they yielded, and he came to London,—being admitted a student at Hoxton College at the close of 1792. In this step his principles were severely tested; for his pecuniary supplies being exhausted, his aunt, residing at the west end of the metropolis, expressed her strong disapprobation of his leaving the profession. Her displeasure was extremely inconvenient in his necessity; but on finding him immovable in his decision for the service of Christ, she relented, admiring his sincerity and respectful firmness, and gave him a handsome present for his immediate use. Thus his integrity was rewarded, while he secured the esteem of his aunt. His mother, too, not only ceased from opposing his wishes, but became, by the Divine blessing on his preaching, in one of his visits to Yorkshire, a sincere believer on the Lord Jesus Christ.

Mr. Collison's habits of early rising and diligence, through the blessing of God, enabled him to make extraordinary progress in his studies; so that his character was much esteemed, as we shall notice. He arose into active life at a most eventful era in the church of Christ in Britain. The Baptists determined on their mission to the heathen, Oct. 2, 1792, and sent forth Messrs. Carey and Thomas to India, June 13, 1793. The *Evangelical Magazine* was commenced in July, 1793. "An Appeal to Evangelical Dissenters who practise Infant Baptism," for missions to the heathen, appeared in that periodical in 1794; and September 21, and three following days, in 1795, about two hundred ministers of Christ assembled in London, and formed "THE MISSIONARY SOCIETY." Mr. Collison was then a student at Hoxton; but he was present on the occasion; and so greatly

was he esteemed, that he had acted as secretary to the Rev. Matthew Wilks, writing letters for him as the chief labourer in constructing that important movement. Thus introduced to public service, if he may not rank as one of the "Fathers," he was one of the "Founders" of the London Missionary Society.

Zeal for the gospel was thus awakened in the minds of pious persons throughout Britain; and the *Societas Evangelica*, formed in 1776, was now renovated in February, 1796, for "the conversion of the heathen at home," especially to aid country associations, several of which were now originated. The same year was formed the "London Itinerant Society for Preaching the Gospel in the villages around London." And soon after, "The Village Itinerancy, or Evangelical Association for spreading the Gospel in England." This Society originated with the Rev. John Eyre, M.A., of the Church of England, the Rev. Mr. Wilks, and several other Dissenters in London. Movements of a similar kind were made in Scotland; and "Robert Haldane, Esq., sold the estate of Airthrey, near Stirling, a seat which a Scotch nobleman pronounced to be a perfect heaven upon earth; and afterward lived in a comparatively recluse style, laying out thousands every year for the propagation of the gospel in Scotland and Ireland."

Mr. Collison became connected with several of these movements, as his superior character was observed by Thomas Wilson, Esq.; who had been chosen in 1794, to succeed his father as Treasurer of Hoxton College. For Mr. Joshua Wilson, in the "Memoir" of his father, thus mentions him: "Of this gentleman my father speaks in terms of high commendation in a letter, dated October 18, 1796, to my maternal grandfather, announcing his being appointed to supply Mosley-street chapel, Manchester."

Hoxton Academy had prospered since Mr. Wilson, the Treasurer, had retired from business, devoting himself to its interest; and an additional tutor being required, the committee fixed on Mr.

Collison, then exercising his ministry at Walthamstow. "He was appointed at Midsummer, 1797," says Mr. Joshua Wilson, "and filled that office with very great efficiency till the spring of 1801, when he resigned, and the Committee acknowledged his valuable services." He was publicly ordained to the pastoral office over the Independent church at Walthamstow, September 14, 1797. The ministers engaged in that service were, the Rev. Messrs. Stollery, Clayton, Brooksbank, Simpson, Goode, Maurice, Ford, and Buck, of London; but Mr. Collison survived all these venerable men of God.

In a manuscript "Narrative of Marsh-street Chapel, Walthamstow," the history of these events is thus given by Mr. Collison himself:—"In 1795, the Rev. Mr. Lake, who had exercised the ministerial office from 1787, accepted an invitation to a church at Kensington, and the pulpit was occupied occasionally by Mr. Collison and other students of the Hoxton and Homerton Colleges. In March, 1797, Mr. Collison was unanimously invited to the pastoral office, and his ordination took place in September the same year. A month or two prior to this the Committee of Hoxton College had, by their chairman, invited Mr. Collison to take a part with the Rev. Dr. Simpson in the tuition of the students of that valuable institution. Having submitted this to friends belonging to the church and congregation, and considering at that time that these two were not incompatible with each other, with the mutual consent of both parties, Mr. Collison accepted the invitation to the pastoral office. In 1801, in consequence of ill health, Mr. Collison was obliged to relinquish his engagements at Hoxton, and he went to reside at Walthamstow."

Ever ready to forward the cause of Christ, Mr. Collison took part in the formation of the Religious Tract Society, and he was a member of its first Committee, elected May 9, 1799. He could not remain in private in his retired village pastorate. Many eyes were upon

him, as qualified and designed to fill some important station in extending the kingdom of Christ. Mr. Haldane was carrying forward his noble plans with great success in Scotland; and Mr. Eyre was labouring to enlarge the "Village Itinerancy" in England; and both parties sought to obtain the services of Mr. Collison: but he was led to decide for Hackney. The circumstances of that event will, however, appear best in his own narrative, which he presented to the Committee of the "Hackney Theological Seminary," January 6, 1845. He says:—

"It was in the month of August, 1802, your present Theological Tutor visited Edinburgh, in consequence of an invitation from the late Robert Haldane, Esq. During the six weeks that he domiciled with Mr. Haldane, and especially towards the close of his visit, Mr. Haldane freely conversed about the classes of young men, about *thirty*, which he then supported and instructed, with a view to the Christian ministry in the dark parts of Scotland. Mr. Haldane stated his plans, and in the end frankly acknowledged that he wished your Theological Tutor to give up his pastoral charge at Walthamstow, and to reside at Edinburgh, and discharge the duties of Theological Tutor to this Institution.

"On his return to Walthamstow, Mr. Collison looked around him for a counsellor, eminent for his attachment to the Redeemer's kingdom, and otherwise competent to give him advice on so important an occasion. The Rev. John Eyre was selected: for, although Mr. Eyre and himself held different opinions on the subject of national churches, he was known to be far above all party and personal considerations, when a question was submitted to him which belonged to the general interests of Christ's kingdom.

"Mr. Eyre listened patiently, and with deep interest, to the whole detail respecting Mr. Haldane's operations in Scotland. After the statement was closed, Mr. Eyre said, as nearly as I can recollect his words, 'It is a remarkable fact, without knowing Mr. Haldane's men-

tures, that I have been thinking of an institution of a similar nature, on a smaller scale, and have taken some preparatory steps. My friend, Mr. Charles Townsend and a few others have consented to assist me; and what will appear, perhaps, more remarkable, I had fixed on you as the tutor. But, my dear Sir, Mr. Haldane's plan is so grand, and its effects on Scotland are likely to be so important, that my opinion is, you must go; and you must help me to find a tutor for my own Institution.'

"I said, 'My dear Sir, I cannot take such an important step as leaving my people at Walthamstow and going to Edinburgh, hastily. Mr. Haldane has kindly allowed me a month for reflection, and I called to-day to lay before you my case, and to request that at the end of a fortnight you will allow me to see you again, to receive your calm and deliberate opinion.' To this Mr. Eyre consented.

"At the day and hour appointed, I called on Mr. Eyre for the purpose. Mr. Eyre said, in substance, 'I have thought often and long on our last conversation. I have talked with Mr. Townsend again on the business; and he says, "*If, on mature consideration, Mr. Collison should be inclined to take the tutorship of our intended seminary, I will alter my present testamentary arrangement from 4,000*l.* to 10,000*l.* for the Institution.*"

"'One thing,' said Mr. Eyre, 'strikes me: I know the mutual attachment which exists between you and your people at Walthamstow: if you think it right to stay and work with us, arrangements can easily be made for you to discharge the duties of tutor to our Institution, and yet retain your relation to Walthamstow, as when you were assistant tutor at Hoxton Academy.'

"I laid the matter before some of the friends at Walthamstow, and corresponded with Mr. Haldane; and the final result was, that Mr. Haldane's noble offer was respectfully declined, and I continued at Walthamstow.

"It is only requisite to add, on this part of the subject, active arrangements

were made by Mr. Eyre for the commencement of the seminary. He insisted on the lease of his own house being accepted for the purpose; his friends entered cordially into his measures; the time was arranged for the commencement; when, in January, February, and March of 1803, the Rev. John Eyre, and his devoted friends, Charles Townsend, Esq., and Edward Hanson, Esq., were all removed by death.

"Shortly after Mr. Eyre's funeral, the members of the little Institution met. The Rev. Matthew Wilks was chosen Secretary and Superintendent; Joseph Hardcastle, Esq., Treasurer; and the Institution commenced partially in the spring of 1803, and more fully after midsummer of that year."

Having thus entered upon his duties as Tutor, he fulfilled them with exemplary diligence and fidelity during the extended period of nearly forty-four years, to the evening preceding his death. For many years also, from 1825, Mr. Collison added to his ministerial labours of the morning and afternoon at Walthamstow, that of evening lecturer in the chapel at Well-street, Hackney; and his ministry was highly acceptable in both places. "His ministry in the pulpit," says one who knew him well, "especially about twenty years since, was exceedingly effective, and in the best sense popular. I retain the impression of many of his sermons, both at Walthamstow and, on Lord's day evenings, at Well-street, Hackney; they were remarkable for perspicuity and force, and rich in the application of scriptural truth. There was an energy and strength in his compositions and delivery seldom surpassed; and his exhibitions of Scripture incidents were unusually striking and appropriate. He was of a most ardent and affectionate disposition, and a kind and winning friend to the young."

Mr. Collison gave his whole heart to his students, to make them wise in the oracles of God; and he educated about one hundred and fifty, as ministers of the gospel of Jesus Christ. Their stations in the service of their Lord have been various; one of them has occupied, for

many years, an important post in Paris, exerting a beneficial influence in promoting evangelical religion in France; four have settled as faithful ministers of Christ in British Colonies; two have gone as missionaries to the heathen; while the others have been usefully employed in the work of the Saviour in London and different parts of England. Some of them have been greatly honoured by their positions and labours in the church of the Redeemer. Every serious person will admit, therefore, that if this devoted servant of Christ had existed for no other purpose, his life and labours would have merited the respect and admiration of the whole Christian world.

Numerous and weighty as were the public duties of Mr. Collison, by refraining from useless recreations and injurious self-indulgence, by his early rising, constant employment, habitual diligence, and wise economy of time, he was enabled to accomplish his various undertakings. Nor did he limit his services to these two departments of labour. He was a devoted servant of the kingdom of Christ in all its branches, especially of the Missionary Society, and one of its constantly present Directors. In 1810, he preached one of its Anniversary sermons. His heart was most deeply interested in the cause of the Redeemer throughout the world. In 1804 he was elected one of the Trustees of the *Evangelical Magazine*, the success of which he diligently laboured to promote. His vacations were generally filled with public engagements for the British and Foreign Bible Society, the Missionary Society, the Religious Tract Society, the Irish Evangelical Society, the Continental Society, the Home Missionary Society, and other of our great religious Institutions.

Mr. Collison was favoured with a robust frame, and he enjoyed a large measure of good health; but as age advanced, he began to feel its infirmities; these were increased by successive strokes, in the loss of three of his daughters by consumption. They had reached mature age; but his sorrows were alleviated by

their being decided disciples of the Redeemer. His vigorous constitution was considerably shaken after entering his sixty-third year; and as he had obtained assistance in the classics, by the services of the Rev. Samuel Ransom, one of his former students, that gentleman was engaged by the committee as Classical and Hebrew Tutor, in which service he has continued to their satisfaction.

Mr. Collison also contemplated, in the spring of 1834, seeking a colleague in his ministry, or retiring from Walthamstow; having relinquished his lectureship at Hackney, the church obtaining a settled minister. His views regarding this matter will be most clearly evident from the following, addressed to one of his deacons:—

“My dear Friend,—For the last year, and especially during the winter, I felt incipient disease making inroads on my health and strength. My attention has, therefore, been anxiously directed to some efficient provision for the people of my charge. At the first I thought the better plan would be to obtain some approved and excellent young minister as an assistant, for a season; and then, if his ministry should be acceptable, to retire entirely from pastoral duties, and devote my remaining days, if God should preserve my faculties, to the duties of the Theological Seminary, and to other things of a public nature. But I have found it very difficult to execute this plan. A minister might please myself, who might not be equally acceptable to my people. On the whole, the easiest and best way, so far as my observation goes, in similar circumstances, is for the retiring minister to vacate the pulpit, and leave to the church and congregation the free choice of a successor.

“As it was necessary for me to leave home for a few weeks, the Rev. Mr. — having been recommended to me, I thought it best to engage him for my pulpit during my absence for three Lord’s days; and after my return, if his ministry should be found acceptable, to lay the whole matter before my people, and if they

approved, Mr. — could then receive an invitation for a further period, as a candidate for the pastoral office. In case Mr. — should decline such a proposal, I have no intention of deserting my people, but of filling the pulpit until a suitable person may be presented to our attention. This is the shortest view, my dear friend, I can present to you of the state of my mind on this, to me, important subject.

“It is now nearly *forty years* since I entered your father’s hospitable house, as a supply to the then vacant pulpit. I have had monitory hints of a malady which may even suddenly terminate my life or my ministry. It would be criminal in me to disregard them. I am now running the sixth septennial course of that ministry; the seventh will, if life be spared, soon commence. I should like to spend that, if God permit, in exertions in the circle in which God has placed me, in connection with this Institution, and such other general operations for promoting the kingdom of Christ as Providence may present and allow me to perform: while I am fully persuaded, that an approved young minister, resident at Walthamstow, may do far more extensive good in the village and in the vicinity than I am able to effect.

“I have thus committed my thoughts to you, that they may be communicated to others. Assuring my dear friend that I am incapable of deserting my affectionate people: they were my first, they will be my last charge. I pray for them: it is a pleasure to me to do so; that the great Shepherd and Bishop of souls, may bless and send them a pastor after His own heart. If I live to see this, it will refresh my declining days, and often shall I hope to enjoy Christian fellowship with him and them together.”

Mr. Collison decided at length to resign his pastorate, though he continued his services occasionally until 1837; when he had the cordial satisfaction of seeing as his worthy successor, the Rev. Joseph John Freeman, after having returned from his dangerous labours as missionary at Madagascar.

Though retiring from the pastoral office, Mr. Collison did not relinquish the gospel ministry. He generally engaged once or twice in preaching on the Lord's day. He delighted to serve his old pupils settled in London; and he took the oversight of the church of the Rev. Dr. Reed, while he performed his delegation to the churches of America, for the Congregational Union of England and Wales. He had the satisfaction of seeing, a few years before his death, the freehold of the seminary purchased, and the premises enlarged, nearly the whole rebuilt, about three years ago, at an expense of about 6,000*l.* And the Committee then prevailed on him to sit for his portrait; which is now to be seen in the Library, with those of the Rev. Mr. Eyre, Rev. Mr. Wilks, E. Hanson, Esq., and C. Townsend, Esq.

Desirous of expressing their respect for their venerated Tutor, the ministers who had been his students, made a subscription to present him with a handsome piece of plate: but, on hearing of this intention, he requested that they would refrain from carrying out their plan; fearing that some could ill spare a contribution. He consented, however, to accept a watch; and, therefore, a valuable gold watch, bearing a suitable inscription, and a gold chain and key, were presented to him, October 29, 1845, by a deputation from their brethren, consisting of the Rev. Dr. Reed, Rev. T. Timpson, Rev. A. Jones, and Rev. C. Bateman.

Mr. Collison was enabled to fulfil his duties as tutor, with but little intermission, up to the day of his death. His last acts with his students, after lecturing in the morning, were on Friday evening, giving them their final appointment for the next sabbath. He retired to bed as usual; but never rose: for on the next morning he was seized with spasms, which, within an hour, baffled all relief, and about half-past eight o'clock he breathed out his spirit into the hands of his God and Saviour!

This melancholy event being made

known, a special meeting of the College Committee was called, and the following resolutions passed:—

"Resolved, 1. That the members of this Committee bow with devout and humble submission to the wise and holy dispensation of the Divine will, by which their revered friend, the Rev. George Collison, has been so suddenly removed from his labours to his rest.

"2. The Committee render glory to the God of all grace, who, in the youth of their departed friend, redeemed him from evil, and separated him to the gospel of his Son Jesus Christ; who enabled him, through an extended ministry, to commend the doctrine of the cross of Christ as the hope of fallen man, and to illustrate and enforce the doctrines which he preached by a holy and devoted life. The Committee cherish a devout thankfulness that his valuable life was spared to old age, and that his useful labours for the church of God were continued to his latest moments: they can never fail to hold his name in honour, and to cherish for his memory the warmest love and veneration.

"3. That the members of this Committee, being entrusted with the management of the Hackney Theological Seminary, feel impelled by a sense of justice, no less than of gratitude, to bear their willing testimony to the pre-eminent value and importance of the varied and disinterested labours rendered to this Institution by the Rev. George Collison for the extended period of *forty-three years*. They are gratified in recording, that, in the feebleness of its infancy, it was indebted to his fostering care; that to his last hour he laboured to promote its interests and efficiency; and that as its resident Tutor he was honoured by the Head of the church to prepare for the work of the ministry upwards of one hundred and fifty faithful pastors and evangelists, by whom he was alike respected and loved.

"4. That this Committee affectionately present to Miss Collison, the surviving and attached daughter of their departed

friend, the assurance of their Christian sympathy under this sudden and most afflicting bereavement, devoutly imploring on her behalf the unfailing consolations and support of God her Saviour.

5. That taking into consideration that the Rev. G. Collison was one of the founders of the seminary, and that he has been the Resident Tutor *forty-three* years, this Committee feel it due to his memory and to the Institution that the expenses of his funeral be defrayed by this society."

The funeral of Mr. Collison took place at Walthamstow, on Friday, the 12th of February, and was attended by the Treasurer, Secretary, seventeen members of the Committee, the Students, the relatives and personal friends of the deceased, and a Deputation from the London Missionary Society. The Rev. S. Ransom read the Scriptures, and prayed; an impressive address was delivered by the Rev. A. Tidman; and the solemn service was closed with prayer by the Rev. Dr. Cox.

The Directors of the London Missionary Society passed the following resolution:—

"Resolved, That this Board has received, with feelings of deep and solemn interest, the intelligence of the sudden decease of their beloved friend, and faithful coadjutor, the Rev. George Collison, the Resident Tutor of the Theological Seminary, Hackney. The Directors call to grateful remembrance the long course of years, during which he has been spared to promote the cause of the Saviour, by the ministry of the word, the efficient discharge of his duties as a tutor, and in numerous other branches of Christian enterprise; but especially do the members of this Board record their deep sense of the value of the long and ardent attachment of their departed brother to this Institution, by a diligent co-operation with its Board and its Committee for nearly *forty-four* years, and by having successfully trained many valuable missionaries, now engaged in actual service under the auspices of this Society.

"The Board hereby expresses its affectionate condolence with the members of Mr. Collison's family, and the body of

students under his tuition, in the loss which they have sustained: yet rejoices that their venerable friend was favoured with so large an amount of health and vigour, to the close of his active life, and was then admitted to the 'joy of his Lord,' with scarcely any visitation of physical suffering."

The following Resolution also was passed by the Committee of the Religious Tract Society:—"Resolved unanimously, That the Committee feel it their duty to record on their minutes the decease of the Rev. George Collison, one of the Founders of the Society, who was elected on its first committee on the 9th of May, 1799. His numerous engagements prevented, for many years, his continuance on the committee, but after the lapse of thirty-six years, he was, in 1836, again elected, and manifested much interest in the prosperity of the Institution. He was present on the 10th of September, 1844, when the Society's new building was opened for the business of the Institution, and took part in the interesting proceedings of the morning. He has rested from lengthened labour, and has doubtless entered into the joy of his Lord. The Committee sympathise with the family and extensive connexions of their departed friend, on this solemn, but to him happy, dispensation; and trust his removal will lead the members of the Society to feel more deeply the importance of active, devoted efforts, while it is called to-day."

From the length of this biographical sketch, a very small space is left for a review of the character of this exemplary servant of Christ. He was eminent for personal holiness: his integrity was undoubted; his reputation was untarnished; and no one charged him with any indiscretion! While he professed to be saved by Sovereign grace; to rely on the influence of the Holy Spirit; and to live by faith on the Son of God, as his only and all-sufficient Redeemer.

Mr. Collison was a respectable, if not a profound scholar: he was a sound divine; perfectly familiar with the Greek

Testament, in which he delighted to exercise his students; and he was not only their tutor, but their friend—and indeed their father.

In person, Mr. Collison was of a full size; having a countenance beaming with intelligence and kindness. His manners were those of a complete gentleman—dignified, courteous, and affable. Wherever he was known he was respected and loved. He married Miss Marshall, of Bridlington, and was an affectionate husband. Mrs. Collison died several years ago. His only surviving children are a son and a daughter; and Miss Collison enjoys the consolation of having largely contributed to the happiness of her father since the decease of her mother.

As a Protestant Dissenter, a Congregationalist, and a Pædobaptist, his convic-

tions were decided and his conduct consistent: but his spirit was unsectarian; and he enjoyed the friendship of many of the evangelical clergy of England and Scotland, as well as of the Baptists, and of both divisions of the Methodists. He was as humble and candid as he was wise; and greatly beloved by his ministerial brethren, who delighted to render him due honour.

In politics, Mr. Collison was a liberal, but not a party man. He zealously co-operated, in 1811, in the defeat of Lord Sidmouth's Bill; and rejoiced in the progress of free trade, especially in corn and the food of mankind. He hailed the advancement of civil and religious liberty in the British empire, as he was assured that this would contribute to hasten the glorious kingdom of the Lord our Saviour!

OUR LORD'S TEMPTATION IN THE WILDERNESS.

THE singular event, the record of which is contained Matt. iv. 1—11, occurred immediately after the baptism of the Saviour, and before the commencement of his public ministry. Few occurrences in his life are more remarkable, and full of instruction; and few, consequently, demand from us more careful attention. It is my design to explain, in the first place, the account given us by the evangelist of the event itself; and, in the second place, to state some of the practical lessons which it was intended to convey.

I. Let us seek to obtain a correct conception of the event recorded by the evangelist. The passage referred to contains an account, speaking generally, of a temptation which the devil, with equal presumption and folly, addressed to our Lord himself. My wish is to be as little controversial, and as practical, as possible; I therefore throw the substance of what I have to say into the form of remarks.

The first remark relates to the *scene* of the temptation: "Then was Jesus," says the historian, "led up by the Spirit,"—that is, by an impulse of the Spirit—

"into the wilderness, to be tempted of the devil."

Why was he led up into the wilderness? May it not be replied, that retirement and solitude were peculiarly adapted to the circumstances in which the Saviour was then placed? Previous to the commencement of any very important enterprise, we all feel the necessity for much and undisturbed reflection. We withdraw, accordingly, to a place where we are likely to be secure against intrusion,—feeling that the presence even of our most intimate friends would be unwelcome at a moment like this. At the precise time, to which the history in Matthew refers, our Lord was about to enter upon his public ministry. He had previously resided with his parents, and obtained support by the labour of his own hands; so that sufficient time and opportunity had not been enjoyed for that calm and deliberate reflection upon the manner in which he should commence and prosecute his mission which its infinite importance demanded. The solitude of a wilderness was obviously better adapted to this purpose than the bustle of a city,

the confusion of a shop, or even the comparative retirement of his chamber. He was, therefore, led up into the wilderness.

It is to be observed, further, that Divine wisdom was displayed in so arranging events, as to cause the temptation, to which we are about to refer, to assail our Lord in a wilderness. There can be no doubt that, when the tempter finds us alone—unsupported by the counsel, and encouragement, and warnings of our Christian friends, we are most likely to become the prey of his devices. Certain individuals have sung—and sweetly sung, it may be added,—the praise of solitude; but they have totally mistaken the matter. In regard to security, as well as on other accounts, two are better than one. When, in a time of peril, a number of Christians are found together, the understanding, and faith, and firmness, and spirituality of the whole become defensive armour for each; and the weaker believer, who might have stumbled and fallen had he been travelling alone, has found support in the friendly arm of his brother.

Our Lord, however, enjoyed no such support. The tempter found him in a wilderness; and the scene of his conflict renders his victory more signal and splendid.

The second remark relates to the subject of the temptation: "Then was Jesus led up into the wilderness to be tempted of the devil." How could Christ, it has been said, who was the Son of God, be accessible to temptation?

This is an old objection of the Unitarians. Since Christ was capable of being thus assailed by Satan, he must, therefore, be man, they allege, and not God. There is a mixture of truth and error in this objection; for the fact that our Lord was accessible to temptation does certainly prove that he had really the nature of man,—since "God cannot be tempted with evil;" but it fails to prove that he had no higher nature than that of man. The fact, recorded in this chapter by Matthew, does not militate against those who maintain the supreme Deity of Christ, but against those who deny

his true and proper humanity. Unitarians mistake the proper object of attack when they refer to this fact as at variance with our opinions. They ought to bring it to bear with all its force against those ancient heretics who maintained that the Saviour did not possess a real body, but the appearance of one merely. In a contest with the Docetæ the fact to which we refer might be of service to them; against us it is a pointless dart.

Since our blessed Lord possessed the entire human nature, he was manifestly as accessible to temptation as to the attacks of disease, or to the stroke of death. The wonderful constitution of his person,—comprising, as it did, both the Divine and human natures,—may be expected to throw some degree of obscurity over the subject; but I apprehend that, while we contemplate him as enduring temptation, we are to think of his human nature, and his human nature exclusively. It was as man that he was accessible to temptation; as man that he actually endured temptation; and as man that he triumphantly overcame it. Doubtless the hypostatical union, as the theologians have called it, rendered it impossible for the human nature of our Lord to be vanquished in the hour of temptation; but his actual triumph is to be ascribed, not to the indwelling Deity, but to the anointing of the Holy Spirit, of which he had so recently become the subject.

The third remark relates to the *reasons which may be supposed to have led to the permission of the temptation.*

Here we can be at no loss, since the question is answered by the word of inspiration:—"It behoved him," says the apostle, "to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

We shall cease to imagine any mystery in this, if we admit that it was *as a man* that our Lord endured temptation; and that, consequently, the results of tempta-

tion, in reference to his human nature, must have been what they uniformly are. Now we know from experience, that nothing prompts us so powerfully to sympathise with others as the endurance of suffering in our own persons. And it may be observed, in general, that we feel most keenly for an individual whose afflictions most nearly resemble those that we have ourselves sustained. We enter more easily and entirely into their feelings, and more completely make their case our own. Constituted as man is, sufferings of some kind, in our own persons, seems almost essential to the existence of compassion. Even with natural tenderness of heart, an individual who had felt no pain himself would experience little pity even for those who are suffering under its fiercest assaults. The fountain might be full; but without the personal experience of pain, it would remain closed up. Our Lord "suffered, being tempted, that he might be a *merciful*, as well as a faithful, high priest." The trials he endured had the same tendency and influence upon the human nature of the Redeemer, though in personal union with the Divine, as they would have had upon that nature existing apart from the Divine. "He knows, from experience, the hearts of tempted sufferers; he knows what aid is necessary to preserve them from the power of the adversary; and suffering has rendered him, as man, prone to afford that aid."

Besides, let us not forget the additional confidence which the recollection of his temptations gives us, that his aid, in our time of trial, will not be withheld. This appears to be hinted at in the conclusion of the fourth chapter of the Epistle to the Hebrews: "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It is difficult, or rather impossible, to divest ourselves of the feelings of our nature; and, therefore, under the pres-

sure of heavy affliction, we unburden our sorrows, with greater confidence of securing sympathy, to one who has undergone similar trials, than to a friend who has experienced nothing like them. And, in our supplications to the throne of grace, who has not felt the relief which is afforded by the thought that our great Intercessor was once the man of sorrows? and when to this is added the recollection that this man of sorrows is the mighty God, we are ready to exclaim, with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—"The Lord of hosts is with us, the God of Jacob is our refuge!"

Finally; this temptation was permitted to befall our Lord, that his triumph over it might afford encouragement to his people, that they, also, when exposed to similar attacks, shall obtain the victory. On this part of the subject it is of special importance to remember the statement already made, that the actual triumph of our Lord is not to be ascribed to the union of the Divine with the human nature in his person. In that case his triumph would afford no such encouragement to us. The Saviour, let us not forget, triumphed as a man, by the anointing of that Spirit which he had received without measure. Now, since God has engaged to pour down the same Spirit upon us, in a measure adapted to our exigencies, we may rejoice in the confidence that in every encounter with the foe we shall be brought off victorious.

The fourth remark relates to the *particular form or manner* in which the devil made this attack upon our Lord.

This is a point of considerable difficulty—the full amount of which does not perhaps, at first sight, appear. It is a point, also, in reference to which different opinions have been formed by men distinguished by judgment and piety. It is, therefore, needless to add, that it becomes us to maintain our own with deference and modesty.

One preliminary remark may help to

guide to a right judgment in reference to this point, viz., that the passage, in Matthew, to which we now refer, is *the narrative of a real temptation sustained by the Saviour*. If this remark be well founded—and I see not how its truth can be denied—it must prove fatal, as it appears to me, to one mode of explaining the statements of the evangelist, though it has the sanction of great names for its support. The mode of explanation to which I allude is the following, viz., that the sacred writer records not an actual event, but describes a scene which was presented to the *fancy* of our Lord, during the hours of sleep, or vision. And, among those who hold this general sentiment, there exists a minor difference of opinion—some supposing that the whole is to be ascribed to the agency of Satan, and others to that of the Spirit of God. The latter imagine, of course, that the design of this illusory representation, seen in sleep or vision, was to exhibit Satan to our Lord as his most powerful opponent, and “to prefigure the difficulties by which this arch-apostate would aim to embarrass him in the execution of his mediatorial office.” It was, in fact, a Divine prophetic vision of the temptations by which he was to be assailed in the accomplishment of the work of human redemption.

Now, according to this view, it is not easy to see how Christ can be said, with any propriety, to have been tempted at all. If the representation, or vision, were from God—as the latter hypothesis supposes,—its object must have been to instruct and caution, not to tempt him, for “God tempteth no man.” And, if the representation, or vision, were from Satan, I am at a loss to conceive of anything which might render it proper to designate a mere illusory scene, called up to the mind of our Lord, in sleep, or in a vision—though it should be by diabolical agency—a *temptation*. Nothing can, I apprehend, be a temptation—in the sense in which the word is here used,—but a direct inducement to sin, presented to a person in full possession of his ordinary

control over all his powers both of body and mind.

And, if the words we are now considering are to be regarded as an inspired record of a real temptation, there are only two opinions which can be formed in reference to the event of which they speak. *The first is*,—that the devil presented himself personally and visibly to our Lord; and that the events spoken of in these verses literally happened just as they are described. *The second is*, that there was no personal and visible appearance of the devil to our Lord; that the whole description, which certainly appears to imply this, is to be regarded as a highly figurative mode of representing the suggestion by the tempter of a particular mode of conduct, (a mode of commencing his mission,) which he earnestly desired the Saviour to adopt, that the purposes of his mission might be defeated—a suggestion brought to the mind of our Lord in the same manner precisely in which his suggestions are conveyed to the minds of Christians generally; so that it may be truly, and with emphasis, said of our Divine example, as well as Redeemer, that he was in “all points tempted like as we are, yet without sin.”

A writer of some celebrity among us seems to regard the first of these hypotheses as scarcely worthy of notice. I have been constrained, by what appears to me overpowering evidence, to adopt it. The writer, to whom I have alluded, allows that in the way of suggestion the devil might urge the Saviour to turn stones into bread; but thinks that the subsequent narrative cannot be thus explained. I submit, however, that the entire narrative must either be taken literally, or figuratively;—that we cannot, with any appearance of consistency even, explain the temptation to turn stones into bread, and to cast himself from a pinnacle of the temple, in two such radically different ways.

The opinion, thus briefly exhibited, will be more fully unfolded hereafter. In the meantime it may be expedient to consider the formidable objections that lie in

the way of the literal interpretation of the narrative. *First*, it deprives the narrative of practical benefit to us; the Saviour not having, in this case, been tempted like as we are. *Secondly*, we are constrained to ask in what character, or form, or person, must the tempter have appeared? Not in his own proper person, or form,—that would manifestly have defeated the end he had in view. It is impossible to conceive that the Saviour could have listened to him for a moment, or that a temptation, presented by him, as the visible and avowed prince of darkness, would in fact have been a temptation at all. The devil must, then, have assumed another character or form—the form of a man, or of an angel of light. But, to assume that he has the power of doing this, is to take for granted a point of which we have no proof. Or, conceding that point, is it easy to conceive that the Saviour, after the second temptation especially, could have failed to become aware that he was in the presence of an enemy. And, if so, how can we suppose that he would have permitted himself to be carried by *that enemy* to the top of a mountain, without ascribing something like a want of caution to him who was in all respects an example to us? To imagine, as many have done, that he knew that the suggestions to transform the stones into bread, and to throw himself from a pinnacle of the temple, proceeded from the devil, is only another mode of saying that they were not temptations—not trials of the rectitude of his principles, and his determination to execute the great work intrusted to him, in the manner appointed by the Father. Nothing known to have emanated from that source can have been a *temptation to Him*. His Divine nature presents no difficulty against the supposition that, till the third suggestion was presented to him, he was ignorant of the source whence they all emanated. He must, as we have seen, have been ignorant of this, or they would not have been *temptations*; and he was ignorant of it in the same manner in which he was ignorant

of the day of judgment—that is, *as a man*; for as a man he encountered temptation, and vanquished it. *Thirdly*, if all these difficulties could be surmounted, we may add that the temple is said to have been so guarded that it is *scarcely* possible to conceive that the devil could have conveyed our Lord to the top of it but by miracle; and *quite* impossible to imagine that he could have shown him all the kingdoms of the world, and the glory of them, in *any other way*. And yet we have every reason to believe that the devil does not possess the power of working miracles; for our Lord invariably appealed to his works, in proof of his Divine mission; but, if diabolical agency be competent to the performance of a miracle, nothing can be more manifest than that a miracle is not of itself sufficient proof that the being who performs it came from God.

On all these accounts I am constrained to think that there was not, on this occasion, (as we have already said,) any visible and personal appearance of the tempter; that the statements of the evangelists are not to be literally understood; that the historian is to be regarded as describing—in that picturesque and dramatic form which is so common with the sacred writers—the suggestion, on the part of the enemy, to the mind of Christ, of certain modes or plans for commencing the great work of his mission—plans of which the devil earnestly desired the adoption, because they would have defeated the object of that mission. This interpretation has the great recommendation of exhibiting our Lord as tempted in the same manner in which his people are tempted: whereas, if the devil appeared in some visible form to the Saviour, *his* temptations and *ours* bear no resemblance to each other; and *his* triumph affords to us no ground of encouragement that *we* also shall be conquerors in the day of trial. I am well aware that the form of the narrative; that the dialogue which is said to have taken place between our Lord and Satan—and, especially, the statement that the Saviour was carried

from one place to another—are regarded by many wise and pious men as insuperable obstacles to the reception of that view of the meaning of the passage which I have attempted to give. At one period I thought so myself. I am now, however, fully convinced that it is safest to regard the whole—as this paper has done—as a highly figurative mode of representing suggestions made by Satan, to the mind of our Lord, in the same manner with that in which he conveys suggestions to our minds. The full import, as well as the propriety, of this view of the passage, will more fully appear as we unfold

The fifth remark, relates to the *particular temptations* which the devil presented to our Lord.

The first was a temptation to the abuse or perversion of the supernatural gifts with which he was endowed: "Command," said the tempter, "that these stones be made bread."

The power of working miracles was conferred upon our Lord for the sole purpose of demonstrating the Divinity of his mission. To have employed that power, therefore, in providing for his personal wants, or in ministering to his personal aggrandisement, would have been not the use but the abuse of it. And yet, when destitute of food—especially when he had remained destitute of it so long, and had no prospect of a speedy supply—there was room for the inquiry, on the part of the *Man* Christ Jesus, whether it might not be allowable to draw upon his miraculous power to that extent at least, that would meet the present exigence. He was seeking preparation of mind for his great work. It was essential to the good of man, and the glory of God, that he should be sustained. Ordinary supplies had failed. Might he not, then, adopt the suggestion of the devil, and command the stones to become bread? The mode of relief recommended by the tempter had much to recommend it. He could not, however, have acted on the suggestion without adding to a perversion of his miraculous

power, the sin of mistrusting the providence and care of God: for, since he was in the path of duty, there was sufficient ground for confidence that God, who has promised to his people that their bread shall be given them, and their water made sure, would provide necessary supplies, or continue to sustain his bodily frame—as he had done during the previous forty days—without any nourishment at all. He recollected the language of God to Israel of old—language which implies that, when ordinary means fail, he both can, and will, resort to extraordinary measures for the support of his people; and with this sacred recollection, he quenched the fiery darts of the wicked one. He resolved to commit himself into the hands of his Father, and to encounter death, even in one of its most horrible forms, rather than prostitute to private purposes the important trust which, to secure important public ones, he had committed to him.

The two following suggestions were temptations to proceed in an unauthorized manner in the commencement and prosecution of his mission. Sufficient ground existed for believing that the predicted Messiah would be "despised and rejected of men," and that the Divine intention—in harmony with the whole of the previous conduct of God—in regard to him, was that the evidence of his Divine mission should be gradually unfolded;—that the sun should not at once burst forth upon the Jews with meridian splendour, but shine more and more unto the perfect day. Human reason, however, might have deemed it probable, or even certain, that the great object of the Saviour's mission would be far more likely to be secured, if he should appear in the world with the splendour of an earthly monarch; and commence his public ministry by a display of miraculous power so extraordinary as to convince even the most sceptical, were that possible, that he was, indeed, the Messiah, the Son of the Blessed!

The devil endeavoured, accordingly, to insinuate such thoughts and purposes into the Saviour's mind, and to induce

him to act upon them. The first of these two temptations was a vivid suggestion, to the mind of the Saviour, of the powerful impression which would be made upon the minds of the Jews, if he were to cast himself down from a pinnacle of the temple, in the sight of all, and without sustaining any injury: "Then the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple;" that is, not literally—for I do not imagine that they actually left the wilderness; but the devil conveyed him to a pinnacle of the temple in imagination; he led the Saviour to conceive of himself as there,—and to reflect upon the effect which the act of casting himself down in their midst, would have upon the Jews. And to induce him to act on this suggestion, *i.e.*, actually to go to the pinnacle, and cast himself from it, he quoted a passage of Scripture which seemed to promise him preservation in the adventurous attempt. You may do it with safety, he in effect said, for "It is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Now, we must not forget that this temptation was of a very insidious nature; for, as it has been justly observed, the Jews, "from a mistaken interpretation of some of the prophecies concerning Christ, had concluded that he would descend suddenly in visible majesty from the clouds of heaven, and make his first public appearance in the temple of Jerusalem."—"His visible descent was probably the sign from heaven which they so frequently demanded from him afterwards, and which they regarded as essential to the attestation of his commission."

It was not possible for temptation to succeed in the case of our Lord; yet the devil certainly adopted the most effectual means to insure success by suggesting to him the propriety of thus casting himself from the temple, and giving them the signs they desired. To have done this, however, would have been "tempting God," *i.e.*, putting his care, and good-

ness, and power, to unnecessary—and, therefore, improper—proof. In quoting the words of Scripture, the tempter had omitted the very important clause—"He shall keep thee *in all thy ways*;"—a clause which implies that we have no ground to expect the accomplishment of the promise, except when we are in the path of duty; and since our Lord knew that he had no command to expose himself to such imminent peril; but that, on the contrary, it was the will of the Father that his mission should be commenced in a different manner—he repelled the temptation by another passage of Scripture—a passage which it will be well for us ever to bear in mind—"It is written again, 'Thou shalt not tempt the Lord thy God.'"

Baffled in both these attempts, and rendered outrageous by defeat, the devil proceeds to make his last grand assault upon our Lord. He presented to his imagination a seductive representation of the glories of temporal dominion, "He took him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them;" that is, as I understand the words—as in the former case—he succeeded, by the aid of those infernal arts which he well knows how to employ, in conveying to his imagination as lively a conception of the splendour, and magnificence, and glory of the world, as he could possibly have possessed, had he actually taken him to the top of a lofty mountain, commanding a view of the whole. In addition to this, he probably also suggested to his mind that the actual possession of all this glory would at once secure for him a cordial reception by the Jews, and render the speedy and universal extension of the gospel absolutely certain. And, having thus cautiously endeavoured to kindle the desire of earthly splendour—a desire which there did not seem to be wanting important considerations to excite, and even to hallow; he ventured at length to disclose the horrible condition on which this glory was to be enjoyed, "All these things will I give thee, if thou

wilt fall down and worship me." Now, however, had Satan, as he often does, defeated his own purposes; for, as Professor Scott most justly observes, "With all the craft, and policy, and natural sagacity, which Satan possesses, he is the most foolish, because the most wicked, being in the universe." He had flashed conviction into the mind of the Saviour that all the plans, in reference to the commencement and prosecution of his work, which had passed before him, had been presented to his imagination by the enemy of all righteousness; and, therefore, he no longer continued to reason with him. He might have disputed his power to accomplish his promise; but Satan is not to be argued with, but rebuked, and fled from. Our Lord accordingly repelled the horrible suggestion of worshipping any created being—and more especially Satan—with the unspeakable disdain which it merits. He said to him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

II. I am to remind the reader of some of the important practical lessons which the subject is adapted to teach.

First, We learn that God sometimes prepares his people to serve him, in the discharge of important and difficult duties, by grievous trials and temptations.

Before we enter into any important engagement we feel, as already stated, the necessity of retirement and reflection; that we may consider what is the best method of procedure; calculate the difficulties and dangers of the enterprise; measure our own strength with that which is manifestly requisite for the discharge of the work;—and especially that we may enjoy an opportunity of engaging on our behalf, by fervent and persevering prayer, the blessing of Him who, however incompetent we may be to the task, can impart any measure of wisdom and of strength which the services to which we expect to be called may require.

Now, it is in these seasons of retirement that we are especially exposed to the assaults of the tempter. He is fully

aware of the importance of endeavouring to distract our minds;—of sending us into the field of service unprepared for duty by calm consideration and fervent prayer; and therefore he assails us as he did our Lord; and, by the grace of God, he fails in the case of the servant, as he did in that of his Master. The fierce onsets of the adversary produce a deeper conviction of weakness and danger; they add to the importunity of prayer: and Satan has the mortification of perceiving that he has been the indirect means of polishing a shaft which is to be used against himself—of giving stability to a cause which he intended to subvert and destroy.

Secondly, The subject teaches us that we shall have no cause for astonishment even though we should see Christians tempted to commit the most horrible sins, since our Lord was tempted to ambition and idolatry. We may add, also, that, though the occurrence of such temptations must prove the source of bitter distress, it should not excite any apprehensions in regard to the reality of our Christian character. It is not uncommon for eminent believers to be thus assailed; and some have written bitter things against themselves on this account. They have done so, however, without sufficient reason. It should never be forgotten that *character* is developed, not by the suggestions which the tempter endeavours to intrude into our minds, but by the reception we give to them. Improper modes of conducting his mission were presented, by Satan, to the imagination of the Holy and Just One. They were contemplated by him; but, as they did not secure the concurrence of his mind, they produced no stain of defilement. The conception of crime may in like manner be awakened in the mind of a believer. Satan may prompt him to cherish that conception, and to act upon it. But as long as the conception is not cherished—as long as the mind endeavours to repel and cast it out as an accursed thing, so long does it retain its purity.

Thirdly, We learn from this subject that the sword of the Spirit, which is the word of God, is the best instrument we can employ for repelling the assaults of the adversary.

This was the instrument to which our Lord and Master resorted. He baffled and confounded the enemy by the words of eternal truth. Now, it may be well to remember, that, to secure the same happy result in our case, a superficial acquaintance with the word of God is not sufficient. The devil is too wise to tempt an experienced Christian, in the first instance at least, to anything that is grossly and palpably wrong. He begins, generally at least, by suggesting conduct, in defence of which it might be possible to produce at least apparent argument; and he sometimes, as in the case of our Lord, twists Scripture to his own purpose, so as to cause it to appear to sanction the very conduct which he wishes us to adopt. To repel the attacks of such an adversary, perhaps I may say, the ordinary attainments of Christians—much lower as they are than they ought to be, through negligence—can scarcely be expected to be sufficient. We must be mighty in the Scripture. It must dwell in our hearts, and, by constant study, in our memories; and then it will supply us with arms to resist the enemy—arms which he cannot withstand, and before which he will be compelled to flee.

Fourthly, We learn that we must not resort to unlawful or questionable means to rescue ourselves from suffering or danger—but, committing ourselves to God, rely upon his power and providence for deliverance. In a season of commercial embarrassment, under the burden of poverty, and when smarting under the rod of oppression, there may be strong temptation to do this. But, in all these cases, the conduct of the Christian should be marked by unbending integrity. No questionable means must be resorted to to sustain a falling credit, to vindicate an impaired character. Reproach, and poverty, and oppression, and ruin must be submitted to, if we cannot save our-

selves by measures which conscience and Scripture, and the Judge on the great white Throne will approve. No doubt such submission demands firmness, but let us remember the conduct of our Lord. He refused to work a miracle for his support in the deepest exigence.

Fifthly, We learn that we must not rashly expose ourselves to danger in the confidence that Divine protection will be afforded. When, indeed, duty calls him to do it, the motto of the Christian is, "Onwards,"—the Lord will protect. Though the heathen rage, and the kingdoms be moved, the Lord of Hosts is with us, the God of Jacob is our refuge. But when we rush uncalled into danger, to look for Divine protection is not faith, but presumption. It is to tempt the Lord our God. He may indeed afford assistance, but we have no right to expect it. We most unwarrantably put his power and grace to a trial to which they ought not to have been subjected. And, were we to fall, his faithfulness would remain unimpeached.

Sixthly, We learn that every suggestion possessing a tendency to diminish our holy reverence for the character and authority of God, must be diabolical in its origin. The tempter had no sooner uttered the words, "All these things will I give thee, if thou wilt fall down and worship me," than the Saviour replied, "Get thee hence, Satan." The source from which that suggestion proceeded—whatever might be the case with the others—could not be mistaken. Let us parley with no temptation which tends to undermine the Divine authority. It had its primary origin in hell. Get thee hence, Satan, is the treatment we should give to it.

Finally: We learn from this subject our deep obligations to the grace of our Redeemer. He condescended to be tempted, as well as to bleed and die for us. Let the love which this conduct displays, teach us "to deny all ungodliness and worldly lusts, and to live righteously, soberly, and godly in this evil world."

GEORGE PAYNE.

THE INWARD WITNESS TO THE TRUTH OF THE GOSPEL.

THE gospel is God's testimony concerning the person and work of his Son, the belief of which is indispensable to purity and peace in both worlds,—in that which is now, and in that which is to come. It was originally proclaimed to men by messengers who had received an especial commission from God himself, and who gave decided proof that it was virtually the testimony of God;—God bore them "witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." The appropriate proof of the Divine origin of the testimony they delivered, is derived from the miracles they were enabled to work, "Ye sent unto John," said our Lord, "and he bare witness unto the truth." "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Tendencies are displaying themselves (not difficult to be accounted for, though greatly to be regretted) in certain quarters, to undervalue the whole of the "External Evidences" of the Divine origin of Christianity. No man, however, who carefully weighs the words I have quoted, as well as others of equivalent import,—and who recollects that the decision of the question concerning His Messiahship was placed, by our Lord himself, on the fact of his resurrection from the dead, that is, on the evidence of miracles, will permit himself to do this. Whatever importance we attach to the "Internal Evidences," we must not allow any noxious influence from Germany—and I believe a vast amount of such influence is emanating from that country—to rob us of one of the sheet-anchors of our hope. It is a sufficient reply to the pigmy Kants and Fichtes of this country, "Our Master rests the proof of his Divine mission on his works, and that is enough for us."

Still the internal evidence—and especi-

ally that *species* of it to which I am about to call the attention of the reader—can scarcely be appreciated too highly. "He that believeth on the Son of God," says the apostle, "hath the witness in himself." Two or three questions occur here, which it may be useful to consider. "What is the *thing*, or *fact*, witnessed of?" "What is the *witness* that bears testimony to it?" "*How* does its testimony yield support to it?"

The *first* question is, "What is the thing, or fact, witnessed of?"

A very common opinion is—that it is personal and saving interest in the blessings of salvation. "A believer," it is said—the words being very loosely paraphrased,—"*has evidence in himself that he is in a state of salvation.*" This appears to me an obvious mistake. The thing witnessed of, is the truth of God's record—of the great and radical doctrine of Christianity, that God gives to men eternal life in, or through, his Son. In short, the witness, of which we have yet to speak, attests—that is, directly—neither a man's faith in the gospel, nor his interest in the blessings of the gospel, but *the truth* of the gospel. It furnishes evidence which nothing can gainsay, that God gives to men eternal life, and that this life is in his Son.

The context proves the correctness of the preceding statements. In the 8th verse, (for obvious reasons I do not refer to the 7th verse; nor can I ask space to explain the three terms—the spirit, the water, and the blood,) three other witnesses are spoken of—the spirit, the water, and the blood; but witnesses of what? or to what? I ask. Not surely to the personal interest of any man in the blessings of salvation, but to the truth of the gospel, either as summed up in the words of the 5th verse, "Jesus is the Son of God,"—or of the 11th verse, "This is the record that God hath given to us eternal life, and this life is in his Son."

Hence the Apostle says, at the close of the 8th verse, "and these three agree in one,"—that is, unite in their testimony that eternal life is God's gracious gift to man in, or through, his Son Jesus Christ.

The *second* question is, "What is that witness which a man has in himself of the truth of the gospel testimony?" It may be well to remind the reader, before we attempt a reply to the question, that the noun, rendered "witness," in the 6th, and former part of the 10th verses,—and "record," in the latter part of the 10th and 11th verses, is the same. It ought most certainly to be translated in the same manner; and, in each of the cases, *witness* or *testimony*. "This is the witness or testimony of God," verse 9th, that is, that which he has declared, "He that believeth not God hath made him a liar, because he believeth not the witness, or testimony,"—that is, that which he hath declared—"that God gave of his Son," verse 10th. A similar statement may also be made concerning the participles occurring in the preceding verses.

The assertion, then, of the Apostle now under remark is,—that he that believeth on the Son of God hath the witness, or testimony, to the truth of the gospel in himself. Still the assertion has some difficulty connected with it; for, in the strict sense of the word, *testimony* cannot be said to be in the man, or in the mind, at all. To relieve themselves from its pressure, some have proposed to take the word "witness," in the 10th verse, in the loose sense of "evidence." The meaning then brought out by the words would be as follows: "He that believeth on the Son of God" hath "evidence" in himself of the truth of God's testimony concerning his Son. And, beyond all question, this rendering of the passage expresses—as we shall shortly see—a very important truth; yet it admits of strong doubt whether it is the precise truth expressed in the passage. No case, I believe, can be found of the use of the term, translated "witness," in the sense of *evidence*, either in the writings

of John or in the whole of the New Testament.

I incline, therefore, to think with McKnight, and others, that the term *witness*, that is, *testimony*, is here to be taken metonymically for the thing testified of. He that believeth on the Son of God hath the thing testified of in himself. Now it will be remembered, that *this thing* is the blessing of eternal life, of which the record of God speaks; for this is His record, that He hath given to us eternal life, and this life is in his Son. The assertion of the apostle is, then, that every believer on the Son of God is in the actual possession of eternal life.

But, as some will be disposed to inquire, can this be true? Eternal life is the blessedness and glory of heaven, of which, though the Christian may have the most confident *assurance*, he cannot have the actual *possession*. This is surely a very incautious assertion. "He that believeth on the Son," said our Lord, "hath everlasting life." The language seems to mean more than that he *shall* have it. Again, "It is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "These things," says the beloved disciple, "have I written unto you that believe on the name of the Son of God, that ye may know that ye *have* eternal life." Without doubt the blessedness and glory of heaven is the perfection of eternal life, and is, therefore, apt, by a very common principle, to appropriate to itself the name; but every Christian *has* eternal life. By the sovereign grace of God he has been quickened to a life which will endure throughout eternity; for whoso eateth the flesh and drinketh the blood of the Son of God, shall never die. In common with the Psalmist, indeed, we talk of "grace and glory;" and, without care, we might be led to think of the two as distinct the one from the other. Yet what is grace but glory begun, and what is glory but grace consummated? Grace is the bud; glory is that bud expanded into the full-blown flower. Grace is the ear; glory is the

full corn in the ear. Grace is the first light of the morning breaking over the distant hills; glory is the full splendour of the meridian sun: "Whoso drinketh of the water that I shall give him," said our Lord, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

It is of importance to remember the *essential* identity of the regenerated and glorified life of the people of God,—that the *elements* of the life, the great sources of enjoyment, are the same. Comparatively *unimportant* differences there may be even in the *kind* of life; but the main difference will be found to be one of degree. In the heavenly state knowledge will be more perfect; love more intense; communion with God more intimate; devotion of all our powers to him more complete than in the present. All this will necessarily bring with it more exalted happiness—and happiness which we cannot but intensely desire; but the life of heaven emphatically consists in perfect conformity to God. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall *be like him*, for we shall see him as he is." Regeneration impresses the Divine image upon the soul of man in the present world. Its light may at times be somewhat dim, but it never can be extinguished, and in the world to come it will shine on, and shine with eternally increasing splendour.

The *third* question is, "How does this 'witness' bear testimony to the truth of God's record concerning his Son?"

To perceive this clearly, it will be necessary to bear steadily in mind what the record of God is. We cannot mistake here. "This," says the Apostle, "is the 'record' or testimony that God gave of his Son—that God hath given to us eternal life, and this life is in," or through, "his Son." Of the truth of this testimony, three on earth—the spirit, the water, and the blood, bear witness. There is, however, another witness. He that believeth hath evidence in himself of the truth of

the record—evidence of the most *conclusive* nature,—for he *has* the very blessing which the record says God gives to men, and he has received it in the very way in which the record says it is to be enjoyed; he *has* eternal life, and he has obtained it by faith in Christ; how then can he possibly doubt the truth of the record? Suppose that, in a time of scarcity, an affluent individual were to promise relief to all who might choose to apply to him; and that a person, needing aid, should seek and obtain it to the full extent of his necessities; he would have, in himself, a witness that the promise was not a delusive one; and if any incredulous or evil-minded person should seek to persuade him, either that no such promise had been made, or, if so, that it was a false promise, he would naturally and very properly reply, "I am sure that the promise is *not* false; for I have personally applied to him, and have in my possession that very thing that he had engaged to bestow." Such is the happy position of the Christian. He has believed in Christ, and, through him, has received that eternal life which the divine record promises to all who are in the Son. Suppose, then, an assault should be made upon his faith. Suppose he should be told, by an infidel, that the gospel in which he puts such implicit confidence, is a fable, that God has promised eternal life to no man; or, if he has, that, like a man, he will lie; might he not reply, "I am confident the gospel is no fable. I have a witness in myself against the impious assertion. I have the evidence of consciousness that the promiser is the God of Truth, and that he gives eternal life to those who believe,—for I *have* it, and I obtained it by faith?"

Now, when a man has this evidence of the truth of the gospel strong within him, little danger is there of his becoming entangled in the mazes of scepticism, or even of doubt. You cannot reason a man out of his feelings. Were a reader of this paper suffering an attack of violent pain, and were others to argue ever so plausibly that it is impossible, from

the structure of the human frame, that such a pain should exist, little likely is it they would convince him that he did not suffer it,—that he was deceiving himself, and that there was nothing at all the matter with him. So, when a man has the witness in himself, he will be unmoved by a thousand cavils of the sneerer and the sceptic. They tell him one thing; his feelings tell him another. They tell him that the record of God is false, his consciousness tells him it is true; and, to all declarations to the contrary, he will give as little heed as to the assertions of a man who should tell him that the sun is blotted from the face of nature, while he sees it pursuing its path through the heavens with cloudless splendour.

We may gather, from the preceding statements, a powerful motive to aspire after eminent attainments in holiness. Eternal life is, in fact, personal sanctifi-

cation in the generic sense of the term, or separation from sin and its consequences. The more entirely we are delivered from sin in its guilt and pollution, the stronger will be our faith in the gospel. Some professing Christians are prone to doubt the truth of God's record. It cannot be otherwise; it ought not to be otherwise. Having little of the life of God in their souls, they have, on that account, imperfect evidence of the truth of God's record; and they must seek to have the lacking evidence supplied ere they can expect to give their doubts and fears to the wind. Let them aim, by meditation and prayer, to bring divine and sanctifying truth into more intimate and powerful contact with their minds—to grow in holy love to God and man, and soon will they lose all doubt, both of the truth of the gospel, and of their own interest in its blessings.

G. P.

THE LATE-HOUR SYSTEM IN BUSINESS.

The Present System of Late Hours of Business considered in Relation to the Injury it does to the Cause of Christianity, or as a Drawback to the Progress of Christ's Kingdom upon Earth.

THOUGH this subject has occupied a considerable share of public attention of late, yet I fear the great responsibility that devolves upon professing Christians in relation to it has not been sufficiently considered.

I will merely instance a few of the evils of the present late-hour system, which I consider *particularly demand* the attention of those zealous in the cause of Christianity:—

1st.—The present system keeps nearly all who are engaged in retail shops at work from fifteen to seventeen hours per day, particularly the druggists and drapers, and not only so engrosses the *mind with business* that it takes away nearly all desire for religious exercises, and so debilitates the body that those who are its victims cannot even on the sabbath engage in the great work for which man was sent into the world—the glorifying of

God in the work of converting men to Christianity.

2nd.—Its debilitating effects are so great, that it not only leads many into dissipation, but it also drives numbers to *seek fresh air on the sabbath*, thereby preventing them from attending the house of God.

3rd.—It throws *many* into a miserable and untimely grave, in proof of which it is a most rare thing, especially in large cities, to meet with either an assistant druggist or draper above forty-five years of age.

For further proof of the above statements, *vide* the Report of Medical Evidence given before the House of Commons on the Factories' Bill of 1832, and also Davis's *Prize Essay* on the Evils of the Late-hour System, published by the Drapers' Association.

We, as Christians, allow that man was

never destined to spend the whole of his time about the body and that which perisheth, but rather that *the chief end* of man's creation was to glorify God; yet, whether we are employers or purchasers, (unless we raise our voice and influence against it,) we are patronising a system which is annually the cause of the *eternal ruin* of numbers of our fellow-countrymen, which tends directly to promote vice,—which *injures* those who possess anything of a *moral or religious character*,—which hinders the cultivation of every virtue,—which makes men more sordid and more worldly—and which leads to the continued *violation* of the *fourth commandment*. These charges we shall do well to consider and ponder, for the system which produces such evils never could have sprung up suddenly, but has grown by slow and imperceptible degrees; but we must break it off at once, as we would any other evil; for, though sin may grow upon us by degrees, we must give it up at once, or *Satan* will never let us go.

We all, then, must do our part. Christian employers, you have the greatest responsibility upon your shoulders. The excuse of some, that it is necessary to obtain a comfortable living, may do for the man of the world, but it will not do for you; you must place more confidence in God than this: if you will only trust in him, he will guide your affairs for you, and all depending upon you, with a kind and merciful hand; only you must place implicit confidence in him.

Having investigated, from the above works, the evils of the system, I cannot believe that any man of just, honourable, and religious feeling, can wish to prosper at the *expense* of the *morals, health, and happiness* of those who, from less favourable circumstances than he is in, are obliged to labour in his service.

An eminent draper, at one of the meetings of the Metropolitan Drapers' Association, said—"If I thought I was living to injure my fellow-Christians—if I thought oppression marked my steps in life, I should hope that God would take from

me all I obtained." And not only every Christian, but every man who has a conscience, must adopt this sentiment as his own.

In the first verse of the fourth chapter of Colossians, the apostle Paul charges Christian masters to give unto their servants that which is just and equal, knowing that they also have a Master in heaven. Here, then, is the highest Christian authority for calling upon you to shun a system bearing upon its very face the name injustice, and productive of such truly lamentable results.

But upon the Christian public much depends; for if you would not shop late, the shops would not be open late. It is a spirit of procrastination on your part that is the great supporter of the present system. You leave everything to the last moment: but as you would break yourselves of the spirit of procrastinating in regard to your spiritual affairs, so break yourselves of the spirit of procrastinating in worldly affairs.

Again; we all shall have the satisfaction in seeing, as the result of a change, that the glorious doctrine of salvation by Christ will be better known—that men will attend more to spiritual affairs, and that we shall not be so engrossed with the grovelling affairs of this world.

Before concluding, I would simply reply to the argument too often brought against a change—that a bad use will be made of any time allowed by an amelioration of the present hours. Now if experience in the majority of cases did not contradict this, it would be uncharitable to believe it without positive experience that it was so; but experience does contradict it. All the large drapers who have adopted the improvement come forward to state, that the more liberty you give the better the servant. Mr. Hitchcock, of St. Paul's Churchyard, with about one hundred hands, is noted in London and the country to have the best set of young men. *Why?* Because he is a good master: he attends to the worldly affairs of the young men in his employ more than almost any other mas-

ter: but he does not content himself there; he attends to their spiritual affairs, and has a chaplain to read prayers night and morning.

But the advocates of this argument against the system almost always allow

that some are the better for the change. I contend, then, that if one soul is saved, it is a sufficient proof of the utility of the improved plan; and if not one soul was saved, I should yet say a change was only a matter of duty. J. U.

A WORD FOR THE PRAYER-MEETING FOR 1848.

SOME who read this title will perhaps say it is an "old subject," and will pass it by. Yet it is hoped that the majority of those who peruse this book, will spare a little time to read and think upon this "old subject."

It will be unnecessary to insist upon the benefit either of secret, social, or public prayer—all Christians feel its blessedness.

The man who lives in the daily, yea, ceaseless exercise of prayer, feels within a strength imparted which enables him faithfully to discharge his duties, and firmly to resist the influence of evil—for God is with him.

The household which assembles morning and evening at the family altar experiences the blessing and protection of God.

So in the church where the spirit of prayer is a real living principle, the ministry prospers, the pastor and people live loving and helping one another.

To an attentive observer, the prayer-meeting is a sort of pulse, by which he may often obtain a fair knowledge of the health of a church; for where the life-blood of true religion flows in all its healthy fulness, there the members delight to meet together to join in the exercise of prayer and praise.

It is to those Christians who are never

to be seen at the prayer-meeting that these words are affectionately addressed; this question is asked, Why are you not to be seen there?

It is impossible to know how every family is situated. All have their own peculiar difficulties and cares. Yet we cannot help learning many a true lesson from observation; and we feel that the disposition will provide the means.

We have seen the man of business there, and even some of the young men employed by him.

We have seen the mother of a large family there. In neither instance were the respective duties violated or neglected.

Many honourable examples are to be found in most churches. Would that they were less uncommon. Ought they not to be? Is it wrong to infer from such cases, that it is *not* the press of business, nor the greatness of family duties, that present obstacles, but the want of the willing heart, without which no needful arrangement will be made—no sacrifice be submitted to.

You own the importance of these meetings. Would that you felt it more. Your minister is expected always to be there, and you would greatly wonder if you heard that *he* ever neglected to attend.

A WORD FROM JEREMY TAYLOR TO THE PERSECUTORS OF DR. HAMPDEN.

THE TRINITY.

He who goes about to speak of the mystery of the Trinity, and does it by words, and names of man's invention; talking

of essences, and existences, hypostases, and personalities, priority in co-equality, and unity in pluralities, may amuse himself, and build a tabernacle in his head,

and talk something—he knows not what; but the renewed man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption—in whose heart the love of the

Spirit of God is shed abroad—this man, though he understand nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.

Poetry.

HYMN AT THE COMMENCEMENT OF WORSHIP.

BY THE REV JONATHAN EVANS,

Author of "Hark! the voice of Love and Mercy."

WHENE'ER we assemble to pray,

This question should ne'er be forgot,

Let each with humility say,

"Is Jesus among us or not?"

What 's hearing the word of his grace,

Though Paul or Apollos should preach?

If Jesus be not in the place,

The sermon our hearts cannot reach.

If Jesus his presence withhold,

Our hearts are as lifeless as clay,

Our spirits quite languid and cold:

"Is Jesus among us to-day?"

No ordinance, sure, can be sweet,

Or profit afford to the heart,

If Jesus with us do not meet,

And blessings divinely impart.

Since all things on Jesus depend,

This question should ne'er be forgot,—

"Is Jesus my covenant friend?
Is Jesus among us or not?"

PARTING HYMN AT THE CLOSE OF THE SABBATH.

JESUS! in thy dear name we meet,

And in thy name we now depart:

Oh let us not thy word forget;

Engrave it on our inmost heart:

Rich in all wisdom there to dwell—

The germ of every holy thought;

'Gainst sin a never-failing spell;

A charm with matchless blessings fraught.

And till the season shall return

That calls us round thy throne to pray,

Still may our hearts within us burn

To hear thy converse by the way.

New mysteries may our faith explore,

While richest treasures feast the mind,—

Sweeter than HYBLA's honey'd store,

More precious than the gold of IND.

J. S

Folcshill.

Review of Books.

THE PILGRIM'S PROGRESS, from this World to that which is to come. Delivered under the similitude of a Dream. Wherein is discovered the manner of his setting out; his dangerous journey, and safe arrival at the desired country. By JOHN BUNYAN, accurately printed from the First Edition, with notices of all the subsequent additions and alterations made by the Author himself. Edited for the Hanserd Knolly's Society, with an Introduction, by GEORGE OFFOR. 8vo. pp. 560.

J. Haddon, Castle-street, Finsbury.

THE interest connected with the author of "The Pilgrim's Progress" can never expire, while piety and genius have any existence in our world. We have felt indebted to every writer who has contributed to throw light upon the life and labours of

this remarkable man, and especially upon the extraordinary production upon which his fame chiefly depends. We have not been insensible even of the value of such labours as those of Dr. Southey, though he never understood the character he attempted to portray. Still he threw a few glimmerings of light upon certain literary questions connected with Bunyan's eventful story, of which we would not be unmindful. Had he better known the mysteries of the spiritual life, and sympathized more deeply with the victims of priestly persecution, he would have done ampler justice to the memory of Bunyan.

We cannot, however, thus speak of "The Life and Times" of Bunyan, by our esteemed friend, the Rev. Robert Philip. No criticisms to which it can be subjected will deprive it of the great merits which

pertain to it. And no other work extant contains one half the information respecting Bunyan to be found in it. It would be the height of ingratitude, in the progress of critical inquiry, and aided by the lights which Mr. Philip has supplied, to depreciate the value of labours which all candid men will be ready duly to estimate.

After making these observations, we shall not be mistaken by our friend, when we say that we regret his change of opinion, recently expressed, on the subject of the scene where the *Pilgrim's Progress* was produced. Our regret arises from the slender evidence upon which he suffered his former convictions to be overborne, and from the somewhat pertinacious manner in which he sought to sustain a feeble theory. That Bedford Jail was the place in which the *Pilgrim* was written, we have never doubted; and, if any doubts could have existed with the facts before our mind, they must all have been dissipated by the conclusive evidence, and the not less conclusive reasonings, of Mr. Offor. We wish he had been a little less severe in his criticisms of Mr. Philip, who, after all, did noble service to the character of his chosen hero. Some of these criticisms are in bad taste, to say the least, and but ill comport with that regard which he professes to cherish for his friend and neighbour, and which are due to the first biographer of Bunyan, who ever did anything like justice to his pre-eminent genius and worth.

Truth, however, constrains us to acknowledge that Mr. Offor has furnished a most interesting introduction to a reprint of Bunyan's *first edition* of his great work. It has a dash of bitterness running through it which we could wish to see extracted; but it is an invaluable document; and is worthy of an author who has spent many years in antiquarian researches, and in the stanch support of the great principles of civil and religious liberty. As an authentic copy of the *first edition* of the *Pilgrim's Progress*, with correct and painstaking references to all the additions and alterations made by the author himself in his immortal work, the volume before us will be prized by thousands of God's people.

Mr. Offor well observes, that "the greatest characteristic of original genius is its spontaneous exertion,—the evidence of having written without labour and without the consciousness of doing anything remarkable, or the ambitious aim of doing a great work. The greatest efforts of genius flow as naturally as it is for common men to breathe. In this view, Bunyan's work comes nearer to the inspired poetry of the Hebrews in its character, than any other human composition. He wrote from the impulse of his genius, sanctified and illuminated by a heavenly influence; as if,

indeed, he had exerted no voluntary supervision over its exercise. Everything is as natural and unconstrained as if it had not been intended for public inspection. There has not been found any model with which it can even be compared. It is a beautiful transparency seen as the heavenly light shines through—the renewed spirit alone enjoys the picture in its perfection, with all its chaste but glowing colours. It can be fully appreciated only by him who possesses that spiritual light, without which the things of God and heaven cannot be discerned."

We recommend Mr. Offor's masterly critique and edition of the *Pilgrim* to the attention of all our readers.

JEWISH WITNESSES *that JESUS is the CHRIST.* Edited by RIDLEY H. HERSCHELL. Small 8vo. pp. 248.

Aylott and Jones.

IN his Introduction to deeply interesting personal and other narratives, Mr. Herschell has made some very admirable remarks upon the subject of the undue bias charged upon Christians in the matter of religious training: "It has been a common complaint," says he, "of Infidels, and opposers of the truth as it is in Jesus, that men have never been left unbiassed in the matter of religion; that parents and teachers have always been urgent to enforce their own dogmas on the youthful mind; and that thus men grow up disposed to retain and defend these dogmas, instead of dispassionately examining them, in order to ascertain their truth or falsehood. But if this objection were sustained, it would be inconsistent to confine it to religion; on the same principle we ought not to bias the opinions of a youth in regard to matters moral, economical, or political; but leave him, on all such subjects, to form his axioms and code of laws after his own fashion. Indeed, to be truly consistent, we should give no instruction at all; since all instruction, in so far as it is received, gives a decided bias to the mind. If a man believe his religion to be *true*, it is the thing of all others which he is bound to enforce on the mind of his pupil; if he does not believe the religion he professes to be true, then, certainly, he had better leave religious instruction to be communicated by some one else.

"But though it is easy to show the absurdity of the above-mentioned complaint, there is a half-truth in it, which gives it its point and its danger. In a professedly Christian country like this, where a certain amount of religious profession is reputable, the great bulk of such religionists maintain hereditary dogmas without examination,

and without any certain conviction of their truth. This not only gives a handle to the infidel, but stumbles and confuses men of thoughtful minds, who, ignorant of true religion, yet, feeling that man is destined for intercourse with the Infinite and Invisible, perceive with dismay that there is no reality in the religion of the men who surround them; that their doleful confession of being 'miserable sinners;' their passionate outcries for pardon and spiritual life, are nothing more than a dramatic performance, which it is considered decorous to go through at least once a week. I believe that amid the motley groups of worldly society, there are scattered not a few of these thoughtful ones; who, disgusted with the unconscious hypocrisy of those around them, and kept aloof by prejudices of various kinds from the true children of God, whose confessions and aspirations are the language of the heart, finally betake themselves to some one of those refuges of lies which modern Pantheism has swept and garnished, and adorned with the fruits and flowers of poetry and philosophy."

How true is all this! And how excellent is it, as an introduction to a work which contains the testimony of a Jew, that Jesus is indeed the Christ, the Son of God, and the Saviour of the world. We recommend Mr. Herschell's work most earnestly to our readers. It is calculated to do great good to all the nominal Christians who dwell in the midst of us.

THE FINISHED MYSTERY. *To which is added, An Examination of Mr. Brown, on the Second Advent.* By GEORGE DUKE OF MANCHESTER. 8vo. pp. 428.

J. Hatchard and Son.

THOUGH there is much in this volume, and in the noble author's theories, to which we cannot give our assent; yet we are happy to be able to say, that the work evinces a deep and reverent piety, and a most commendable acquaintance with the word of God. As a controversial treatise, moreover, we are bound to admit, that it indicates a spirit in accordance with that charity which "thinketh no evil." There is nothing in it to call forth resentment or unkindly feeling, and nothing of that unhappy dogmatism which has too often distinguished the writings of those who sympathize generally with the views entertained and advocated by his Grace of Manchester. We give him credit for the ability to reason calmly, and clearly, and, at times, profoundly; and feel indebted to him for an essay, which, to say the least of it, is entitled to the grave consideration of Biblical students, and which will afford a fair opportunity for discussing theories

which are brought before the public in a distinct and tangible form. We feel that our review department, from its necessary brevity, does not afford scope for the thorough investigation of such a volume as that of the Duke of Manchester; and, therefore, if life is spared, we intend, during the present year, in a series of plain and practical essays, to examine the noble author's chief positions, and to endeavour to ascertain how far they accord with the oracles of the living God. We shall leave our friend, the Rev. David Brown, to speak for himself, as he is well able.

Meanwhile, we wish our readers distinctly to understand, that, after reading with great care, and as much as possible without prejudice, the Duke of Manchester's arguments for the personal visible reign of Christ, on the throne of David, we are not convinced of the scriptural character of the theory which he propounds. But more of this, we hope, in the February number of the *Evangelical Magazine*.

DOMESTIC MEMOIRS of a CHRISTIAN FAMILY, resident in the County of Cumberland. *With Descriptive Sketches of the Scenery of the British Lakes.* By HENRY TUDOR, Esq., Author of "Narrative of a Tour in North America, Mexico," &c. 8vo. pp. 424.

J. Hatchard and Son.

THERE are several circumstances which prompt the desire that these Domestic Memoirs may realize an extensive circulation. They are, throughout, pervaded by a spirit of fervent piety; they exhibit a lovely specimen of domestic virtue and happiness, modelled upon Christian principles; they discuss, incidentally, many questions in philanthropy and religion, in a clear and scriptural manner; they bear a noble testimony against the corrupt and idolatrous Church of Rome; and, in connection with all this, they contain some vivid and accurate descriptions of the English lakes, which all who are familiar with them will be able immediately to recognise. Some of the topics are greatly elaborated, particularly the chapter on Romanism, in which demonstrative evidence is supplied of the utterly idolatrous character of that anti-Christian system. As the proofs are adduced from Roman Catholic authorities, we regard them as incapable of fair answer. No doubt Romanists will attempt to rebut the charge of idolatry, in their own subtle and deceitful manner; but, if there be idolatry in all Paganism, it has no surer marks than those which attend its habitual every-day practice in the Papal apostasy. All the disingenuous logic of

chief doctors, with Dr. Wiseman at their head, can never convince an unperturbed mind that Romanism is not steeped in Holtry,—idolatry more flagrant than that of Paganism, because practised under the sacred auspices of Christianity itself.

In the volume before us there are very able defences of the British and Foreign Bible Society, the Religious Tract Society, and the Church Missionary Society, showing the great benefits which these institutions have conferred upon large portions of the human race. The profits from the sale of the work are to be devoted to the Church Missionary Society. We hope they will be large, in proportion to the claims of that excellent institution.

Will Mr. Tudor pardon us, if we complain a little of his style of reference to the Church Missionary Society. "There are," says he, "but two religious institutions in my humble opinion, that can take precedence of the Religious Tract Society, with regard to extensive usefulness, indefatigable energy, and unwearied industry;—these are the Bible and Church Missionary Societies." We do not object to his estimate of the Religious Tract and Bible Societies; but he ought, with the liberal views which he entertains, to have remembered, that the Church Missionary Society is but one among many such institutions which God has equally blessed. We think this criticism fair and just. It has, also, occurred to us, that if Mr. and Mrs. Gracelove are veritable characters, they have had more personal praise bestowed on them than will be for the spiritual health of their souls. The volume, however, we warmly recommend to our readers.

SKETCHES OF PROTESTANTISM IN ITALY. Past and Present. Including a Notice of the Origin, History, and Present State of the Waldenses. By ROBERT BAIRD, D.D., New York. Small 8vo. pp. 346.

Collins, Glasgow; and Paternoster-row, London.

DR. BAIRD is an interesting and industrious author, as his former writings have abundantly proved,—particularly his "Religion in America." Of the work which we now introduce to our readers he gives the following account: "The author has endeavoured to give the reader such information respecting the history, present condition, and future prospects of pure Christianity in Italy, as it is in his power to communicate. The work consists of three nearly equal parts. The first relates to the rise, progress, and suppression of the Reformation in Italy. In this portion of the book he has availed himself extensively of

the invaluable work of the late excellent Dr. McCrie on the same subject. He has, however, added many things, derived from many sources, which the reader will find duly indicated as he advances.

"The second part describes the state of things in Italy since the Reformation, and though quite miscellaneous in its subjects and details, it will probably be read with interest by those who desire to know the state of things in that beautiful, but spiritually benighted country.

"The third part contains as full a notice of the Waldenses, their origin, their country, their history, and their present condition and prospects, as the nature of this work would permit. It does not profess to be a full history of that wonderful people—a great desideratum, for we have nothing in English which is worthy of the name. Some notice of the Waldenses was necessary in a work which undertakes to speak of Protestantism in Italy, past and present. The beautiful and appropriate insignia of that heaven-preserved people, consists of seven stars surrounding a blazing lamp, encircling which runs the appropriate motto, *Lux lucet in tenebris*, (the light shineth in darkness). May it ever shine in those valleys, until all the surrounding region shall be full of the light of the glorious gospel of Jesus."

Such is Dr. Baird's account of his own labours in the volume before us; and, after glancing over its pages with some degree of care, we can assure our readers, that it is full of incident and touching narrative from beginning to end. As it is one of Collins's cheap series, we cannot doubt that it will have a very extensive circulation.

The Use of the Body in relation to the Mind. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, &c. &c. Second Edition. 12mo. pp. 442.

Longman and Co.

WHEN the first edition of this very interesting work made its appearance, we did what we could to bring it advantageously before the reading, thinking public; regarding it as an essay of more than ordinary power, upon a topic which claims the consideration of every human being. How true are the following sentiments from the author's pen:—"The physical and spiritual worlds are in perpetual connection, and all our true interests are essentially religions, because they are everlasting; therefore, to separate true knowledge from devout feeling, is to divorce what God has joined together, and thus to produce a profane severance, like that of faith from love, which, as it begins in distrust, must

end in malevolence." We are happy to see a production so masculine in its character, devoted to the cause of revealed truth and vital godliness. That it should so soon have reached a second edition is matter of sincere congratulation to the author and the public.

SCRIPTURE LESSONS; or, the History of the Acts of the Apostles, in Question and Answer. Designed for the use of Bible Classes. By MRS. HENDERSON. In two vols. 18mo.

Jackson and Walford.

THERE is more lucid statement of Bible doctrine in this, and the author's former work on the Four Gospels, than could be found in all the ponderous volumes of the Greek and Latin fathers. Mrs. Henderson's questions on the four evangelists are so well known, so highly appreciated, and so extensively used, that we need only to apprise the public of the appearance of her new work on the Acts of the Apostles, to secure a very extensive demand for it, among those who wish real and substantial aids in conducting Bible classes, in the family, the congregation, the boarding-school, the Sunday-school, or the day-school. They are not words of course when we say, that Mrs. Henderson has shewn an intimate acquaintance with the facts, the spirit, and the teaching of the Acts; and that she has adopted all her instructions to persons of tender age and immature acquaintance with the great doctrines of revealed truth.

A BASKET OF FRAGMENTS; being the substance of Sermons by the late Rev. R. M. MCHEYNE, Minister of St. Peter's Church, Dundee. Second Edition, considerably enlarged. Small 8vo. pp. 376.

Ward and Co.

LIKE all the other productions of their eminent and devoted author, these sketches of some of his pulpit productions are exceedingly valuable. They are often ingenious, always fervent, and closely applied to the conscience. He was modelled upon the Puritans, without their prolixity of style and endless division and subversion of themes. We commend the volume with much sincerity to our readers.

THE DRAWING-ROOM TABLE-BOOK. Edited by MRS. S. C. HALL.
George Virtue.

MRS. HALL appears like herself in this volume, a close student of human nature,

full of good and kindly feeling, sprightly in a high degree, and fully bent on making her fellow-creatures happy. Of the twenty articles which this exquisitely beautiful volume contains, Mrs. H. has produced nine of them, all more or less indicating the vigorous and ingenious qualities of her intellect, and the fine, generous feelings of a heart breathing charity and goodwill to all mankind. If religion is not directly introduced, it is always referred to with respect; and feelings and states of mind are inculcated which Christianity only can teach. In her "Italian in his Studio," we are not at one with Mrs. Hall on the subject of pictures in churches. The thing is so liable to abuse, that we should be disposed to play John Knox with all such equivocal aids to Christian devotion.

The embellishments of this volume are unique and admirable specimens of the present improved state of our pictorial art.

THE JUVENILE SCRAP-BOOK; a Gage D'Amour for the Young. By the Author of "The Women of England." 1848.

Fisher, Son, and Co.

MRS. ELLIS once more, and with the best pretensions, claims the grateful notice of her juvenile readers. Never did she deserve better at their hands; for this is decidedly, if we are at all judges, the best volume of her annual series that has yet appeared; best in every way, both as to intellectual tone, useful tendency, and artistical adornment. It is really a truly suitable present for the young people in our families.

Fisher's DRAWING-ROOM SCRAP-BOOK. 1848. By the Hon. Mrs. NORTON. 4to.

Fisher, Son, and Co.

As usual, this volume is rendered very attractive, by the superior, we may say, the first-rate character of the engravings. They were never better than in the present number of this popular annual. The literary contributions, which are all poetical, have a considerable share of merit attaching to them, and will interest persons of superior education and refinement.

BRIEF NOTICES OF BOOKS.

1. *Memoir of Lady Warwick*: also, her *Diary*, from A.D. 1666 to 1672. Now first published. To which is added, *Extracts from her other Writings*. Small 8vo. pp. 320. Religious Tract Society.—This is a singularly precious volume, which will be greatly prized by all who love an habitual and close communion with God. The *Diary of Lady Warwick*, which has never appeared before, is an invaluable boon to the Christian Church; for it breathes a spirit of lofty and pure devotion.

2. *A Voice in the Wilderness*; or, *The Broad and Narrow Way*. Small 8vo. pp. 166. Charles Edmonds, London.—This is the work of a young clergyman of the Church of Scotland, the Rev. C. F. Buchan, F.S.A., of Fettercairn. He need not have withheld his name; for it is indeed a very interesting and impressive work, full of mind, and piety, and Christian eloquence. The subjects treated are—Enoch; the Flood; Jacob's Ladder; Ruth; Nineveh; the Chariot of Fire; the Nativity; the last Journey to Jerusalem; the Rainbow round the Throne; the Spring time of the Soul and Body; the Swellings of Jordan; the Sharp Sickle; the last Resurrection; and the Lost Soul.

4. *The Teacher's Offering for 1847*. 18mo. pp. 236. Ward and Co.—This old favourite is, in every respect, a greatly improved work;—in letter-press, embellishments, and literary merit. We give it our most cordial recommendation.

5. *Men's Right to God's Word*. Translated from the French Prize Essay of M. BOUCHER. With a Recommendatory Preface, by the Hon. and Rev. H. MONTAGU VILLIERS, M.A., Rector of St. George's, Bloomsbury. Small 8vo. pp. 128. F. Shaw, Southampton-row.—This is a very powerful Essay, the truths of which cannot be too deeply impressed upon the mind in these Romanizing times.

6. *A Missionary Poem*. By the Rev. G. SAND-ROD, M.A., Incumbent of Eldon District, Sheffield. Small 8vo. pp. 166. Whittaker and Co.—It is saying not a little when we affirm, that this volume is real poetry, written in a Christian and glowing spirit, upon a subject of imperishable interest.

7. *The Book of Psalms*: arranged in Daily Portions for Devotional Reading, twice through, in the course of the Year. With suggestions to promote personal application. By the Rev. A. R. C. DAL-GLAY, M.A., rector of Wonston, Hants, author of "The Cottager's Guide to the New Testament," "Look to Jerusalem," &c. J. Nisbet and Co.—This is a most beautiful edition of the Psalms, and the notes and reflections in general are excellent.

8. *Light from the Sanctuary for "the Cloudy and Dark Day;"* inscribed to Mourners. pp. 101.

Whittaker and Co.—A most comforting and instructive companion for the children of sorrow and suffering.

9. *Marriage with a Deceased Wife's Sister*—not forbidden by the Law of Nature; not dissuaded by Expediency; not prohibited by the Scriptures: including an Examination of Professor Bush's Notes on Leviticus. By the Rev. J. F. DENHAM, M.A., F.R.S., rector of St. Mary-le-Strand, and Lecturer of St. Bride's, Fleet-street. 8vo. pp. 70. Simpkin, Marshall, and Co.—The subject of this pamphlet has awakened great public interest of late; and we cheerfully admit that the respected author has made out logically all his three propositions.

10. *A Mission to the Mysore*; with Scenes and Facts illustrative of India; its People and its Religion. By the Rev. WILLIAM ARTHUR, Wesleyan Minister. Small 8vo. pp. 572. Partridge and Oakley.—This is no ephemeral production; but a work of solid worth that will stand the test of years; and hand down the author's name to posterity as one of the most acute and comprehensive writers on missionary topics. We shall take an early opportunity of referring to Mr. Arthur's beautiful volume; the perusal of which has refreshed our spirits.

11. *The Pictorial Bible*. Standard Edition. 10 Parts. Royal 8vo. C. Knight and Co.—This beautiful edition proceeds rapidly to its completion, as the present Part includes a portion of the first chapter of Daniel. The more we examine this particular kind of Commentary, the more we see its value, and admire both its principle and its execution.

12. *The National Cyclopædia of Useful Knowledge*. Part XI. Bokhara—Brabant. 8vo. C. Knight. Price 1s.—This is the cheapest repository of general and valuable knowledge with which we are acquainted. One hundred and eighty-nine closely-printed octavo pages for one shilling must surely be regarded as a wonder of the modern press.

13. *Murray's Home and Colonial Library*. Adventures in Mexico and the Rocky Mountains. Parts I. and II. John Murray.—This is a most instructive and interesting work.

Death-Bed Scenes.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE MRS. LEGG, OF READING.

Mrs. LEGG, born August 26th, 1805, was the daughter of Mr. Alexander Kennedy, of Aberdeen. From earliest childhood, the affectionateness of her disposition was like perpetual sunshine in her father's house; and her docility and quickness of perception equally distinguished her in the school. Her mind was early stored with Divine truth; and the death of a little sister, when she was but five years of age, gave a certain amount of reality to her views of the eternal world. At the age of ten years, her mind was so mature, and her manner so grave, that she became her mother's friend, to whom she confided all her joys and cares. The means of grace became very delightful to her, and she de-

voted herself to Sunday-school teaching. While yet in her teens, she was chosen superintendent of a very large Sabbath evening school, in Aberdeen, which was under the joint care of the clergyman of the parish and the Dissenting ministers. About the same period she was elected Vice-president of the Aberdeen Female Missionary Society. So great, however, was her self-diffidence, that she was twenty years of age before she joined the church under the pastoral care of the Rev. R. Penman, who, up to the time of his death, loved her as his own daughter. The writer of these lines was one of two appointed by the church to converse with her on her application for admission, and he can well remember the mental agony she endured, lest she should be imposing upon herself in

a matter so solemn and important. Love to the souls of the young was an essential element of her being; and on coming to Reading, at the period of her marriage to the Rev. W. Legg, B.A., of Broad-street Chapel, she resumed, with great delight, the functions of a Sunday-school teacher; which she continued regularly and punctually, both as teacher and superintendent, till prevented by her increasing family cares and enfeebled health. She enjoyed the perfect goodwill of the teachers, and no delight was greater to her than when, from time to time, the scholars joined the church. Not a few of her scholars have wept tears of unfeigned sorrow for her loss. The quiet tenor of her wedded life affords nothing in the form of striking incident. Everything that gives a charm to the word "home" was embodied in her person, and in all her domestic ways. The writer can truly say, after twenty-three years of most intimate acquaintance, he never heard her utter an unguarded word, or an unadvised sentence. How she was regarded as a sister will be best seen from the following extract from her brother's letter on receiving the intelligence of her death:—

"And shall I never see the sweet, benignant face of my dearest sister again! and shall I never hear my name pronounced in this world by those lips which seemed to hallow whatever passed them! And yet how selfish it seems even to wish her recall from infinite felicity to the pains and anguish of this world; but I believe she would herself, if it were consistent with the Divine will, readily, willingly sacrifice her own present enjoyment, and again undertake, for a time, her former cares and anxieties, if she could thereby banish the grief with which her loss has overwhelmed those whom she has left behind her."

She intensely loved the people of her partner's pastoral care, and, in all her intercourse with that beloved flock, her prudence left him no cause for a moment's anxiety.

That beautiful passage of Scripture was fully exemplified in the death-bed experience of this admirable saint, who said, "Thou wilt keep him in perfect peace whose mind is stayed on thee." During a very long and peculiarly painful affliction she lay passive as a little child in the hands of her heavenly Father. She had a natural and strong antipathy to the kind of suffering of which she was made the subject; and yet she said, one day, to a kind ministerial friend, who visited and consoled her, "I do not think that I have ever repined at the form of the affliction that has come upon me." It was indeed plain to those who knew the workings of her mind, that she solemnly regarded it as the "death by which she was to glorify God." She had an extremely low and humble opinion of

herself, which, combined with the most perfect sincerity, and a constitutional diffidence, made her rather reserved in speaking of her own personal experience; for she often said that we ought to be cautious in speaking of our own religious impressions, lest we should express what we do not in reality feel in our hearts. It was sometimes painful to witness her struggles to attain to the assurance of hope: for while, at one time, she would hear its voice clear and melodious in the sabbath stillness of sweet prayer, praise, and devout meditation; at another time it was entirely drowned amid the turbulence of doubts and fears. She said to the minister already referred to, "If Christianity consists in soaring on the wings of faith and hope, I am not a Christian; but if it be lying at the foot of the cross, and leaning on the Saviour's merits, I trust I am one." She was greatly encouraged on his assuring her that to repose is as safe, if not so delightful, as to soar. And, blessed be God, there is reason to hope that many Christians, the subjects of this timidity, will ultimately be among those from whose eyes the Lamb will wipe away all tears, and will gently lead to the fountains of quiet waters.

When her strength finally gave way, she seemed to regret it not so much for the suffering with which it was connected, as because it quite broke off the habit of spending an hour once every week with her servants, and the same every evening with her children, in reading the Scriptures and prayer. But even this she was able to commit to God. Three weeks before her death, when in a paroxysm of great suffering she was not expected to see the morning, her husband asked her whether she had been able to give up the children; she replied with great calmness, "Oh, yes, yes, I gave you all up long ago, as soon as I knew what my complaint was."

At this stage of her illness, she repeated part of a hymn that she had felt very appropriate:—

"Lord, I am very weak; distress,
I languish, and can take no rest;
The remedies uncertain prove,
And heavily the moments move;
I cannot now look up to thee;
But, Oh, look down, look down on me."

Mrs Legg thought it right to honour the laws of Christ in her sickness by sending for the "elders of the church;" and much she enjoyed the kindness of their visits and the earnestness of their prayers. One of them says,—

"On visiting Mrs. Legg the Friday preceding her death, the conversation led to the subject of passing through 'the valley of the shadow of death,' and the support believers might expect from the presence of Jesus with them there. She clasped her

hands and said, 'O that I could be assured of it! I would cast myself entirely on him; I would throw my arms around him; I would not let him go. But I am so weak.' I said, 'Mrs. Legg, now your body, and necessarily in connection with it, your mind is so weak, the Saviour will clasp his arms around you; he will keep his hold of you, he will not let you go; fear not.' She gave a most expressive look, and said, 'Ah, that is it!' The idea evidently satisfied her mind, and imparted, through divine application, consolation to her spirit."

On the other officers of the church assuring her of the sympathy and prayers of her Christian friends, she replied, she was thankful for the sympathy of God's people, and added, "The last sermon I heard was on the sympathy of Christ." When the same friend expressed his deep concern for her bodily sufferings, she recalled a saying of which Dr. Kidd, of Aberdeen, was fond, namely, "that the bodies of believers are as much redeemed as their souls," and she added, "Oh that God's people would think of this, and not employ the bodies which Jesus has redeemed for any sinful purposes." In her, patience seemed to have its perfect work. Under the most acute sufferings she was calm and placid, only regretting that so much precious time of others should be taken up in attending to the ailments and wants of her poor body. Even when thus completely laid aside, her estimate of the value of time was very high. Although often necessarily under the influence of opiates, she would say to her sisters, "I do not wish to doze; I think it is a waste of my precious time. I wish you to keep me from dozing; talk to me of Jesus, or read a chapter to me. In early life she had suffered much from nervous depression and low-spirited affections, but during all her long illness, no doubt or fear of that harassing description seemed to have been permitted to disturb the sweet serenity of her soul. Her own views of her doubts were greatly changed by the matured reflections of a dying bed. "I have suffered much in my time, from many doubts; but I now see it was for want of simple reliance on Christ. I wanted to be something as well as to receive all. At another time, speaking of the Saviour, she said, "He knows that I look to him. I have no other refuge. I trust alone in his promises." When asked whether she felt Christ to be with her in the valley, she said, "I cannot feel that he is with me; but I can believe it."

When in great pain and weariness, she once exclaimed, "Oh, that I had the wings of faith and love, that I might fly away and be at rest;" and when anxious every moment to have her posture changed, she suddenly checked herself, conscious of a degree of

impatience, and looking up, as if speaking to her heavenly Father, said, with the most chastened meekness, "I will be patient; I have promised to be patient, and I will be patient." Soon after, she said, "I am happy. I have been thinking of the children of Israel, and of God saying to them, 'Return unto me.' I said to Him, 'Lord, I return unto Thee.' Then his promises began to come into my mind, and I felt happy."

In this state she continued till Lord's day, Dec. 5th. During the whole day, she seemed to give signs of consciousness, only by lifting up her hand. In the evening she fell asleep in Jesus.

On the Friday following she was interred at Broad-street chapel. Her friend, and her father's friend, the Rev. J. Morison, D.D., LL.D., delivered the funeral address, which a large and deeply-affected audience felt to be not more beautiful than true, and which, by the Doctor's kind permission, is here subjoined:—

"How gloomy and overwhelming were such a scene as this, were it not for the softening and cheering light which falls on it, from the bright and shining countenance of Him, who declares, in the midst of us:—'I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of the invisible world and death.' In vain are all the assiduities of friendship, all the suggestions of philosophy, all the vague consolations of the world,—when brought to the aid of prostrate humanity, on an occasion so full of grief and sadness as this. The wounded and bleeding heart, bereft of a companionship which imparted to life more than half its solace, is ready to exclaim, 'Miserable comforters are ye all!' Great calamities can only be mitigated and relieved by corresponding consolations. And as I look at that coffin, and think that it contains the lifeless corpse of a wife so gentle, so confiding, so prudent; and of a mother so devoted, so watchful, and so tender,—I cannot but feel, that the surviving husband and father has been overtaken with one of those crushing events, beneath which nothing can sustain him but the omnipotent arm of Him who knew the depths of human sorrow, and who has 'strong consolations' in reserve for those who have fled to him for refuge, as the hope set before them.

"The loss which has been sustained by my afflicted brother, and by his nine motherless children, can only be fully appreciated by those who felt the daily sunshine and peace which the Departed diffused in her own home circle;—but I saw enough, and knew enough, to convince me that she was one of a thousand; that selfishness was no part of her being; that she lived for the happiness of others; and that whenever it should please God to remove her

from the sphere in which she moved with so much gracefulness and dignity, a blank would be made, which no created resource could ever fill up. The image of her 'meek and quiet spirit,'—of her gentle and winning mien, will continue to flit across the mind while memory holds her seat. And while home virtues, such as wife, and mother, and sister, and friend can display, continue to be prized, the name of our departed friend will be embalmed in the hearts of all who felt the attractive influence of her sweet and endearing intercourse.

"We need not, at this moment of undissembled grief, to ask under what auspices a character of so much beauty and loveliness was formed? To nature she was indebted for susceptibilities of mind and heart, which must have attracted towards her the warm affections of those who best knew her. But it was in the school of Christ, which she entered in life's smiling morn, that her truly feminine nature received that exquisite grace and polish which caused it to shine, in every relation of life, and amidst all the vicissitudes of her earthly sojourn, with such a mellowed lustre. She sat down, when but yet a child, at the feet of Jesus; and, as his disciple, through the gentle influence of his blessed Spirit, imbibed more of his meekness, his humility, his kindness, and his spirit of unostentatious and retiring communion with his Father in heaven. Hers was not the piety which fears lest it should pass unobserved, and therefore seeks to proclaim its own virtues;—but it was that hidden thing of the heart, which finds pleasure in its own spontaneous feelings and acts; and can live on joyously and peacefully, though unnoticed and unpraised. A more simple-hearted, unpretending Christian I never expect to meet than our lamented friend on this side eternity.

"By these rare attributes of character, her heavenly Father was preparing her for scenes of protracted discipline, in one of those peculiarly afflictive visitations, from which even the stoutest heart would shrink. Long and sharp was the conflict which awaited her; but with what calmness, fortitude, and uncomplaining submission, she bore her exquisite sufferings, those can best attest who, through a succession of months, saw that in her 'patience had her perfect work.' The hopelessness of the malady beneath which she was destined to sink, would have quenched the ardour of a mind less humble and contented, and less animated and sustained by the power of Christian hope, than hers. The spirit of thankfulness and praise so greatly prevailed, that other and less holy states of mind had next to no place left for them. Her nature was too sensitive, and her religious feelings were too correctly balanced, to permit her to look with stoical apathy and indifference upon

the expected disruption of earth's strongest and tenderest ties. She *did* feel acutely the prospect of separation from her beloved husband; from her numerous band of little ones, so dependent upon her maternal care; from the domestic circle she so fondly cherished; and from many dear Christian friends, who had wound themselves around her loving heart;—but when she saw what was the will of her heavenly Father concerning her, she bowed submissively to his unerring appointment; and was never heard to utter a single syllable of complaint, or in the slightest degree to murmur at the dealings of God towards her.

"How mysterious, though infinitely righteous, are the ways of God! To human appearance, how many, in all our circles, could better have been spared, than the anxious, watchful, tender, pious mother of nine lovely children. How many survive, of whose usefulness in the family, the church, and the world, it would be difficult to speak. But 'shall not the Judge of all the earth do right?' Let us 'be still and know that he is God.' No wonder that the providence of an infinite Being should be full of perplexity to feeble mortals. But though 'clouds and darkness are round about him,' we know that 'justice and judgment are the habitation of his throne,' and that 'mercy and truth go before his face.' The period is fast approaching, when the conduct of the Eternal will be seen in that ineffable light, which will expound all its mysteries;—when every event will appear to have happened at the appropriate time;—and when the mighty bereavement which we this day deplore will be seen invested with equal mercy to the deceased, and to those who survive.

"To our departed friend, how glorious is the transition which she has now made! She has exchanged pain and toil, for exquisite delight and endless repose;—she has cast off the burden and disease of the flesh, and is now breathing the free and healthful air of immortality;—she has left all her doubts, and fears, and imperfections behind her, and is now perfect in the image of her Lord;—she is removed even from the apprehension of evil, and has placed before her the boundless prospect of interminable and ever augmenting bliss. We weep not for her; for she has gone 'to be with Christ, which is far better;' but we weep for the smitten husband, and for the motherless babes. Yet we would not sorrow as those who have no hope: 'Life and immortality are brought to light by the gospel.' From that world of spirits into which the departed has entered, we are not eternally separated. We shall behold her again, so as we never saw her in her brightest and happiest moments on earth.

If we are one with Christ, we shall be one with her through an endless eternity. The distance between us is only such as may be passed 'in a moment, and in the twinkling of an eye.' There is a fellowship among all the redeemed above and below:—

'The church on earth and all the dead,
But one communion make;
All join in Christ their living Head,
And of his grace partake.'

But, Oh my beloved friends, we must follow that Saviour whom the departed loved, and honoured, and served, if we would hope to meet her in peace and joy on the further side of that swelling flood which she has now crossed. We can never have fellowship with her, if we are strangers to Him in whose arms of everlasting love she is now embraced. Were it permitted to her on this sorrowful occasion to communicate with us, how emphatically would she plead with us to receive and follow the Saviour! Could she open her lips to her beloved children, Oh how tenderly and pathetically would she enjoin them to give their young hearts to Christ. Could she speak to her fellow-worshippers on earth, how earnestly would she entreat them to lay aside all their indecision, and to be found on the Lord's side. Could she take counsel with her beloved husband, as a minister of Christ, how would she encourage him to beseech sinners to be reconciled to God; to warn men, 'whether they will hear or forbear;' to strip false professors of all the disguise they wear; to deliver himself, without reserve, of the whole counsel of God; to place the awful realities of eternity in such striking lights as to induce the guilty and the lost to flee from the wrath to come.

"Oh, brethren, it is a world of earnestness and truth into which the deceased has entered. She now sees things as they actually exist. The sophistry and disguise which obtain in this world have no place in eternity! Happy will it be if the death of this amiable and beloved saint should lead to deep heart-searchings in this whole assembly to-day. Melted and moved by the occasion, may our hearts be effectually subdued by the power of omnipotent grace! While we blend our sympathies with the afflicted pastor of this church, in the great bereavement which he has sustained, may we each realize for ourselves the awful moment, when we shall feel the mortal pang; when the body shall return to dust, and the spirit to God who gave it; when our connection with time shall terminate, and our residence in eternity shall commence; when our never-dying souls shall pass into the immediate presence of our Judge, and be fixed in an interminable condition of bliss or woe. Oh, beloved friends,

let not this affecting occasion pass away without some hallowed, some lasting result. Let our tears be tears not only of brotherly sympathy and kindness, but of deep repentance for sin; let the sight of that coffin, that shroud, yonder open grave, remind us of our own; let the removal of one so beloved proclaim in our ears, so as to reach every individual heart in this assembly, the words of our Lord, 'Be ye also ready; for in such an hour as ye think not the Son of man cometh.' Take heed, brethren, lest death should overtake you in an unconverted state. Tremble, lest any of you should die out of Christ. Yield not to the prevalent and dangerous habit of procrastination in the great concerns of salvation. At this moment of intense interest, when we are about to deposit in the dark and silent tomb all that was mortal of our departed friend, *surrender your heart to Him* who announces the joyful message, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'

"Oh, dear friends, may you live the life, and die the death, of her who is now hidden from our eyes! As the last eye-witness, I preached her, 'her countenance was a strange and seraphic brightness; her features were clothed with a smile of optimistic beauty, as if some light not belonging to this world had fallen upon them. Her eyes, which had been closed nearly the whole day, were opened, and looked tenderly and wistfully for a moment, and her gentle, blessed spirit fled to that region of peace to which it properly belonged.' 'Let me die the death of Margaret Legg, and let my last end be like hers!'"

On sabbath, Dec. 12th, the Rev. S. Curwen, of Reading, delivered a solemn and impressive funeral sermon, from Job xix. 25, "I know that my Redeemer liveth," &c., to the largest audience the place ever remembered to have contained. "The memory of the just is blessed!"

MRS. FRANCES MORREN.

DIED, Nov. 28, 1847. Mrs. Frances Morren, wife of the Rev. J. W. Morren, aged 73. Her long life was devoted to the service of her Redeemer. She was beloved by all who knew her, and died greatly lamented. The Rev. Josiah Viney delivered an excellent funeral discourse, from Job xliii. on Lord's-day morning, Dec. 5, to a large and serious congregation.

Home Chronicle.

DANCING.

A CHRISTMAS ADDRESS TO THE YOUNG.

DEAR FRIENDS,—Perhaps you will be surprised to hear that there are Christian ministers who look forward to the present season, which is, on many accounts, so agreeable, with a feeling of dread, and that that feeling is awakened with regard to you. Now is the time for "Christmas parties;" parties at which there is much innocent hilarity, and an unusual amount of domestic and social enjoyment. This, so far as it does not (to use a Scripture phrase) "war against the soul," so far as it does not dis-incline us to devotion, or unfit us for it, no one would wish to check. But the most innocent mirth may be carried too far. The head and the heart may be so filled with earthly things, that the word of God may become unfruitful in us. Occasional cheerfulness may become habitual levity; and while, as an excuse for that levity, it may be pleaded that there is "a time for all things," those who glide into this snare will find that they have no time for the discipline of the heart and communion with Heaven.

It cannot escape notice that the beginning of the year, as it is a time of special privilege to the young, so it is a time of increased danger. Thousands of ministers, at that season, preach "sermons to young people," calling on them to forsake the world, to begin a life of self-denial and holy watchfulness, and "to seek first the kingdom of God and his righteousness." In some instances these sermons produce corresponding purposes and attempts; but do you think, my young friends, that there is no danger even amidst an innocent cheerfulness, of a forgetfulness of this great concern? When party succeeds party—when all is excitement—when all sorts of accomplishments are displayed—when new acquaintances are rapidly formed, and amusement becomes a study and a business, is it not too likely that the poor consideration of *dress* will occupy more attention than the state of the heart, and to be *admired* of men will be thought more of than being accepted of God?

In your "Christmas parties" there is one amusement which ought to have no place—dancing; an amusement which sometimes finds its way into religious families, and into which the younger members of our churches, and those who are under hopeful impressions, are occasionally drawn. Yes, they give way to the enticement; but it is generally with an *uneasy conscience*. They

are not sure that the practice is quite right; they have some fear that it will prove an hinderance to personal religion; they apprehend it may seem inconsistent to some around, especially *in them*; they think of pious friends, and are troubled; they think of their minister, and would not like *him* to know; and so, at first, there is much to overcome. A rule of Scripture has been broken, and the heart is not at rest. That rule is—"Whatsoever is not of faith is sin;" that is, whatsoever is not done with a conviction that it is right.

And then, whereas there was the expectation beforehand that the amusement would be followed (especially the next day) by a feeling of *compunction*; this is not always the case. Another state of mind sometimes ensues; indifference comes on; adverse opinions are set aside; self-justification leads the individual to despise his censors as narrow-minded; or secretly to murmur against Christianity, as putting on us a yoke too strait, a burden too heavy. Now begins spiritual declension, and "the things that remain are now ready to die."

It is possible some may ask us, "Where is dancing forbidden in the Bible?" And the same person might ask, "Where is card-playing forbidden?" "Where are races and theatrical amusements forbidden?" These things are not condemned by name, we admit; nor is it necessary they should be so, as long as we read in that blessed book, "Love not the world, neither the things that are in the world—grieve not the Holy Spirit of God; give none offence, neither to the Jew nor to the Gentile, nor to the church of God; abstain from all appearance of evil; be not conformed to this world, but be ye transformed by the renewing of your mind."

Surely it is not without reason that the great majority of Christian parents have been led to the decision not to have their children taught dancing; and that, in a great number of boarding-schools, the practice is excluded on principle, and that at a sacrifice to the Christian heads of those establishments. It should weigh with you that, on this subject, there is scarcely a shadow of difference amongst truly Christian ministers, in or out of the Establishment. If it is a duty to abstain from the appearance of evil, here are thousands of men who will tell you that dancing has that appearance to them.

And in our own churches, it is not too much to say that this amusement is a breach of the understood conditions of membership. No minister amongst us would

"propose" a person who practised it, and who declared the intention not to give it up. No church would receive one who was not willing so far to forego conformity to the world, and abstain from offending the consciences of his brethren.

But why all this severity? it may be rejoined. Do we mean to shut out of heaven those who are not over strict? Is all religion to be found on the side of those who "think it a sin to smile?" Far from it. It is with sorrow we write anything which may appear to bear hardly on some whose kindly tempers, whose generosity and uprightness would put the morose and nigardly professor to the blush. With the ascetic and the censorious we do not sympathize. Their virtues are in general too nearly allied to *economy* to have much moral weight; but here you have to do with the *best* portion of the church, and with an all-observing world. Nor amongst the Saviour's flock should the *sincere* be despised, whatever their weakness. Knowing to do anything that may shock the feelings of one of the least of Christ's brethren; to do anything, that, while unnecessary in itself, may lead such an one into sin, is to incur a fearful responsibility.

The persons whom I address would not practise dancing, we are sure, if they viewed it as any more than an agreeable and exhilarating exercise, unconnected with the most distant approach to indelicacy. You would feel justly indignant if any one should insinuate the charge of your compromising the claims of a decorum the most exact. But still you must admit, that in this amusement, in *all circumstances*, there is an amount of *familiarity* that exists nowhere else; and that the large number of dances that come under the description of *waltzing*, are really objectionable for the reason now hinted at. Why will some professors who dance never practise waltzing, but because they think the latter is inconsistent with modesty? No then here there is confessed danger. You have but to cross a narrow boundary to be exposed to an influence fraught with peril, not to spiritual-mindedness alone, but to ordinary virtue.

And as dancing is objectionable in itself, so it is in its accompaniments. An extravagant and scarcely becoming style of dress, untimely hours, frivolous society, *display*, in all its forms, a peculiar *coiffure*, which, when once tasted, is apt to bring the soul under its power, and to become what is denominated not "a taste," but "*a passion*." These are some of its accompaniments, and you will find none of them helpful to you in "fulfilling your course," and "laying hold upon eternal life."

Dancing is objectionable not only in

itself, and in its accompaniments, but in its *tendency*. It points towards the world, and not the Cross. It is one of the steps towards the enchanted ground "of dissipation." But a slight partition separates *some* dances from *all*, *private* dances from public balls; these from the masquerade, and that, again from all sorts of corrupting entertainments. On the other hand, it is hard to see how any one can practise dancing in any form, especially under the present circumstances, and with the present convictions of the church of Christ, without coming to feel some distaste for the exercises of the closet, and *some* alienation from those whom he has been wont to call his best friends, because they are the friends of the soul.

Should any youthful church-member, or inquirer, remain unconvinced by what has been advanced, the writer has only to request, in conclusion, that such individual will so far regard the advice now tendered, as to make the subject a matter of prayer.

VIATOR.

FAMILY RELIGION, WITH ITS ENCOURAGEMENTS.

For the Evangelical Magazine.

DEAR SIR,—Some months since, I communicated a short account of a beloved and lamented friend, Mrs. Brough, the widow of a deacon, and daughter of a former minister of the church now under my care, which was inserted in the Magazine. On that occasion I traced back her ancestral genealogy, on her father's side, the Rev. John Rogers, to the celebrated John Rogers, the martyr, from whom she was the eighth in lineal descent, and noticed the uninterrupted transmission of piety in the successive generations of that family, as an encouraging instance of the Divine fidelity and marked favour, to those who had evinced a noble courage and consistency in the cause of truth. Since that communication was made, I was exceedingly struck by some facts stated by the admirable commentator, Albert Barnes, in his work on Isaiah, bearing on the same point, and bringing out similar results in the American branches of the same family. Illustrating that beautiful passage, Isa. lix. 21, which has so extensively cheered the hearts of pious parents, in reference to the interest of their descendants in the blessings of the covenant, he says, "There is no promise of the Bible that is more full of consolation to the pious, or that has been more strikingly fulfilled than this. And though it is true, that not *all* the children of holy parents become truly pious; though there are instances where they are signally wicked and abandoned, yet it is also true, that rich spiritual blessings *are* imparted to the

posterity of those who serve God, and who keep his commandments. The following facts are well known to all who have ever made any observations on this subject.

(1.) The great majority of those who become religious are the descendants of those who were themselves the friends of God. Those who now compose the Christian churches the world over, are not those generally who have been taken from the ways of open vice and profligacy, from the ranks of infidelity, or from the immediate descendants of scoffers, drunkards, and blasphemers. Such men usually tread, for a few generations at least, in the footsteps of their fathers. The church is composed mainly of the descendants of those who have been true Christians, and who trained their children to walk in the way of pure religion. (2.) It is a fact, that comparatively a large proportion of the descendants of the pious themselves for many generations become true Christians.

* * * * Some of the most devotedly pious people of this land are the descendants of the Hugonots, who were expelled from France. A very large proportion of all the piety in this country has been derived from the "Pilgrims" who landed on the rock of Plymouth; and God has blessed their descendants in New England and elsewhere, with numerous revivals of religion. *I am acquainted with the descendants of John Rogers, the first martyr in Queen Mary's reign, of the tenth and eleventh generations. With a single exception, the oldest son in the family has been a vicarman, (a minister of the gospel,) some of them eminently distinguished for learning and piety; and there are few families now in this land, a greater proportion of whom are pious, than of that family.*"

He proceeds:—"The following statistical account made of a limited section of the county, not more favoured or more distinguished for piety than many others, accords undoubtedly with similar facts which are constantly occurring in the families of those who are the friends of religion. The Secretary of the Massachusetts Sabbath-school Society made a limited investigation this year (1838), for the purpose of ascertaining the facts about the religious character of the families of ministers and deacons, with reference to the charge so often urged, that 'their sons and daughters were worse than common children.' The following is the result. In 263 families which he canvassed, he found 1,290 children over fifteen years of age. Of these children, 884, almost three-fourths, are hopefully pious; 794 have united with the churches; 61 entered the ministry; only 17 are dissipated; and about half only of these became so while with their parents. In eleven of these families, there are 123 children, and all but 7

pious. In 56 of these families there are 249 children over fifteen, and all hopefully pious. When and where can any such result be found in the families of infidels, of the vicious, or of irreligious men? Indeed, it is the great law by which religion and virtue are spread and perpetuated in the world, that God is faithful to this covenant, and that he blesses the efforts of his friends, in endeavouring to train up generations for his service. (3.) All pious parents should repose on this promise of a faithful God. They may, and should believe that it is his design to perpetuate religion in the families of those who truly serve and obey him. They should be faithful in imparting religious truth: faithful in prayer; faithful in a meek, holy, benevolent example; they should so live that *their children may safely tread in their footsteps*; they should look to God for his blessing on their efforts, and their efforts will not be in vain. They shall see their children walk in the ways of virtue; and when they die, they may leave the world with unwavering confidence, that God will not suffer his faithfulness to fail; that he will not break his covenant, nor alter the thing that is gone out of his lips."—(vol. iii. p. 602.)

If you agree with me in opinion of the above extract, its insertion will gratify,

Dear Sir,

Your brother in the gospel,

ALFRED BISHOP.

Beaminster, Dec. 9th, 1847.

PROTESTANT UNION FOR THE BENEFIT OF MINISTERS' WIDOWS.

To the Editor,

MY DEAR SIR.—The writer of the paper in the *Supplement* of the *Evangelical Magazine* has fallen into a mistake on the above subject, which you will oblige me by correcting in your next number. He has expressed himself as though the annuity of a widow could never increase, by surplus funds, beyond the amount of 50*l*. The rules do not recognise any such restriction: on the contrary, the annuities may advance to any amount the surplus funds will allow.

Since the abolition of the plan of admitting members in classes, the rule is, that a minister may insure for any annuity of not less than 10*l*., nor more than 50*l*. The rule also provides that any member already insured for a less sum may increase his insurance to any amount not exceeding 50*l*., EXCLUSIVE of any addition arising from surplus funds. The writer, doubtless, fell into the mistake by overlooking the latter clause of this rule.

Yours, my dear friend, very truly,

JOHN HUNT, Secretary.

Rev Dr Mcleish.

RECOGNITION.

On Thursday, November 13th, an interesting service was held in Ebenezer chapel, Shadwell, when the Rev. Henry Harrison was recognised as the pastor of that church, and successor to the late beloved Messrs. C. and C. J. Hyatt. The Rev. Dr. Reed presided; the Rev. Messrs. Ransom, Jcula, Woodhouse, Seaborn, Talbot, Saunders, Mirams, and other ministers, took part in the service. The chapel was crowded to excess, and the occasion was one of halloved solemnity and encouragement.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

On Thursday evening, December 9th, a lecture was delivered at St. Thomas's-square Chapel, Hackney, by the Rev. Jas. Sherman, of Surrey Chapel, on the object and importance of the Christian Mutual Provident Society.

Mr. Sherman stated, with great clearness and force, the advantages secured by small monthly payments, which entitle the members to relief in sickness, annuities in old age, sums payable at death to widows and children, and endowments to children and adults. Mr. Sherman powerfully urged the claims of this Society, as founded on a basis of the greatest security, arising from the accuracy of very minute details, and very widely extended calculations.

At the close of Mr. Sherman's able and interesting lecture, Mr. Charles Burls, the secretary, gave a very effective address to the meeting. He was followed by the Rev. Algernon Wells, of Clapton, and the Rev. Dr. Cox, of Hackney, who had kindly given up their lectures on that evening, in order to afford to their congregations the opportunity of attending the meeting. They united with Dr. Burder, who presided at the meeting, in urgently recommending the formation of a branch Society for Hackney and Clapton, which was resolved on unanimously.

A committee, of eight gentlemen, selected from the congregations of the above-named ministers, and of the Rev. Dr. Pye Smith, was appointed to organize a branch Society.

PROVINCIAL.

REMOVAL.

Our Rev. R. Roberts, of Parkgate, near Col, where he has laboured for the 10 years, with great success, has accepted the unanimous invitation of the national church, Stayley - Bridge Lepton-under-Lyne, and com-

menced his pastoral duties in this most extensive field of labour, at the close of the year.

REV. GEORGE NICHOLSON.

On Lord's day, the 28th ult., the Rev. George Nicholson, B.A., of Highbury College and London University, commenced his pastoral labours at King-street Chapel, Northampton.

REV. G. NETTLESHIP.

The Rev. G. Nettleship, late of Yelvertoft, in the county of Northampton, has accepted the unanimous invitation to the pastorate over the Independent church and congregation at Chilton, Somerset; and entered on his stated labours on the second sabbath in December.

ORDINATIONS.

On Tuesday, the 2nd of November, the Rev. I. Young was publicly ordained pastor of the Independent church at Chulmleigh, Devonshire. The Rev. W. O'Neill, of Witheridge, commenced the services by reading the Scriptures and prayer; Rev. R. Thomson, M.A., of Ilfracombe, delivered the introductory discourse; Rev. J. Buckpitt asked the usual questions; Rev. T. Sharp, (late pastor of the church,) offered the ordination prayer; and Rev. B. Kent, of Barnstaple, gave the charge.

An interesting service was held in the chapel in the afternoon, when a piece of plate and an easy chair were presented by the church and congregation to their late pastor, in appreciation of his services among them for nearly forty years.

In the evening, the Rev. J. Buckpitt, of Torrington, preached a very impressive sermon to the people.

On Friday, the 27th of August, 1847, the Rev. Isaac Francis was ordained over the newly-formed Congregational church at Kirkheaton, near Huddersfield, Yorkshire. The introductory discourse was delivered by the Rev. R. Skinner, of Huddersfield; the Rev. R. Bell, of Brighouse, proposed the usual questions, and received the minister's confession; the ordination prayer was offered by the Rev. Jas. Scott, of Cleckheaton, and followed by a charge from the Rev. John Cockin, of Holmfirth.

In the evening, a sermon was addressed to the people, by the Rev. John Glendenning, of Huddersfield.

On Monday, October 11th, the Rev. Samuel Clarkson, late of Spring Hill College, Birmingham, was ordained to the work of the ministry, as pastor of the church and congregation meeting in Howard-street, Sheffield. The Rev. W. B. Landells read the Scriptures and offered prayer; the introductory discourse was delivered by the Rev. T. R. Baker, Hebrew and Classical Tutor of Spring Hill College; the usual questions were asked by the Rev. Joseph Fox, formerly minister of Howard-street chapel, to which the most satisfactory answers were given by Mr. Clarkson; the Rev. Thomas Smith, M.A., Classical Tutor of Rotherham College, offered the ordination prayer; and the Rev. J. Sutcliffe, F.S.A., of Ashton-under-Lyne, gave the charge to the minister.

In the evening, the Rev. J. A. James, of Birmingham, addressed the members of the church, amidst a crowded and attentive auditory, in Nether chapel, kindly lent for the purpose by the Rev. Thomas Smith and his people.

The devotional exercises were conducted by the Revs. Messrs. Bellamy, Docker, and Rhodes.

We learn that the engagements of the day produced a very salutary impression, and one likely to be permanent; while the minister and members of the church retain and wish to record a grateful sense of the services rendered by the several ministers on the occasion. The presence of the Rev. A. Clarkson, of Bingley, (Mr. Clarkson's father,) who, but for his ill health, would have taken some prominent part in the service, added to the interest of the day.

On Tuesday, December 7th, 1847, at Bethel Chapel, Easington-lane, Durham, Mr. Alexander Anderson was publicly set apart to the work of the ministry in the above place of worship. The Rev. A. Reid, of Newcastle, delivered the introductory discourse; the usual questions were asked, and the ordination prayer presented, by the Rev. S. Watkinson, of Monkwearmouth; the Rev. A. Jack, of North Shields, gave the charge to the minister; and, in the evening, the Rev. S. Watkinson preached to the people.

THE Rev. W. Crease, of Edinburgh University, was ordained pastor of the Congregational church, Wilmslow, near Stockport, on November 23rd. In describing this new and interesting sphere of labour, the last report of the Cheshire Union states: "Till within three years, our missionary efforts had not been brought to bear on the village of Wilmslow. But in that short

space of time, and through the Spirit's benediction on the untiring labours of our esteemed brother, Mr. Crease, a congregation has been collected; a beautiful and commodious chapel, capable of seating 350, opened; and a church formed, consisting of more than thirty members."

STROUD, GLOUCESTERSHIRE.

On Thursday, Nov. 4th, 1847, the Rev. Thomas Nicholas, of the Lancashire Independent College, was ordained to the pastoral office, at the Old Chapel, Stroud.

The Rev. Samuel Davidson, LL.D., Professor of Biblical Literature, and the Rev. Robert Vaughan, D.D., President and Professor of Theology, of the Lancashire Independent College, took the more prominent parts in the services; the former delivering the introductory discourse (morning service,) and the latter offering up the ordination prayer (morning service), and delivering the charge to the minister (evening service). The Rev. W. Wheeler, of Stroud, proposed questions to elicit Mr. Nicholas's views on vital points in theology, church government, &c.

The devotional parts of the services were conducted by the following ministers:—Rev. Benjamin Backhouse, of Rodborough; Rev. Richard Knill, of Wotton; Rev. T. Maund, of Stonehouse; Rev. W. Lewes, of Frampton; Rev. B. O. Bendall, of Kingswood; Rev. Mr. Butterworth, of Stanley; Rev. Mr. Room, missionary; Rev. J. Hyatt, of Gloucester; Rev. William Winlaw, of Wellington; Rev. E. Bewley, of Cirencester; Rev. B. Parsons, of Ebley.

In order not to make the services of Thursday inconveniently long, the "Sermon to the people" was delayed till the following sabbath-morning, when it was preached by the Rev. Richard Knill, of Wotton, to a crowded audience.

These solemnities excited considerable interest in the town. A large number of ministers and friends from a distance were present, and were entertained by an excellent dinner and tea, provided by the ladies of the congregation. On sabbath-afternoon a delightful season was enjoyed, when the sister church from Redford-street, which branched off from the original interest in 1837, simply from want of room, and a desire to extend operations, together with other Christian friends, from the neighbourhood, met the church at the Old Chapel around the table of the Lord. The Rev. John Burder, A.M., of Bristol, formerly pastor of both churches, successively presided.

The church at the Old Chapel is one of considerable antiquity. Although we can-

not trace its origin to the first Nonconformists, it is quite certain that it followed closely upon the Act of Uniformity. From the notice Mr. Burder has prefixed to the Church book, it appears that so early as 1675, only thirteen years after the Bartholomew-day of 1662, the Nonconformists met for worship here. The barn in which they met in Dyers' court, Silver-street, was afterwards—probably about 1687—converted into a chapel, and was called the "Nonconformists' Meeting-house." At what time the present site was first occupied is not known.

The church has suffered many reverses. It has seen times of prosperity, and also times of trial. It was not allowed to escape persecution. It is pleasing, however, to reflect that during the ministry of the Rev. Richard Rawlin, the first pastor, who settled here in 1731, (one hundred and thirty-four years ago,) and died twelve years afterwards, the church consisted of about *one hundred members*. About fourteen years elapsed after Mr. Rawlin's decease before they had another permanent settlement of a pastor; and during this period, it seems that the discipline of the church was sadly deteriorated. This is seen from a somewhat curious entry in an old church-book: "June 10, 1742. Agreed, by the pastor, officers, and members present, by the assistance of God, to settle the discipline of the church at Stroud, according to the rule of the gospel." The newly-ordained minister is the thirteenth; and it is remarkable that, with one exception, and that a doubtful one, they have all been sound in doctrine as evangelical divines. Six of these ministers have been furnished by Wales, four from the same county, Pembrokeshire, and two from the same church.

About two years ago, this venerable sanctuary underwent extensive improvements and enlargement, at a cost of above 700*l*. The new frontage then erected, from designs by — Franklin, Esq., architect, of Liverpool, is in excellent taste—its style (the Gothic) and the admirable proportions observed comporting so well with the known antiquity of the place.

NEW SCHOOL-ROOM, WIVENHOE, ESSEX.

ON Tuesday, the 26th of October, the new school-rooms for the accommodation of the schools in connection with the Independent church at Wivenhoe were opened. The Rev. G. Smith, of Poplar, London, preached a very appropriate and impressive sermon on the occasion, from Canticles, chap. i. ver. 6—"They made me keeper of the vineyards, but mine own vineyard have I not kept." The Rev. T. W. Davids, of Colechester, concluded with prayer. About one hundred persons afterwards partook of tea at the Falcon Inn, from whence they adjourned to the chapel; when a public meeting was held in the evening. J. A. Tabor presided, and the meeting was addressed by the Rev. S. Hubbard, minister of the place; Revs. R. Langford, of Colechester; C. Rigges, of Tiptree; George Smith, of London; J. Appleby, of Brightlingsea, &c. &c. The school-rooms, which are very spacious and commodious, were built at the sole expense of John Sanford, Esq., of Wivenhoe, brother of Thomas Sanford, Esq., who recently erected, at an expense of more than 2000*l*., the elegant chapel which adorns the village.

The schools will accommodate about three hundred children.

GREAT HADHAM, HERTS.

A NEW chapel was opened at Great Hadham, Herts, on Tuesday, the 20th of April, 1847, when the Rev. W. H. Hurdall, of Bishop's Stortford, preached in the afternoon, and the Rev. J. Anthony, of Hertford, in the evening. The Revs. Messrs. Besley, Hodgskins, (Baptist,) Gill, and Phair, conducted the devotional exercises.

The above chapel will accommodate upwards of two hundred persons, and is in connection with the Congregational Church at Little Hadham, under the pastorate of the Rev. J. W. Phair, and is opened for Divine worship on sabbath evenings, when the above minister preaches to a large, attentive, and for the most part, a new congregation.

General Chronicle.

CHINA.

Is a few friends would follow the noble example of Mr. and Mrs. Caston, the field of missions would soon put on a new aspect.

A GENEROUS OFFER ON BEHALF OF THE CHINESE CONVERTS.

To the Rev. Dr. Morrison.

Stratford-on-Avon, Dec. 9, 1847.

MY DEAR DOCTOR,—In common, I doubt not, with many of the friends of

missions and of our beloved Society, I and mine have read with much interest the statement respecting China and its "first fruits to Christ," from the pen of your excellent son-in-law, in the Chronicle of the last Magazine. Our hearts have been deeply affected with it. Our best feelings and prayers have been called into exercise by it. We have long thought and felt much about China, but now more than ever; and I have much pleasure in communicating to you the resolution which my dear wife and myself have come to, with affectionate solicitude for all concerned, with willing hearts and many prayers.

We wish to do something more for the Chinese Mission; to have a more special bond of union to it; and a particular object for supplication concerning it before the Lord.

Our desire, therefore, is to support one of the three young men recently baptized at Huntly, on the terms propounded in Dr. Legge's communication; that is, at the rate of 25*l.* a year for the space of three or four years. We presume that this will be about the time requisite for him to remain as a student in the seminary. And we earnestly pray that, during that period, both human instruction and Divine may richly qualify him to dispense the word of life among his benighted countrymen. Our prayers will henceforth ascend to God on his behalf; and our satisfaction will be to hear that he becomes a devoted, holy, and useful evangelist in China.

If he be not already engaged, we should much like to select the one whose letter and name appear in the Chronicle; and if no other benefactor has previously claimed him, you will please to afford us that gratification. On this, however, you can inform me; not failing to remember that, from the time you receive this, *he* is engaged, if no other application has been made, though I hope there may be many. Peace be to all the Chinese brethren, "with faith and love, which are in Christ Jesus."

Present our Christian regards to Dr. and Mrs. Legge, with our most affectionate wishes and prayers for them. Should the Doctor travel this way, it would give us much pleasure to see him; but before the time of their departure from England I expect to be in London, and shall hope for the gratification of an interview with him, and with our Chinese friend, whom, from the first of January, 1848, or from the time of their embarkation for China, or of their arrival at Hong-Kong, whichever you and the Directors shall determine, we shall be happy to consider at our charges in the manner and to the amount above proposed.

Earnestly praying that the great Lord of

the harvest may raise up many friends and labourers for China,

I remain,

My dear and honoured friend,

Very truly yours,

M. CASTON.

N.B.—The Editor is thankful to add, that the young people connected with the Rev. Robert Philip's congregation have agreed to supply the necessary funds for the education of another of the Chinese converts.

NEW COLLEGE, CALCUTTA.

To the Editor of the Evangelical Magazine.

Mission House, London, Dec. 7th, 1847.

DEAR SIR,—In a recent number of the *Evangelical Magazine* you kindly inserted a notice of the proposed college at Calcutta. It will, I am sure, afford you, and those interested in the success of the plan, pleasure to learn that the statement in the *Evangelical* and other periodicals has not been without effect. From the friends and Christians at Leith and Edinburgh, we have obtained 500*l.*; from Bristol, upwards of 100*l.*; Dudley and West Bromwich, 50*l.* each; a Christian lady, 100*l.* Other places have begun a fund, which I hope soon to report upon. With the sums raised in India and Britain, together with the London Society's donation, I believe we have raised about half the 5000*l.* or 2500*l.* of the whole amount.

Besides these sums, friends have forwarded a clock, barometer, a globe, an orrery, a microscope, and some excellent books.

My best thanks are tendered to the friends who have so generously and promptly come forward to the aid of this good work. We still need upwards of 2500*l.*, (as well as instruments and books,) to compass all the objects comprehended in the plan. In addition to the money, gifts, and donations of books and instruments, we have received three scholarships. Ten or twelve pounds per annum will provide for a scholarship.

May I entreat those who intend to aid the object to forward, as promptly as possible, either their gifts or an intimation of the same, to my address, for in this, as in every good work, that which is done quickly is twice done.

Christian Friends,—in apportioning your property at the beginning of the new year, remember the Christian College at Calcutta.

Yours truly,

THOMAS BOAZ,

Pastor, Zion Chapel, Calcutta.

P.S.—The instruments still needed are, models of a steam-engine, railway, steam-boat, electrical machine, air-pump, &c., &c.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



A HINDOO PRIEST EXPLAINING THE MOHARABUT.—*Vide p. 42.*

THE BRAHMIN, THE JAIN, AND THE BUDDHIST.

Our engraving for the present month is copied from the Rev. J. W. Massie's book on "Continental India,"—a work to which it gratifies us to refer, as containing a large amount of interesting and valuable information, especially on Missionary subjects. The sketch that occupies the preceding page portrays a scene of very common occurrence in many parts of India. It represents a number of Hindoos assembled in a Native Temple to receive religious instruction from their Gooroo, or Priest, who is engaged in expounding the text of the Moharabut, a celebrated poem of great antiquity, chiefly relating to the doctrines and precepts of Hindooism, and, as it might be supposed, replete with error, though not wholly destitute of the traces of true religion and pure morality.

The Author of the above work thus refers to a few particulars connected with some of the principal forms of Paganism in the East:—

"Though the Hindoo Race (he observes) inhabit the whole of Hindostan, the varied tribes are not less diversified than the distinct branches of the elder Scythian family now scattered over the Continent of Europe. It is true, the religion of Brahminism possesses sway in the principal seats of commerce and of population throughout British India, and religion is the general modeller of human character. But the unity is a name rather than a reality, and that which is prevalent is susceptible of shades as varying as the changes of colour.

"The theory of Brahminism itself affords scope for schism and distraction. There are three great gods, distinct not in name merely, but in essence. They have each their respective worshippers; and, while the followers of Mahadeva (Seva) contend for the pre-eminency with the votaries of Vishnu, the Buddhist, who adores, according to the Brahmins, the ninth Avatar of Vishnu, has been reluctantly, and perhaps with difficulty, constrained to give place to the domination of proud and supercilious Brahmins. Among the nations with whom the votaries of Boodh found an asylum, the Huns are expressly mentioned. Their name occurs in Bahar Inscriptions, and is repeatedly found amongst other barbarian tribes enumerated in the prophetic chapter annexed to some of the Puranas. It would be a singular fact in history, could it be ascertained, that the bands of Attila, who laid waste the plains of Italy, were the followers of Boodh.

"The adherents of the Jain Faith have yielded to the overwhelming force of a more sanguinary and less tolerant sect, and their fugitive progress may be traced through Continental India by their sacred edifices, generally in ruin. They have left these scattered over the Peninsula, as numerous fragments of their devotion and free-will offerings.

"The more opulent members of this sect find it convenient, in their persecuted condition, to seem to belong to the orthodox persuasion. Conformity is an easier matter with them than it was with the Buddhists, so far as the distinction of Castes had an influence. They are as merchants still found dispersed over the whole continent of India, but it is only in the central and western parts of the Peninsula they are sufficiently numerous to constitute a distinct population. Their proper designation is *Arhats*, from *Arhat*, to be revered; because thus they distinguish the objects which they worship. They are an ingenuous, simple, and mild people, in their social intercourse, and in their transactions with others. They have been sought after by some of the most devoted Missionaries in the Peninsula. Mr. Rhenius, late of Palamcottah, made several excursions among them while he lived at Madras. Numbers of them reside at Arnee, in the vicinity of Arcot, where they maintain the reputation of a mild, unsuspecting, and plain-thinking people."

TO THE JUVENILE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

DEAR YOUNG FRIENDS,

We have watched with great delight your growing zeal in the service of Missions. We are grateful to find that you are not weary in the good work, but still wish to help us to send the Gospel to the heathen—the people who know not the true God and his Son Jesus Christ. Your zeal has been shewn in joining Juvenile Associations, and in becoming Collectors. Some of you have had Collecting Cards, and others Missionary Boxes. Others have joined “Working Parties,” and others have been waiting to know what *they* also could do. By these various means great help has been afforded to the Society,—hundreds of poor heathen children have been taught, and the hearts of the Missionaries have been refreshed and strengthened. We are exceedingly glad to have such things to *renew*,—they belong to the *past*, and they encourage our hope for the future. You have “put your hand to the plough, and you will not look back.”

But we wish at this moment to ask you to shew your love and zeal by making

A NEW YEAR'S GIFT TO THE SOCIETY.

You have not done anything of this kind for a long time, *past*. Indeed, since the *last* collection for the “John Williams,” four years ago, you have not tried to make any large and general Collection altogether. But the time has now come when we hope you will attempt it, and will be encouraged in it, as we sincerely think, by your Parents, Teachers, and Ministers. At Christmas, and on the New Year, most young people have some presents made them, by their parents, their grand-parents, or other kind relations and friends. And these presents are frequently money, from a penny to a shilling; from a shilling to a pound. Now could not a little of this be well spared to help those who “sit in darkness, and have no light,”—no School, no Minister, no Bible, no Saviour?

You can give your money either towards paying the expenses of the “John Williams,” or to support Schools and promote Education, or towards sending the Gospel to China, or to the general fund of the Society, which is used to send Missionaries to Africa, India, China, the West Indies, and the South Sea Islands.

Then, after giving a little money yourselves, try and collect from your kind friends for the same objects, and put down on the Card *how much* they give and *what for*, and then without delay pay all in to your Minister or the Secretary of the Missionary Association. We wish the amounts to be paid in, if possible, by the end of January, 1848.

You would, perhaps, like to know especially about the Education of Children in heathen lands. Well, in Africa, we have many Infant, Day, and Sunday Schools, and in these many thousands of the young have been rescued from heathenism, and enlightened with the knowledge of salvation. In the West Indies there are large schools on all the Society's stations, and not a few of the pupils have been truly converted to the Saviour. In Northern India there are

2,000 pupils attending the different schools, and their progress is encouraging. Some of the most cheering cases of conversion at Calcutta have been found in the instances of lads educated in the Christian Institution of that great City.

In Southern India, education is in a very encouraging state. At Madras, Mrs. Porter has an excellent native Female Boarding School, and several of the pupils have been baptized, and joined the Church. There are also Female Day Schools; and there are Seminaries which give a superior education in English; and at Bangalore and Nagercoil there are native young men being trained to be Evangelists and Pastors. Almost every station in Peninsular India has a Boarding School for Orphan Children attached to it. The blessing of God has largely rested on these Schools. In Travancore great attention has been paid to Education, and the fruits are abundant. There are not less than 10,000 children in these different Schools just mentioned, and from them the Churches receive many converts. "While the scholars remain under our charge," observes one of the Missionaries in Calcutta, "the Bible is their constant study—its all-important truths are impressed again and again upon them. They learn too, that *all* subjects of study may be accompanied by its spirit; so that God is seen not only in the Natural world, but in History—the great world of men; ruling society, and by its vast machinery accomplishing His plans."

At Hong-Kong there are two Boarding Schools in active operation, one for boys and the other for girls. Then in the South Sea Islands, at Rarotonga, and the other islands of the Hervey Group, all the young people are under instruction in Sabbath and Day Schools. In Samoa the Schools are flourishing, and contain between 5 and 6000 Scholars. These Samoan children contributed a noble gift last year of 29 Canoes (worth £500), and sent them by the "John Williams" for the use of the Native Teachers, chiefly in the New Hebrides!

Now surely, dear young friends, this is a work you will delight to help. And it seems so appropriate to you. You are young—and *they* are young. You have immense advantages—and they are fearfully destitute. You are near the fountain—they can but just sip the stream, and millions not even that. We want to send forth the waters of life abundantly, and now we ask you to help us promptly and cheerfully in this great work.

We have provided Cards, and you can have them by applying to your Ministers or Teachers.

We remain, your affectionate Friends,

ON BEHALF OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY,

CULLING EARDLEY EARDLEY, *Treasurer*,
ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries*.

Blomfield Street, Finsbury, December, 1847.

* * Contributions to be remitted to REV. J. J. FREEMAN, *Home Secretary, Blomfield Street, Finsbury, London.*

MISSIONARY LABOURS IN THE PROVINCE OF COIMBATOUR.

In the month of March last, our brother, Mr. Addis, visited several villages and districts in the vicinity of his station, to preach the Gospel and distribute Tracts and portions of Scripture. The subjoined statements from his journal embrace the leading events of his journey, while conveying a very distinct and vivid impression of the moral condition of the people, and the obstacles and encouragements experienced by the Missionary of the Cross in labouring for their salvation.

Desire of the Natives for Instruction.

March 13th.—The inhabitants of Pulachy entreated me to establish a School among them upon Christian principles, but I have no funds for the purpose. A similar request was also made by the head-man of another large and populous place who came to see me, and it pains my mind much to be obliged to refuse such earnest applicants, and lose such promising openings for the introduction of the knowledge of Christianity. Some of the difficulties of embracing and making an open profession of Christianity may be gathered from the fact, that a money-grar, or head-man, of one of these villages told me, that, however desirous he might be of leaving idolatry, heathen customs, &c., and of openly professing himself a Christian, should he do so, he would be deprived of his office and lands, or, in other words, be reduced to beggary.

Some time ago there were two of the inhabitants of this place determined upon going on pilgrimage to the principal holy places in different parts of the country, and eventually proceed as far as Benares: they came and stated their purposes to me. I pointed out to them the folly of their intentions, and the efficacy of the precious blood of Christ to cleanse from all sin, in all places, when applied by faith. Whether the instructions I gave them were of any avail or not I cannot say; but it appears, that, after setting out, and proceeding about a hundred miles on foot, they returned, and have not met with that praise which they expected from their fellow-countrymen for their self-devotion and courage.

Power of Self-righteousness.

March 15th.—Set out before sunrise, reached Puthoor, and rested there awhile. This is another place of considerable importance, where the Gospel has been made known, and our books, scriptures, &c., read for many years past, but without any perceptible effects. Many understand Christianity, and are outwardly friendly, but seem as far as ever from embracing it. I stopped during the heat of the day in a Settram, lately built by a very aged man in authority, and who hopes thereby to secure happiness for himself after death. The place is sadly disfigured by re-

presentations of their principal deities, &c. in basso relievo; and some of a more offensive nature.

Arrived in the evening at Vadamally-cotta, a large town in which there are twelve heathen schools. Soon after my arrival the people came to see me, although it was late: they have known me well for many years, and are very friendly; and their thirst for knowledge is quite surprising. They are very favourably disposed towards Christianity, and even, some time ago, freely offered to give a piece of ground for the house, yard, &c., of a native teacher, if I would place one among them; but, through want of funds, I could not avail myself of the opening thus presented, and such cases require to be promptly met, or they may be entirely lost.

Obduracy of the People.

March 17th.—Rose early, and prepared to go forward on my journey, when it began to rain and I was obliged to delay. Applicants for books came nearly as soon as I was up this morning, and earnestly begged to be supplied. A stranger, seeing such a desire evinced for knowledge, would be led to the conclusion that these people are not far from the kingdom of God, and that the fields are white for the harvest; but many years' intimate knowledge of this people have taught me the contrary. These people have been in this same state for at least ten or a dozen years. They once brought me a present of a fat sheep to shew their esteem and regard, and are always, apparently, glad to see me, but their hearts are as hard as ever; and their superstitions, and the bonds of caste, as strong as at any previous time. These are mysterious things, and appear almost impossible after the amount of knowledge they have obtained of Christianity. At the moment of writing this I hear many close by me reading our books aloud, and many listening; but alas! without the influence of the Divine Spirit what can be effected? Although it continued to rain more or less during the day and I could not venture out, yet the people continued to come to me, and some remained till after it was dark, but amongst them all I could not discern a single individual impressed with the importance of his soul.

Circulation of Christian Books a ground of hope.

March 18/A.—Set out early, and arrived at a village, the property of a Zemindar, or native land proprietor. He had been dead several years, but left a widow and a son—the latter is now about 12 years of age, and his guardian brought him to me to receive instruction and books. He is a very intelligent boy, and, if it should please God to change his heart, he might do an immense amount of good among his numerous dependants. I gave him a supply of books, which he promised to read attentively. His mother also and other principal people of the place came and requested me to take refreshment.

About 11 o'clock I reached Ponaveram, a considerable place, and where I have been repeatedly before. Here I remained during the hottest hours of the day in the porch of a heathen temple, the Brahmins attached to which, together with some others, and the inhabitants of the place, came to me. The latter asked for and received books, but the former made no such request: they listened very attentively to what I said, and even acknowledged that the instructions were good; but I overheard some of the young Brahmins afterwards in another place ridiculing the instructions, and endeavouring to bring our books into contempt with the people who had received them. I did not see a single person take their part, but all kept their books and carried them home.

Wide diffusion of Christianity by Native Agents.

March, 19/A.—Darapooram is a considerable town, which, together with other towns and villages of the Talook, contains a population of 50,000 souls. It has been occupied for several years as an out-station of this Mission, and several valuable native teachers have at different periods laboured here. It is at present occupied by Unmeyudeyan, an Evangelist, formerly an assistant native teacher, whom I sent to the Bangalore Theological Seminary. After his return he resumed his duties as a preacher of the Gospel, and now labours in this large and important sphere, being about 50 miles S.E. of Coimbatore, the head or home-station of the Mission. The inhabitants receive his instructions very cordially, and behave most kindly towards him. The people of this place cannot plead ignorance of the doctrines and precepts of the Gospel, having had for many years "line upon line, precept upon precept;" but, although our scriptures and tracts are read with avidity by numbers, there appears very little real impression. There are many who appear to be tired of the unmeaning ceremonies and follies of idolatry,

but who rather side with the Mohammedans, of which sect there are many, as the place was formerly garrisoned by the troops of Tippoo Sultan in the days of his power.

Advances of the People.

I remained here over the Sabbath, and held my usual services. During my stay I had visitors of various sorts, some for conversation, others for books. Among the former was a self-styled Grany, or man of wisdom: he has many disciples or followers in this and other places, but a more dull and false reasoner it has seldom been my lot to meet. After a long and tiresome conversation and debate, I positively could make nothing out of him; but such are those to whom this people commit themselves, and by whose false reasoning (if reasoning it may be termed) they are more and more led astray, "blind leaders of the blind." This man, like many others of his profession, had made himself somewhat acquainted with the Christian Scriptures, it would seem for the purpose alone of raising objections to the doctrines of Revelation. Such people do us much harm, and they are becoming more numerous as the knowledge of Christianity spreads.

Encroachments of Popery on Protestant Missions.

Here are many Romanists also. A farmer of that sect came to see me, with a present of sugar, eggs, &c. In conversation I learnt from him that the seven Romish Priests and Bishop who have lately arrived to labour in this province are part of a great number lately arrived from France for the South of India. Some of them are to be stationed in the town of Coimbatore, where they have lately purchased large substantial premises, formerly occupied by the European Magistrate, in the immediate neighbourhood of our Mission-house and Chapel, intending immediately to build a large place of worship, the foolish ceremonies of which I fear will make a great impression upon the inhabitants. Other priests are to be stationed, and will commence a monastery or convent, between our two out-stations of Palladam and Avenashy, so that we shall be encompassed by them on every side.

This, to me, is a subject of much sorrow and concern; but it seems to be a new piece of policy lately acted upon by them to select prosperous Protestant Mission-stations, and thus make inroads and act as aggressors. I feel my situation to be one of no small trial, being single handed against so many, and having lately lost by death some of my best native assistants. The dealings of the great Head of the Church appear mysterious, and it is indeed a time of humiliation, and I trust of prayer.

CONDITION AND CLAIMS OF THE MYSORE COUNTRY.

In concluding his appeal* to the Society for a Missionary to join him at Mysore, Mr. C. Campbell pleads, as an additional argument, the powerful and increasing opposition he has to encounter from the strenuous efforts of the Brahminical and Romish Priests. The hostility and discouragements to which he is exposed from these united adversaries are thus described in his communication:—

In Tyanr, which has been several times visited since the Mysore Station was taken up, there are several people who seem to be in the interesting, and at the same time perilous state, which has been described. In that place there has been sown much precious seed, which, if the Lord were pleased to bless it, might ere long, yield many of the fruits of righteousness, to the glory of his holy name. In Cuttey, which was visited by our Wesleyan brother Mr. Male, Mr. Coles, and myself, about a year and a half ago, I had on the present occasion much interesting, and, I trust, profitable discussion. The people there referred to the former visit, spoke of the books then received, and gave good evidence, by their questions and remarks upon them, that they understood what they had read. Some of them freely admitted that Hindooism was wholly indefensible, and urged no other plea for continuing to be idolaters than that it was the course of the world! Many of them have a considerable knowledge of what the Gospel is, and do not deny its excellency and its suitableness to the wants of man. But they do not seem to have that deep conviction of sin which would lead them to make the anxious enquiry, "What must we do to be saved?" Human reasoning may bring them thus far—the grace of God alone can take them farther.

In Yedatorah, after some quiet conversation with many people, who listened and conversed with calmness and respect, I had to endure the reproach of the Cross, and to witness a painful exhibition of human depravity. Some Brahmins, whose craft is endangered by our preaching, first poured forth from their lips as much blasphemy and abuse as they could; then getting hold of some of the tracts which had been distributed, they tore them up in contempt and threw them at me; and, when I was leaving the place, the boys were encouraged to hoot and make a noise. The remembrance that Christ and his Apostles were treated in a similar way is sufficient to keep us from being much cast down on account of such opposition; but on this occasion it was also encouraging to see that, on the part of many of the people, there was a strong feeling in my favour, and against the Brahmins. Satan's cause generally loses more than it gains by such efforts to oppose the truth. If the Lord will, I intend by and by to pay them another visit, without books or tracts, and then the marks of their con-

tempt must be confined to my own person, if they choose to offer them.

In Palhully and Ganjam, I was thankful for very favourable opportunities of exposing error and declaring truth to the deluded votaries of the man of sin, and more especially in the former place. Palhully is only about three miles from Seringapatam. There is a Roman Catholic Chapel there, which is said to have been erected in 1805. It is a good-sized place—I should think about 40 or 50 feet long by 20 or 25 broad, without seats; the people sit upon the ground. The only images I saw in the place were a representation of the Saviour on the Cross, and two images of the Virgin Mary, one of them with the infant Saviour in her arms. It is usual for these to be covered with a cloth; but as soon as the cloth is removed, the Catholics who happen to be present kiss and fold their hands, and address them in some language of respect. Peculiar veneration is shewn to the image of the Virgin. When I was there it happened providentially to be St. Peter and Paul's day, so that there was a congregation assembled soon after my arrival of about sixty or seventy people. There was no priest or catechist present, but a liturgy in Canarese was read by a man of the village, with the loud and apparently earnest responses of the people. Before their devotional exercises commenced I had some conversation with those present on the way of salvation through Christ alone, and the sin of worshipping images and calling on any other name than his. All listened very attentively to what was said, and appeared unable to offer much in defence of their own system. I told them that, as they worshipped idols, I could not join them in their prayers, but begged permission to remain as a spectator,—a request which was readily granted. After the service was over many remained behind, and our conversation was resumed. When I was leaving, I gave two or three portions of Scripture, and some copies of the tract entitled "Andrew Dunn," in Canarese, to those who were able to read.

On the following day, in Ganjam, on the island of Seringapatam, I had a long and rather more noisy discussion with some Roman Catholics. They argued with a good deal of vehemence, but none of them seemed inclined to be disrespectful except the native catechist. I rejoice in every such opportunity of speaking with these poor victims of Popish Super-

* Missionary Magazine for December, p. 192.

stitution on the great truths of the Gospel, both on their own account, and also as it serves to shew to the heathen that we are equally opposed to every species of idolatry, and all other practices at variance with pure and undefiled religion; and I am glad to say that the difference between Romanists and Protestants

is becoming more generally known in this part of the country. Oh! may the happy and glorious time soon come when this and every other land shall be freed from all idolatry, error, and superstition, and when the Lord alone shall be exalted, and universally loved, adored, and served

CHINA.

HONG-KONG.—BAPTISM OF TWO CHINESE CONVERTS.

Our brethren at Hong-Kong continue to enjoy abundant encouragement in their labours. In the month of August last, it was their privilege to baptize two more converts from heathenism, of whose personal history and experience the following brief outline is contained in a recent communication from our brother, Mr. Gillespie:—

“ On the 22nd of August, 1847, two Chinese converts, named Laon-ting-Shen and Qwan-Sang, were baptized in Union Chapel. The former is a rice merchant, from Tung-Koon. In the beginning of last year he came to reside in Hong-Kong, having entered into partnership with several other rice merchants, and his shop being opposite to the Bazaar Chapel, in the Chinese part of the town, he had frequent opportunities of hearing the Gospel, and of conversing with Asûn, the keeper of the Chapel. He was struck most forcibly by seeing Asûn, with the members of his family, frequently reading a religious book, and afterwards kneeling down to worship. What it was that they worshipped Ting-Shen could not conceive, as he saw no idol nor shrine—no gilt paper nor incense—no offering of tea and fruits—no burning of tallow candles—nothing but addressing prayers to some invisible being. His inquiries were cheerfully listened to by Asûn, who is an old and tried disciple, and who on this occasion exerted himself—as, indeed he always does—in communicating to his neighbour a knowledge of the Christian doctrines. He continued to attend the chapel regularly, and about four months ago he began to attend the Bible Class, which is composed of inquirers and others, eighteen in number, who meet every morning at the Mission House. The following extracts from a letter which he addressed to the Missionaries, begging them to receive him as a disciple, will show the state of his mind at this time:—

“ ‘ I have heard from the teachers that God purposely sent his beloved son Jesus down to the world to be the Son of Man, and to atone for all the wickedness and sins of all people in all nations under heaven. I formerly was wickedness itself.—The teachers discoursed on the doctrines of the Sacred Books, such as those contained in the Gospels of John, Matthew, and Luke. When I heard what they said, it was like thunder piercing my ears; like from a dream awakening up: like from drunkenness at first coming to reason again. Then I knew that there is a great Ruler in heaven, and that in my body there is a precious soul. They also said that God was my divine father, and that they who hear the doctrines of the Scriptures, and receive the Gospel, shall enjoy the everlasting happiness of heaven.

“ ‘ I formerly worshipped idols and images, and observed and believed the words of the devil, so that thereby I suffered the deceit of the devil in my heart. Now I know that I myself am a very great sinner, and I hereafter to eternity do change and repent of my wickedness. Also I know that Jesus is the beloved Son of God, who expressly came down to the world to be a Son of Man. When he was in the world, he went to every province, city, hamlet, village, market-place, and everywhere, bearing hardships in his travels and opposition in his journeys. When cold, he did not add clothing; when hungry, he did not eat. Wandering and toiling, he endured ten thousand troubles and a thousand hardships, which he did not shrink from, in order to atone for the sins of all men. Who could have done this? Only the Saviour of the world could do this. From Pwan-Koo (the first man, according to Chinese Mythology) to the present time, was there ever a man who could reach to the Saviour of the world—Jesus Christ’s, ten thousandth part? While in the world, he preached the Gospel until he had toiled thirty and three years in speaking the doctrines of the True Knowledge.

"All that were humble and saw Jesus, several tens of thousands, praised his great virtue and great kindness. As for the people that did not know the doctrine and did not praise Jesus, these were low people. Look at the priests and scribes and elders, who always had an envious heart, and laid plans, and sought opportunities, though they knew the sacred books and histories. Why did they take the Saviour Jesus, and nail him on the cross, and poisonously hurt him, and reward his kindness with enmity? That the Saviour suffered is only to be deplored. 'Those that hear it have their hearts wounded, and those that see it, shed tears.' When I heard of these sufferings I felt as if a knife were cutting my heart and bowels and liver. Tears flowed from my eyes. My heart was ill at ease. Painful! Lamentable!

"Afterwards, I heard that after suffering these hardships—after spending three days and three nights in the tomb—he came to life again, and was in the world again, practising mercy and the Gospel, and propagating doctrine, for forty days. Then after that he ascended to the heavenly hall, to be with the Divine Father, to see each other, and to enjoy the everlasting felicity of ten thousand ages without limit. Whenever we read to this point, I and you all may let down the sorrowful heart.

"On the 11th month of last year, I, in the evening, when at leisure, went over to the True God's Temple, and together with teacher Asün sat conversing on God's exceeding kindness and compassion, who is the father of our souls, and how those that believe may obtain everlasting life.

"Afterwards, teacher Asün, perceiving that I had a mind to hear, spoke to me, saying—'If you will accompany me to the Mission House you will hear the doctrine of the True Wisdom explained.' Then I complied with his request, and followed him to your College. And when I saw that the book-shelves were full of classical books, my satisfaction was complete, and my joy extreme. And then also I perceived that the meaning of the sacred books which the teachers daily explained, is this most important thing, namely, the salvation of man's soul. Then I hoped that the Holy Spirit would move and convert my heart; that I always might remember the kindness of God. Yesterday, I was indebted to Ke Seen-sang for giving me a prayer-book, and from the 15th day of this month I began to pray morning and evening, hoping that God would take away all my past sins and wickedness; afterwards being penitent, I would not dare to commit the former transgressions. Now, morning and evening I pray, and it is stedfastly fixed in my heart to do so.

"Now I will finish this speech of uncouth words by hoping that the teacher will pray the Saviour for me, asking of him to grant to me the salvation of my soul from sin.

"For clear inspection,

"The Ignorant Younger Brother,
"TING-SHEN'S Writing."

"Shortly after presenting this letter, Ting-Shen was examined as to his faith and knowledge, and his motives. His answers were satisfactory, and in the course of a second examination he expressed his intention of leaving his present employment and engaging in some other business, as he said it was absolutely necessary to success in his business that a man should cheat and overreach his customers. But he was at length persuaded to give it a fair trial, so as to ascertain whether it was possible or not in his line of life for a man to gain a livelihood while avoiding falsehood and acting on all occasions with integrity and uprightness. After giving him many other exhortations, the brethren said to one another—'What doth hinder him to be baptized?' Accordingly, after receiving further instruction, he was baptized on the 22nd of August; and on the second Sabbath thereafter, he and other Chinese Converts, to the number of eleven, sat down to commemorate the dying love of Jesus Christ. At the table of the Lord his feelings appeared to be those of deep penitence for sin, and ardent gratitude to the Saviour, and during the address, which was upon these topics, tears were seen to flow down his manly countenance."

Mr. Gillespie supplies the following information respecting the second Chinese Convert, who was baptized on the above occasion:—

"The other individual who was at the same time baptized and admitted to the fellowship of the Church, is named Kwan-Sang. He is about sixty years of age, and his employment is that of a bookbinder. The following is his own account of himself:—

"I, that present this, was, upwards of ten years ago, in the employment of the College at Malacca. Then I was deeply rooted in the customs of the world, and had no heart to the doctrines of the Gospel. I did not feel that I was a great sinner, and did not know the great kindness of God in compassionating me a sinner, and the great virtue of Jesus in atoning for sin. Therefore I a long time delayed. But two years ago, when dwelling with Asün at the chapel in the Shang-Wan, I became indebted to the teachers for their clear explana-

tions of the sacred books, and received instructions from Astin at his leisure time. Thus I knew a little of the excellence of the Gospel and of my own sinfulness, and always I give thanks for the explanation of the great merits of Jesus, and his ability to save and redeem sinners. Whosoever is sensible of his sins, and repents and receives the washing of Jesus's blood, may obtain the pardon of all his sins and the salvation of his soul. Therefore, as I am far advanced in years, and do not know what day or what hour my life shall end, I beg of you to baptize me, and to pray for me that the Holy Ghost may put away my old actions, that my faith may be increased, and that I may with a true heart depend on Jesus Christ; and thus the day of my death, should it come immediately, will prove both to me and to my whole family exceedingly fortunate.'

"The same week in which these two converts were baptized, four other inquirers were examined as to their fitness for baptism, and there are several others besides who are also desirous of admission into the Church; but it has been judged most prudent to delay, and in the meantime to continue their instruction in the doctrines of Christianity.

"From the preceding narrative, it will be seen that the Gospel is taking root in Hong-Kong. One of the inquirers referred to has come down from Canton to Hong-Kong, for the express purpose of attending the Bible Class, and receiving instruction. He is a medical man, and he, together with others who now regularly attend, having no connection whatsoever with any of the Missionaries, have no conceivable motive for attending, except it be a sincere desire to know the way of God more perfectly. It would seem as if the Holy Spirit were now being poured out in this place, seeing that the Word of God is accompanied with the demonstration of the Spirit, and with power from on high, and those that hear it are profited thereby, mixing faith with their hearing.

"'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

AFRICA.

SUCCESS OF THE GOSPEL IN GRIQUALAND.

In Griqualand, the Lord is bearing testimony to the word of his grace, and multiplying the subjects of his kingdom. The Rev. E. Solomon, who had been on a visit to the Cape, thus addressed the Directors on returning to Griqua Town in July last:—

Improved Spirit of the Dutch Farmers.

THE last letter I addressed to the Directors was written from Cape-Town in the month of February. Shortly after writing that letter, I commenced my journey homewards, and had a speedy and prosperous journey as far as the banks of the Orange River, where we were detained for some time by the river being full, and, on attempting to cross, our wagon, with its contents, was nearly lost. Having, however, been rescued from this imminent danger, we reached Griqua-Town in safety, where we received a cordial welcome from the Chief and people.

The only point, in regard to our journey, on which I would wish to remark, is the very great and favourable change we witnessed in the sentiments and conduct of the Dutch Boors, in reference to the persons and labours of Missionaries. Knowing their prejudices, I was not at all prepared for the cordiality and kindness which I experienced

from every farmer on the road, from the Orange River to Cape-Town. Nor is this to be ascribed simply to their hospitality to strangers, for which they are proverbial; since, in addition to personal attentions, they invariably expressed a desire that I should hold worship amongst them, and listened with apparent interest to any account given of our Missionary operations beyond the colonial boundary. I preached frequently to them on the road, always with large and attentive congregations, and witnessed a sufficient proof of their increasing liberality of feeling, in their willingness to allow their servants and other coloured people to assemble in the same apartment with themselves for divine worship.

This improvement in the disposition of those who were formerly the inveterate enemies of all Missionary operations, calls for gratitude to God, and is an encouraging symptom of the progress made by Missions in public estimation: it is to be ascribed,

the blessing of God, to the increase of *aries in the colonial villages*, and consequent increased contact with the by which means their character has more extensively known, and their better understood.

never to Prayer for the Conversion of Souls.

I am happy to state that there are one or more movements in the district of Griqua of a highly gratifying nature. One has been to our out-stations among the Batswana of Bechuana living at Tsantsaba, Gossiep—the former forty, and the latter sixty miles, from Griqua-Town. The result of Gossiep has only lately been made known by the removal of the best part of the members from Tsantsaban, which they were compelled by various circumstances to leave; and, since its formation, has always given us great encouragement. A very circumstance that tended to its prosperity had of course a most beneficial influence on Tsantsaban, as only a few members remained there; and these, for the most part, the wives of heathen husbands. The heathen party became rampant, appeared entirely given up to hardness of heart. The church-member, stationed there as native teacher, came to me a year ago, much disheartened at the result of his labours. I endeavoured to encourage him to persevere in prophesying the dry bones, reminding him that this was the means appointed by God for the conversion of sinners; and to be also to earnest in prayer to God for the work of His Spirit. At the same time, I exhorted the members at Gossiep to pray for their heathen friends at Tsantsaban, and the brethren to go over occasionally to strengthen the hands of the native teacher at there.

A brighter prospect dawned upon us. In my report of last year, I mentioned that there were symptoms of a work of grace springing at Gossiep; and it is now my pleasure to report that this work has continued to prosper: many have come forward to profess attachment to the Saviour, and the work has spread, until it has affected the station at Tsantsaban; so that several heathens, who had remained hardened for years, having shewed signs of repentance, have at length come forward as inquirers after the truth.

The Baptism of Sixty-nine Converts.

I lately visited these stations, and as there were some candidates on the list for baptism, I held an examination, and found the most promising for baptism. The result was the Baptism of sixty-nine converts—forty living at Gossiep, and nine at Tsantsaban. These were persons who had all been candidates for

some time: their sentiments scriptural,—their knowledge of the elements of divine truth correct,—and their conduct affording pleasing evidence of the sincerity of their profession. The baptismal service was solemn and interesting. I spent the Sabbath at Gossiep, the forty candidates living there, and ten of those at Tsantsaban being present. The day was very cold, with a slight fall of snow, so that I feared that many would be prevented from attending; but, to my delight, I found the place of worship crowded, some females having walked ten or twelve miles the preceding day in order that they might be present. The services of the day commenced as usual with a prayer-meeting at sunrise, at which about 200 natives were present. Oh! it was a cheering sight to the preacher to behold so many coming from their homes on a cold snowy morning, and assembling in the house of God to implore His blessing upon the labours of the day. Afterwards we assembled for preaching, when I addressed the congregation from 1 Peter v. 8; and, on concluding the sermon, called upon those who were to be baptized to approach the pulpit.

Surprise and delight were depicted on the countenances of the friends of the Redeemer, when they saw the Converts—fifty in number—standing before the congregation ready to profess their attachment to the Lord. After reminding them of what had been advanced in the sermon, I directed their attention especially to the words of our Saviour, "Be ye faithful unto death, and I will give you a crown of life;" and, at the conclusion of the address, they were baptized in the name of the Triune God, and then commended to Him in prayer.

The Domestic Rewards of Prayer.

An interesting feature in this baptism was, that many of those baptized were the wives or husbands of believers who had some years previously identified themselves with the Redeemer's cause, and who now received an answer to their prayers in seeing their partners coming forward to unite themselves with the Church of the Lord. Our two native teachers, and the two deacons of the church, were among the number of those thus privileged. One worthy member, whose wife was among those received, was deeply affected, and after in vain endeavouring to repress his feelings, was obliged to leave the chapel to give them vent. Another said to me on the following day, "My heart is full. Oh! how great is the love of God! I wandered about many years without knowing God. My tribe has been broken up by enemies; but at last God brought me into this country to hear His holy word, and I have felt His love. One thing I have long prayed for—the conversion of my wife. And now God has granted me this likewise. What

more can I desire, but that God would give me a heart to praise Him as long as I live, and that I may do all in my power to tell sinners how good He is?"

Grace pursuing the Sinner.

At Tsantsaban, the order of service was much the same, but the number of baptized smaller. The appearance of things there was much improved. Several of the formerly hardened heathen were among the converts, and even those who as yet had made no profession were much subdued in their manners and language. Among the baptized were the principal wife and eldest son of the Chief of the village. One case is worth mentioning, as shewing how the most inveterate opposition may be overcome by the Gospel.

The case to which I allude is that of a young woman, the wife of the Chief's son. Her parents are both decided heathens, living near Kuruman; and she herself was brought up in determined dislike to the Gospel. After she was married, she went to hear the Gospel once or twice; but, feeling her mind somewhat impressed, she determined (as she said) to put herself out of the way of being overcome, by resolutely absenting herself from every place where God's Word was spoken. But though she acted upon this resolution, she was filled with some indefinite apprehension of divine wrath. The sound of the horn (by which the people at Tsantsaban are summoned to worship) always increased her alarm, as it reminded her of something she had heard about the trumpet of God calling men to judgment. In order to overcome this impression, she for some months endeavoured to guess the time of assembling for worship, and hasten to the field, ostensibly to collect fuel, but in reality to get beyond the reach of the dreaded sound of the horn. But all was in vain. She could not always guess the exact time, and sometimes the horn would sound before she left her house, and then all her terror would revive.

At length, her alarm increased to such a degree, that she could obtain no rest; and eventually, after a night of intense agony, she determined to strive no longer against the Lord, but to unbosom her feelings to the teacher, and ask, What she must do to be saved? This she accordingly did, and became punctual in her attendance upon the means of grace. The rumour of this having reached the ears of her parents, her mother set out to visit her daughter, and for this purpose performed on foot a journey of about eighty miles. On meeting her, she expressed her surprise at what she had heard, and begged and entreated her to forsake her new associates and return to heathenism. But in vain! the young woman remained firm, pleading the necessity of obeying God more than man, and the unspeakable importance of seeking the salvation of her soul; and concluded by

urging upon her mother the awful danger to which she was exposed while she continued to resist the Gospel. Upon this her mother abruptly left her; and the young woman continuing to give satisfaction, was one of those baptized at Tsantsaban.

The Disciples in danger.

Let me give another instance of the opposition of the heathen. Two women, the wives of two determined heathen, being led to see their danger, became anxious inquirers after the way of salvation. Their husbands did all in their power to divert their minds from this subject; but failing in their endeavours, they at once resolved to leave the village, and take their wives to some place where they would have no opportunity of hearing the Gospel. Since that time we have not heard of these two women, but we trust that God will keep alive in their hearts those impressions produced, we trust, by His Spirit.

You will perceive by the foregoing account that we have reason to rejoice in the success accompanying the preaching of the Gospel among the Batlaru; and you, we know, will join with us in ascribing praise and glory to God, who has thus been pleased to manifest the power of the Gospel in the conversion of many.

The awakened coming to the Light.

Another circumstance of a highly gratifying nature has lately occurred, which I now proceed to relate. Last Sabbath I observed a number of strangers present at the Griqua Service, and, from their complexion and cast of features, at once perceived that they were not Griquas. On concluding the service, I inquired of some of our people who these strangers were, and was told that they were a party of Amakosa Caffres, who had come to hear the Word of God. Next morning, some of the men called upon me, and I then had an opportunity of ascertaining who they were, and what had induced them to come to Griqua-Town for instruction. In reply to my inquiries, they stated they were a small portion of a party of Amakosa Caffres, who, many years ago, emigrated from their own country, and were located by Sir Andries Stockenstrom, near the Zak River, to form (I suppose) a barrier between the farmers and the Bushmen, who were at that time numerous and very troublesome in that quarter; and they had now come to see if Waterboer would allow them to locate themselves in his district. I inquired if the portion of country in which they were located was unfavourable for their cattle. They replied, that they had no complaints of the country, but they could not live there any longer, as they were quite destitute of instruction. They had applied for some means of instruction, but as yet had received no favourable reply; and therefore they had determined

rather to leave that part of the country, and come where the Word of God was taught.

God blessing the weak things.

I then inquired what had induced them to become so solicitous for instruction? They replied, that some years ago, a party of their friends from their own country had visited them, and told them that they were receiving instruction about God from Missionaries. This, however, had not much influence upon them. But some time ago, said they, this man (pointing to a very insignificant looking little old man) came among us, and since then we have been desirous of instruction. On looking at the individual pointed to, and making some inquiries, I ascertained that he was an old Griqua, who had left Griquatown some years ago on a visit to his wife's friends, who were living in the Colony. I then asked him, "Are you the teacher of these people?" "No, sir," he replied, "I know nothing, and how can I teach?" "But they say that they heard something of the Word of God from you." "Yes, sir, I will tell you how that was. While wandering about in the Colony, I came to where these people were living; and, as usual, in the evening, before going to sleep, I and my family sang a hymn. The Caffres came round us to see and hear what we were doing. They then asked me some questions about what we had been singing; and I tried to answer them as well as I could, by telling them some few

things I remembered having heard at Griquatown. Since that time, they have wished me to remain with them till they could get a teacher. We now meet and sing a hymn. I try to say something to explain it, and then we try to pray to God; but," he added, with great simplicity, "oh! sir, it is poor and hard work to teach, when you know nothing yourself. And so we agreed to come here together to see if we cannot get some one to teach us."

This man, I should remark, was not a member of our church when he left Griquatown. I asked him if he could read: his answer was, "No." "Do you remember any portion of Scripture?" He had some general knowledge of Scripture truth, but could remember very little of the language of Scripture. "What then do you know?" I asked. "I know two Dutch hymns," he replied, repeating the 42nd and 45th of our Selection, (hymns full of evangelical truth), "and these I have taught the people; and that is all I know."

I make no comments upon the preceding narrative. I thought it sufficiently interesting to justify me in communicating it. These individuals had come 250 miles to seek religious instruction, being induced to do so by the feeble efforts of a poor ignorant man. I am daily becoming more and more convinced of that humiliating truth, "So then, neither is he that planteth *anything*, nor he that watereth, but God that giveth the increase."

KURUMAN.—EXTENSION OF THE MISSION.

In the Bechuana Country, the value and importance of Native Agency is becoming increasingly apparent; and, through measures now in progress, we have reason to hope that a numerous body of well-qualified Evangelists will ere long be raised up for the service and extension of that Mission. Some months ago, our brother, the Rev. W. Ashton, of Kuruman, opened, in a locality called LISERPENG, a very promising out-station, through the instrumentality of the Native Teacher who, for several years, has been supported by a valued friend at Birmingham, under the name of JAMES HILL. The circumstance is stated in the appended communication from Mr. Ashton, dated August 2nd, which also contains other interesting details of Missionary labours and success:—

We went together to Lisepeng to see the chief and some of the principal people. I asked them if they would like Obonyeng (James Hill) to come to teach them, and to live among them. They all replied in the affirmative. On the Sabbath morning, before the sun was visible, I heard Obonyeng calling out for the prayer-meeting. Of course I went, and was glad to see about fifty persons assembled together. Some of these had come from a village about four miles distant. I had passed through that village on the Saturday and preached to them, and informed them where I should be on the Sabbath; but I did not expect to see so many

heathen as well as believers, so early in the morning.

My surprise was still greater when I saw people there from a Batllaro village, ten or twelve miles distant. I had sent word to them on the Saturday—the messenger arrived in the evening: these men (some of them old men) immediately packed up their books and Sunday clothes (these they put on after the morning prayer meeting) and came off; where they slept I know not, but there they were at daybreak. These people, and all the rest in their village, are Batllaros from the town near to us, which we visit every alternate Sabbath.

After breakfast we had school out of doors,

there being no chapel; and then followed the preaching. There were about two hundred present, most of them women: they listened with great attention, and this confirmed Obonyeng in his resolution to *live* among them. In the afternoon we held school again, then service, and afterwards the members from three villages met in a small house, and I administered the ordinance of the Lord's Supper to them.

The Batlaros, before they returned, came to request me, in the name of their wives, who could not come so far in the winter, to visit them before I returned. I asked Obonyeng to accompany me; and, on the Monday morning, we set off together before the wagon—he on his ox and I on my horse. When we arrived I found these women finishing a small school-house the men had built. They left their work, and we had service.

The wagon having come whilst I was preaching, stood at a little distance till the service was over; after which we put into it

the corn which the people gave as their subscriptions to the Society, and then I sent it forward, as I had to remain behind to see who were "inquiring."

I met with five persons—fruits of our labours among the Batlaros. They could all read except one, and they were all young people who had been in our school. Four of them were baptized yesterday, and admitted to the Lord's table. One of these is an intelligent young man. I told him he should come to Kuruman to learn to write, and also one of the church-members who teaches school there. They said they would be glad to come, and the week after they arrived. Since they came they have attended the school regularly, and taken lessons in writing three times a day, so that now they both write pretty well. They intend to leave to-morrow. I shall give them each a copy-book, with pens and ink; and, when they have finished these, they will come again to remain another week in the school.

DEATH OF THE REV. W. LOWRIE.

It is with unfeigned regret we announce the melancholy death of the Rev. William Lowrie, of the American Presbyterian Board, in the month of September last. He was proceeding by sea from Shanghai to Ningpo, after attending a meeting of the Committee appointed for the revision of the Scriptures, when the boat was attacked by pirates, who threw him overboard. From his eminent missionary qualifications, his loss will be severely felt in the American Mission at Ningpo, with which he was connected; and, with his brethren in China, and the members of the Society who sent him on his errand of mercy to that vast empire, we deeply sympathize under this most painful and aggravated trial.

ORDINATION OF MISSIONARIES FOR CHINA.

ON Wednesday, December 8th, Mr. JOSEPH EDKINS, late of Coward College, was ordained at Stepney Meeting as a Missionary to Shanghai. The Introductory Prayer was presented by Rev. James Kennedy, Minister of the Chapel; the field of labour was described by Rev. Dr. Legge, Missionary from Hong-Kong; the Rev. J. J. Freeman, Home Secretary, proposed the questions; Rev. George Smith, of Poplar, offered the Ordination Prayer; and the Charge was given by Rev. Dr. Jenkyn, Resident Tutor of Coward College.

ON Tuesday, December 14th, Mr. THOMAS GILFILLAN, late of Cheshunt College, appointed to Hong-Kong, was ordained at Surrey Chapel. The Introductory Prayer was presented by the Rev. Dr. Alliot; the Rev. Dr. Morison gave the Introductory Address; Rev. Arthur Tidman, Foreign Secretary, presented the usual questions; Rev. James Sherman offered the Ordination Prayer; and the Charge to the Missionary was given by the Rev. Dr. Harris, President of Cheshunt College.

ORDINATION OF MR. ANDREWS FOR JAMAICA.

ON Friday, Oct. 9, Mr. JOSIAH ANDREWS, formerly of Demerara, latterly of Long Stratton, was ordained at Holywell Mount Chapel as Missionary to Jamaica. Rev. W. Lucy read the Scriptures and prayed; Rev. John Vine gave the Introductory Address; and the questions were proposed by the Home Secretary, Rev. J. J. Freeman. The Ordination Prayer was offered by the Rev. C. Gilbert; Rev. Dr. Morrison gave the Charge, and Rev. E. Manning concluded with prayer. The Rev. Dr. Ferguson, T. Eastman, and B. Simpson assisted in the service.

It will be in the remembrance of many of our young friends that, at the close of the Juvenile Missionary Sermon at the Poultry Chapel in May last, the Rev Samuel Martin, of Westminster, who preached on that occasion, intimated his intention of attempting the formation of a YOUNG MEN'S MISSIONARY ASSOCIATION. The Directors, highly approving of the design, and with an earnest desire to aid in its fulfilment, feel great pleasure in inviting the attendance of Christian Young Men in the Board Room of the Mission House, Blomfield Street, Finsbury, on Friday evening, January 7th, at half past 7 o'clock; when Mr. Martin will explain and recommend the object.

In November we had the pleasure to announce the safe arrival of our friends, Dr. and Mrs. HOBSON and Mr. HIRSCHBERG, at Java, per HUGH WALKER, Captain CAMERON, on their passage to Hong-Kong; and we are now thankful in being able to state, that they reached the latter place, in health and safety, on the 29th of July.

[illegible]

THE
EVANGELICAL MAGAZINE,

AND

Missionary Chronicle,

FOR FEBRUARY, 1848.

CONTENTS.

Portrait of the Rev. R. Barla, Muldon.

- I. MEMOIR OF THE REV. JOSEPH HILL.
- II. ON OLD BOOKS, AND READERS' TASTES.
- III. ANECDOTES OF THE LATE REV. CHRISTMAS EVANS.
- IV. ON THE HARDENING OF PHARAOH'S HEART.
- V. SUNDAY-TRADING.
- VI. REVIEW OF BOOKS.
- VII. MEMORIALS OF THE DEPARTED.
- VIII. THE NEW HAMPTON CONTROVERSY.
- IX. THOUGHTS ON ANGLO-CATHOLICISM.
- X. THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.
- XI. MEDICAL MISSIONS TO UNENLIGHTENED COUNTRIES.
- XII. MISSIONARY CHRONICLE.

A Portrait of the Rev. J. Styles, D.D., will appear in March.

The Profits of this Work are devoted to the Benefit of Widows of
Evangelical Ministers.

No. 302.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER-ROW.

EDINBURGH: W. OLIPHANT AND SON. ABERDEEN: G. AND R. KING.
GLASGOW: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from Dr. Payne, Dr. Burder, and Dr. Jenkyn; and from the Rev. Messrs. Koll, Goshawk, Reeve, Hulmer, Raban, Roberts, Shepherd, Sampson, Williams, Morris, Rees, Wall-ce, Boaz, Porter, and Arthur.

Also, from S. Balding, Jane Colville; W. Maun; H. W.; Henry Tudor; G. Robson; Omicron; A. Constant Reader; Lucy Green; J. G. G.; E. G. Young; N. T.; A. M. M.; Senex; Alfred; An Inquirer; A Bishop; A Cragman; A Curate; One who knows the Bishop of Exeter; and, Poor Minister.

We have much pleasure in stating that Mr. Taylor, of Pateley Bridge, near Ripon, will subscribe 5*l.* per annum, for four years, for the third of the Chinese youths, towards his theological education under Dr. Legge, at Hong Kong.

If J. B. wishes us to do any good in the case referred to, he must give us his name, and tell us the particulars.

CONTENTS.

	Page		Page
Memoir of the late Rev. Joseph Gill	57	Thoughts on Anglo-Catholicism	90
On Old Books and Readers' Tastes	61	Ragged Schools	92
Anecdotes of the late Rev. Christmas Evans, and Specimens of Welsh Eloquence	65	Coverdale Chapel, Rumford, Essex	93
On the Hardening of Pharaoh's Heart	71		
Sunday Trading	72		
Brief Thoughts for Spare Hours	74		

POETRY.

Songs of Praise	76
-----------------	----

REVIEW OF BOOKS.

1. D'Aubigne's Germany, England, and Scotland	70
2. Rinnev's Service of Song in the House of the Lord	78
3. Stratten's Scriptural Argument against Apostolical Succession	81
4. Arthur's Mission to the Mysore	82
5. Kennedy's Jewish Exile	82
6. The Liberty of English Churchmen	83
7. New Series of Children's Reward Books	83
8. Ford's Alarm in Zion	83
Brief Notices of Books	84

MEMORIALS OF THE DEPARTED.

Memoir of the late Rev. Christmas Evans, Caernarvon	85
---	----

HOME CHRONICLE.

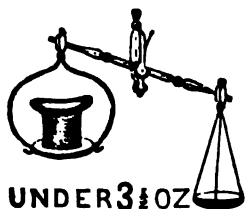
The New Hampden Controversy	88
-----------------------------	----

GENERAL CHRONICLE.

An Appeal to the Pastors of our Churches on Behalf of the Institution for the Education of the Daughters of Missionaries	93
Medical Missions to Heathen and other unenlightened Countries	94
Distribution of Profits to the Widows of Pious Ministers	96

MISSIONARY CHRONICLE.

Inundation at Hankey, South Africa	98
State and Prospects of the Society's Funds, with List of Donations	99
Rise and Progress of the Mission at Hong Kong	101
Salem.—Baptism of Seven Hindoos	103
Female Education in India	104
Bechuana Country.—Mamusa and Malotsa	105
Jamaica.—Mission at First Hill	107
Death of Mrs. Hill, late of Berhampore	108
Death of Mrs. Philip, of Cape Town	109
Ordination of Messrs. Storow and Hill	110
Departure of Messrs. Woollaston, Hill, and Storow	110
Notice of Valedictory Service on Departure of Missionaries to China	110
Young Men's Missionary Association.—Notice of Second Meeting	110
Missionary Contributions	111



EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Perrin,) 57, Cheap-side, near Bow Church, confidently recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12*s.* for cash, and warrants they shall not exceed in weight 3½ ozs.; also his Hats, remarkable for their shortness of nap, which have given general satisfaction, at the low charge of 17*s.* 6*d.* Paris Hats, 6*s.* 6*d.* and upwards; Gossamer, 4*s.* 9*d.* and 6*s.* 3*d.*; extra Light Paris Hats, weight 3½ ozs. 12*s.* each, invaluable to sufferers from Headach.

N.B. Livery Hats, 8*s.* 6*d.*; with Gold Bands included, 13*s.* 6*d.*



DOUDNEYS,

Habit Makers by special appointment to the QUEEN and the Ladies of the Court. A Superfine Cloth Habit for 4 Guineas.

Gentlemen's and Boys' Over Coats, in all the new Shapes and Materials, at unparalleled low prices.

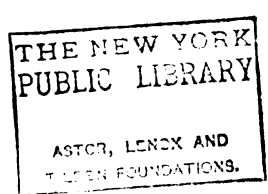
The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Winter covering ever submitted to the public; the wearers of Crowns and Coronets, Mitres and Helmets alike approve and adopt it.

The Olympic Girth, a New Patent Belt, the most eminent of the faculty recommend it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specially appointed Great Coat Makers to H. R. H. Prince Albert. The New Styles in Coats and Pajotots kept ready.

Liveries £3 3*s.* the Suit. Ready Money does it.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st. Established 1784.





Rev. Robert Pears
Malden

Painted by H. Brown. Engraved by J. Smith.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1848.

MEMOIR OF THE REV. JOSEPH GILL,

Late of Egerton, near Bolton, Lancashire.

THE Rev. Joseph Gill, who was born in the year 1776 at Eton, near London, was left an orphan at a very tender age, and thrown upon the wide world, in circumstances of extreme destitution and helplessness. After residing a few years in his native place, where he had to encounter the difficulties and privations incident to a condition of orphanage, the providence of God directed his course to Manchester. Having obtained employment in one of the manufactories of that metropolis of the manufacturing districts, he prosecuted the duties of his calling with great diligence and success for several years. During the period of his residence there he was an occasional attendant on the ministry of Dr. Bailey, at that time a popular evangelical clergyman of this town, and under his ministry was brought to a knowledge "of the truth as it is in Jesus." But not approving, on inquiry, the ecclesiastical polity of the Church of England, and adopting the views of the Independents, he subsequently attended the ministry of the Rev. W. Roby, and eventually joined the church, under the pastoral care of this devoted and successful minister of Christ. The diligence with which he devoted himself to his secular calling was rewarded with such an amount of success, that, at the age of twenty-four, an

vol., xxvi.

opportunity was presented him of commencing business on his own account, with the prospect of realizing a handsome fortune. But God had otherwise ordained. His activity, and zeal, and usefulness, in connection with the church of which he was a member, soon attracted the notice of the excellent pastor and other friends, in whose judgment he possessed qualifications which peculiarly fitted him for the work of the ministry; and at their instigation, and as the result of mature and prayerful deliberation, he was led to abandon his secular calling, and to pursue a course of studies, under the direction of Mr. Roby, with a view to entering the college. After a preparatory course of two years, at the age of twenty-six he was admitted a student at Rotherham College, then presided over by the late eminent Dr. Williams.

Having completed his collegiate education at this institution, he received and accepted an unanimous invitation to take the oversight of the Independent church at Hinckley, in Leicestershire. The circumstances under which he entered upon his labours at this place affords a striking illustration of one of the principal traits in the character of our departed friend. He was emphatically a man of peace, and rejoiced in every opportunity of restoring it where it had been disturbed; which was

v

unhappily the case with the church at Hinckley, at the time he became a candidate for the pastorate. This church had been for several years without a stated minister, owing chiefly to their being unable to unite in the choice of any one of the numerous candidates by whom the pulpit had been occupied, and to the very bad spirit they had shown in the discussion of their respective claims, which had rendered the church-meetings, and even their meetings for public worship, scenes of confusion and unseemly strife. Such a state of things rendered the church at Hinckley most unattractive, and would have operated to prevent most men from accepting even an unanimous invitation from such a people. But this was the very circumstance which induced Mr. Gill to take the oversight of them. Although they had been divided in respect to every other candidate, they all united in wishing him to come amongst them; and, such being the case, he saw an opportunity of restoring peace and comfort to a distracted and unhappy church, and immediately declined an invitation which he had received from a peaceful and prosperous church at Shelley, in Yorkshire, and cast in his lot with the people at Hinckley. He was ordained as pastor of the church at Hinckley, in 1806, and remained with them in peace and love for ten years; at the expiration of which time he saw it his duty to leave them, very much to the regret of the church and congregation, and inhabitants generally. During his ministry at Hinckley, he was honoured of God to fill the chapel with attentive hearers, and to gather many souls to Christ. He also established a small interest at Burbage, a village about three miles distant, where he raised funds to build, and eventually to pay the entire cost of erection of a commodious school-room, in which the worship of God was periodically conducted.

On leaving Hinckley, he received an invitation to Middlewich, in Cheshire; but on his way to supply the vacant pulpit in this place, he called upon his old friend,

Mr. Roby, who directed his attention to Walsley Chapel, Egerton, near Bolton. "There is a small interest there," said Mr. Roby, "where I think you will be able to do much good. The people are so poor, they cannot support a minister, and are going to close the chapel. If that chapel is shut up, the only place of worship then open will be the Socinian chapel. You have some property, and that, with what the poor people will give, will perhaps keep your family;—go, and trust Providence for the rest." He went, and received a cordial invitation from the people there, which he accepted, and remained with them until within two years of the present time—a period of twenty-eight years.

During his pastorate at Egerton, he was honoured as the instrument of accomplishing much good, in the conversion of many souls to Christ, and the building up of the church, and other works of usefulness. When he came to the scene of his last labours as a Christian minister, he found only a small chapel, and that in an unfinished state, without vestry, schools, and other conveniences, and encumbered with a debt of 500*l*. In a few years, as the result of great exertion, he succeeded in building a vestry, with a small school-room over it, in which to conduct the week evening services, and a small cottage adjoining, the rent of which might go to pay the interest of the debt upon the chapel. His next work was to build a commodious dwelling-house for the minister for the time being, which being completed, he next made an effort to remove the debt upon the chapel, which he was enabled ultimately entirely to liquidate. About fifteen years ago he directed his attention to the establishment of a new interest at Belmont, a village about three miles from his own place, the inhabitants of which were in a most benighted and deplorable condition. Having obtained the use of a small dwelling-house in this place, he regularly conducted the worship of God here, in addition to his labours at Egerton, for many years, got together a few

pious and active persons, built a large room, which was used both as a chapel and school-room, and eventually formed a church, and continued to minister amongst them, until the people were enabled to build a neat chapel, and obtain supplies for the pulpit from the Blackburn Academy.

About ten years ago he commenced an effort to build a large sabbath and day school, in connection with the chapel at Egerton, to accommodate 400 scholars. This was accomplished by great exertion, and is now an ornament to the neighbourhood, and free from debt. In the accomplishment of these objects Mr. Gill had to make repeated appeals to the sympathy and assistance of the Christian public, which were generously responded to, and his own contributions were added to those of the church and congregation over which he presided. About two years ago, after having lived and laboured for twenty-eight years among a poor but peaceful, united, and affectionate people, he was induced, in consequence of declining strength, to resign his pastoral charge, and, in connection with his beloved and now bereaved partner, to take up his abode in Pendleton, Manchester, amongst the members of his own family, the providence of God having supplied him with the means of a comfortable subsistence.

On taking up his abode at Pendleton with his youngest son, whom he established in business there, he and his beloved partner attended the ministry, and in a little while joined the church at Pendleton, under the pastoral care of the Rev. A. E. Pearce. Our departed friend was desirous of making himself useful in connection with this infant church, and greatly assisted the pastor by visiting the sick, by presiding over one of the "sectional meetings of the church," and by occasionally occupying the pulpit; and, had his health and strength permitted, would have rendered important service to the cause of the Redeemer in this place; but, after little more than

three months, he was almost laid aside

from active labour, and it was apparent to all his friends that his constitution was gradually breaking up. In the month of March last he sustained a severe attack of illness, but from which he recovered, and enjoyed comparative health till the approach of winter. On Lord's-day, October 17th, he attended Divine worship in Pendleton Chapel for the last time, and on the following Tuesday, being much worse, took to his bed, from which he never rose again. All that medical skill, and the care and affectionate attention of his family, could do, to arrest the progress of the disease, which was fast pressing him to the grave, was resorted to, but in vain. There is an appointed time to man upon the earth, and our departed friend seemed to know that the time of his departure was at hand; and in the prospect of death, his calmness and resignation to the will of God were truly gratifying to his family and friends.

His frame of mind, during the last seven weeks of his illness, was one of calm and settled peace, which nothing was permitted for a single moment to disturb; he evinced a peculiarly grateful spirit, delighted to contemplate the dealings of God with him and his family, both in providence and in grace, and spoke frequently and feelingly of the kindness and compassion of his heavenly Benefactor, to one who had been so unworthy of "the least of all his mercies."

He had no desire to live, unless he might be restored to strength, to enable him to be useful in the church. He was visited by many ministers and friends, whose conversation and prayers he highly valued. Although his extreme debility prevented him from talking much towards the close of his life, and almost rendered him inaudible, yet a few expressions have been gathered from his dying lips, which are deemed worthy of being put on record. Frequently, when reminded of the blessedness of being prepared for sickness and death, by a life of faith and holiness, he would exclaim, "What shall I render to the Lord for all his benefits to me!" or, "Bless the Lord,

O my soul, and all that is within me," &c. &c. A few days before his death a friend, who was standing at his bedside, said, "You are still waiting, Mr. Gill?" "Yes," he said, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." The same friend, at another time, after a severe fit of coughing, which had much distressed him, said, "I wish I could help you, sir;" to which he replied, in the words of the poet,—

"One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's—
Costly, free, and knows no end.
They who here his kindness prove,
Find it everlasting love."

Several times, during his illness, and after enduring severe pain, he said, "What are my sufferings compared with my Saviour's!" and—

"A few more rolling suns at most
Will land me safe on Canaan's coast."

The night before he died he said, in reply to a friend, who asked him if his mind was composed, and fixed upon the "Rock of ages," "Yes; I can say with the dying patriarch, '*I am waiting for thy salvation, O Lord!*'" and immediately added, "If Mr. Pearce should improve my death, I should like him to preach from those words, but to *say nothing about myself.*" A few hours before he died, he desired all the members of his family, including all his grandchildren, to be summoned to his bed-side, as he felt, he said, that his end was approaching, and should like to take his leave of them. When they had surrounded his bed, he addressed them in a strain of animation and affection, besought them to live together in harmony and peace, and to devote themselves more unreservedly to the service of God. Shortly after this he suffered severe pain of body, during the paroxysms of which he exclaimed, claspings his hands, "O my Father!" "My heavenly Father!" "My kind Benefactor!" The pain having abated, he exclaimed with great animation, "*Oh, my blessed*

Lord and Master is coming to fetch me home!" These were the last words he was heard to utter; and, very soon after, he "fell asleep in Christ," on the 30th day of November, 1847, in the seventy-first year of his age.

The mortal remains of our departed friend were interred in the burial-ground at Egerton, at the back of the pulpit in which he so long and so faithfully proclaimed the gospel. The Rev. A. E. Pearce officiated at the interment, and addressed a crowded congregation of the hearers of the deceased pastor; and on the following Lord's-day improved his death, in his own place of worship, from the words which had been chosen for that purpose. It was peculiarly gratifying to hear the high testimony borne to the many excellences of this tried and faithful servant of Christ, by those who have known him intimately for a long course of years. His holy life and peaceful death most impressively illustrate the reality and importance of religion. He was for nearly half a century a preacher of righteousness; and, during the whole of that time, exemplified the principles of the religion he professed and taught, by a most consistent and devoted life. His religion was a practical, operative principle—a principle of power. It was religion that formed his character—a character distinguished by a rare combination of excellences. It excited him to holy and beneficent action, on behalf of sinful and perishing men; and thus, by arraying itself in a living form of love, and moving to and fro among men, it demonstrated at once its divinity and its power, by a life of holy and self-denying beneficence. It supported and cheered him amid the toils and the duties of life, and sustained and comforted him under its trials and its sorrows; and not only enabled him to meet them with calmness, but administered to him a triumph over them all. And the religion which thus manifested its power in his life, evinced a noble power in his death. The religion he lived by was a religion he dared to die by. His countenance

during his sickness was never seen to betray the slightest symptom of terror or agitation in the prospect of dying, nor was there anything which betokened the shrinking back of the soul from the grasp of death,—but all was calmness and triumph. How precious, how inestimably

precious is the religion of Christ!—a religion which can accomplish such wonders, which can administer such triumph in life and in death, and which triumphs yet more gloriously in eternity!

A. E. P.

Pendleton, Manchester.

ON OLD BOOKS AND READERS' TASTES.

A Letter from Sir John Bickerton Williams, Knt., to a Young Minister. [Inserted by request.—EDITOR.]

"In the expository labours of Ainsworth and Hildersham, of Cradock and Greenhill, of Caryl and Boroughs, of Gouge and Owen, of Henry and Poole, what stores have we of sound criticism, and faithful interpretation of the sacred text! While the writings of Bates and Howe, Owen and Baxter, Manton and Flavel, Charnock and Goodwin, with a multitude of their coadjutors, have supplied the text-books of most who, in succeeding times, have wished to combine harmonious views of evangelical truth with an experience of its power in consoling the heart and sanctifying the life."—*The Congregational Magazine for 1844*, p. 91.

MY DEAR SIR,—I am glad that the remarks made in the sixteenth of the second series of "Letters on Puritanism and Non-conformity" have drawn your attention to books hitherto unknown to you. But so far from feeling surprised at the unacquaintedness you acknowledge respecting them, I cannot help expressing my fear that the same ignorance prevails among not a few of your brethren. The names even of most of the old authors are so completely strange where you would expect better things, that, to borrow your own phraseology, a bookseller's catalogue is no sufficient guide in searching after their books.

One object I had in view in writing the "Letters" was, to furnish a clue to those who seek a better acquaintance with their distinguished predecessors.

It would be interesting to make a catalogue of the best theological writers, and to exhibit some of their distinguishing characteristics; but it is unnecessary, having been done so well by Leigh, in his "Treatise of Religion and Learning;" by Baxter, in his "Christian Directory;" by Bishop Wilkins, in his "Ecclesiastes;" by Dr. Doddridge, in his "Lectures," and "Letter" to the Rev. John Wesley;

* See Dr. Doddridge's Correspondence and Diary, vol. iv., p. 484.

by the Rev. James Hervey, in the "Appendix, No. VII." to his "Life, by the Rev. John Brown;" by Dr. Edward Williams, in his "Christian Preacher;" by the Rev. William Orme, in his "Bibliotheca Biblica;" by the Rev. John Brown, in his "Descriptive List;" and by the Rev. Edward Bickersteth, in his "Christian Student."

It is noticeable, however, that the late Rev. Richard Cecil thought Baxter surpassed all others in the grand, impassioned, and persuasive style; though not to be named with Owen for furnishing the student's mind.

Mr. Wilberforce designated the writings of the Puritans generally "a mine of wealth," and specified those of Dr. Owen,* Howe, and Flavel.

To find Flavel so associated, was to me no matter of surprise; for there is that about all he wrote which places him in the highest rank of practical authors. Indeed, the seventeenth volume of the "Retrospective Review" sets forth his claims to veneration. It lauds him as a

* And see Dr. Chalmers's Preface to Owen, of Spiritual Mindfulness—Chalmers's Works, vol. iii., p. 18; Professor Halyburton's Life, p. 356; and the Rev. John Griffin's Life, p. 426, for other testimonies to Dr. Owen. In his "Four Discourses," Dr. J. Pye Smith styles him "our great countryman," p. 20.

man, and an author. It tells you, too, that the grave-stone in the chancel of St. Saviour's, Dartmouth, which covers his "remains," covers those, also, of "William B. Evans,"—an excellent Dissenting minister, who, whilst on a visit at Dartmouth, died suddenly on the 12th of August, 1811. The inscription notices the "many hours in which Mr. Evans, with a volume of his esteemed Flavel, sought retirement from the world, and intercourse with heaven."

Upon how many thousands besides might such an epitaph be written!

But taste differs as to books, as well as pictures; and it is well, in reading the Lives of eminent Christians, to observe how that has operated—to mark preferences—to trace the collateral sources of many admired virtues—to scrutinize such influences as told upon the character. And is not this, oftentimes, to be as accurately done from the books chosen, as the society loved?

How seldom has biography done more than given a *general* clue in the matter: and it cannot be too much regretted.

We only know, for instance, as to the illustrious Charnock, that his delight was in such books as excelled in the Divine art of directing, furthering, and quickening him on the way to heaven—the love of Christ, and souls. John Howe, preaching a funeral sermon for Mrs. Hamond, says, that she was "abundant in reading—especially the Holy Book; and that she little cared to concern herself about what was merely notional, polemical, and disputative." But, instead of naming the authors she selected, you are just told that she "was most taken with such as treated of the other state, and of the duties of Christians in reference thereto." Mr. Jackson's "Memoirs of the late Rev. Richard Watson" merely inform us that that celebrated man "had no taste for common and ordinary works;" that "standard books of high reputation were his favourites."

More specific illustrations are, however, within reach as to some Puritans

and Nonconformists; and a selection must content you.

Calvin's "Institutes," Peter Martyr's "Common-places," Beza's "Confessions," and the "Worthy Labours of Master Perkins," recommended in the "Seven Treatises" of the Rev. Richard Rogers, were books which, no doubt, that honoured Puritan perused with special pleasure.

Thomas Hooker had a superlative regard for Dr. Ames' "Medulla," and "Cases of Conscience."

Upon the spirit of Master Ball, Calvin's "Life," by Beza, and his "Comment on the Psalms," made deep impressions.

The excellent Dounam, author of the "Christian Warfare," and a "Guide to Godliness," specially commends, in the latter work, the writings of Greenham, Dent, and Daniel Dike.

Oliver Heywood delighted in Perkins, Bolton, Preston, and Sibbs; John Bunyan in Luther's "Commentary on the Epistle to the Galatians;" and Mr. Fraser, of Brea, in the works of Thomas Sheppard.

Joseph Alleine often read the "Life of Mons. De Renty."

Baxter took the labours of the Westminster Assembly, especially the Confession of Faith, and the Larger and Lesser Catechisms, for the best books in his study, next his Bible; and knew no man, since the apostles' days, whom he valued and honoured more than Calvin; and whose judgment in all things, one with another, he more esteemed, and came nearer to.

Dr. Goodwin found singular satisfaction in Calvin's "Institutes."

Philip and Matthew Henry indulged a taste for religious biography.

It was the "Life and Letters" of the Rev. Joseph Alleine, in connection with the Bible, that first impressed the mind of the late Rev. R. Frost, of Great Yarmouth.

Many have thought, with the ecstatic John Janeway, that Baxter's "Saints' Rest" can be scarcely overvalued.

Mr. Trosse, who so much esteemed the writings of Zinchy, Camero, Amyrald,

Dallie, Bochart, and other great lights of the Reformed Church abroad, not only set a high value on the practical books of men of our own nation, but upon Mr. Baxter's "Saints' Rest" in particular. He, as well as Mr. Joseph Williams, of Kidderminster, deemed *that* one of the best books next the Bible.

Mr. Richard Mather's delight in reading Dr. Goodwin's Discourse about "patience," continued to his death.

Mr. Nathaniel Mather was so taken with Charnock's Sermon on the "sinfulness and cure of thoughts," as to transcribe it, and make it the mould of his gracious mind. He singularly regarded also Scudder's "Christian's Daily Walk," and Dr. Owen on "Spiritual-mindedness."

John Howe, like Augustine, was an ardent admirer of Plato. In his "Blessedness of the Righteous," he calls him the "Great Pagan Theologue."*

Dr. Benion thought no writer like John Howe, and he read his "Living Temple" with his students.

Dr. Watts had a great regard for Dr. Owen, Baxter, and Matthew Henry; and would rather have been the author of Baxter's "Call," than Milton's "Paradise Lost."

Baxter was Dr. Doddridge's particular favourite; but the good Doctor seems to have wanted language to express his love for the writings of Howe and Archbishop Leighton.

Job Orton made Sibbs' "Bruised Reed" his constant companion: he had Corbet's "Self-employment in Secret" always upon his desk; and, when he travelled, it accompanied him. He was also particularly fond of Robert Bolton, and, like Mr. Crook, of Wrigton, of Perkins.

Mr. Joseph Longhurst delighted in Dr. Bates' works, Flavel's "Method of Grace," and Howe's "Blessedness of the Righteous."

Mrs. Bury devoted most of her leisure to reading Henry's "Commentary;" and the immortal Whitefield was so attached

to it, as not only to read it through four times, but to study it upon his knees.

Mr. Ryland, of Northampton, gave the palm to Charnock.

No English author engaged so much of the attention of Abraham Booth as Dr. Owen.

Dr. Edward Williams perused Scougal with no small admiration; as he did Hildersham on the 51st Psalm, and 4th of John; and Dr. Preston's writings also.

Dr. Preston's works were favourites, and especially his Treatise on the "New Covenant," with the venerable Mrs. Hasselburn, whose character and habits were so instructively set forth by Mr. Timothy Rogers.

Such was the attachment of the late Mr. Morison, of Millseat, to the "Dissertation on the Will," by that "prince of modern divines," President Edwards, that the very mention of his name called up mental associations of the most pleasurable kind.

Dr. Carey exceedingly admired President Edwards as an author. So did Andrew Fuller; and the works of Owen and Bunyan also.

The "Life of David Brainerd," in which the Rev. John Griffin, Jun. so particularly delighted, was ranked by Dr. Ryland next to his Bible.

Mrs. Graham, who was partial to the writings of Dr. Owen, Mr. Romaine, and Mr. Newton, preferred the ancient writers on theology to the modern, because, she said, they dealt more in *italics*. Being asked what religion there could be in *italics*? she answered, "You know that old writers expected credit for the doctrines they taught, by proving them from the word of God to be correct: they inserted the Scripture passages in *italics*, and their works have been sometimes one-half in *italics*. Modern writers on theology, on the contrary, give us a long train of reasoning, to persuade us to their opinions, but very little in *italics*."

Mrs. Susan Huntingdon's favourites were Flavel's "Token for Mourners;" the "Lives" of Halyburton, and Henry

* And see Dr. Hampden's Dampton Lectures, p. 62, 2nd edit.

Martyn; Colquhoun on the "Covenant of Grace;" Matthew Henry on "Meekness;" Dr. Owen on "Communion with God;" Cowper's "Task;" and Foster's "Essays."

Jane Taylor set a high value upon Bennett's "Christian Oratory;" Dr. Watts' Discourses on the "Happiness of separate Spirits;" and Joseph Williams' "Diary."

The last-named volume was also extolled by Mrs. Berry, of Warminster.

Dr. Bogue recommended Owen, Howe, and Edwards, for judicious views of doctrine; and Baxter, for powerful applications to the heart and conscience. He much esteemed "Expositions" of particular books of Scripture; and, among the cultivators of elegant literature in our own country, Dr. Johnson was his favourite, almost his idol.

Dr. Hamilton, of Strathblane, could not utter his admiration of the Scotch Covenanters. Single sentences of Durham were often food to his soul for days. Hervey and the Erskines many a time delighted and instructed him. He loved the theology and spirit of Owen; but the man in whose writings he found the most massy and precious matter, was Boston.

That judicious divine, the Rev. John Griffin, of Portsea, charged a young minister to "read frequently Baxter's 'Reformed Pastor;'" the "Life of Cotton Mather;" and the "Memoirs of Philip Henry, George Whitefield, and Joseph Alleine."

Mrs. Dawson especially valued the Lives of Dr. Cotton Mather and Mr. Henry; Charnock on "Providence;" and the writings of "other holy men of old:" but Archbishop Leighton,* Flavel, Owen, Howe, Henry, Watts, Romaine, and her beloved correspondent, Newton, were her favourites.

The lamented Joseph Hughes, of Bat-

tersea, often eulogised Newton's diphonia." In conversation, he "many allusions to Sibbs, Bolton, Bates, and Howe. The latter was his favourite." Howe, he would appear to him "like one of the philosophers, Socrates for instance, formed into a Christian." And indeed he said, emphatically, "Researching works of the last century (Owen, who dives to mist in the controversy; Baxter, who presses closely and copiously the feeling practice of the sound believer; who, with so much simplicity, the very softest chords of Christ and strikes out the sweetest Copy the spirit of a Watts and Doddridge." By the writings and of the last-named servant of his own character was formed.

The attachment of another friend, the late Rev. Dr. Stead Bradford, to Doddridge's "Rise and Progress," is prominent in the Memoir published by his son—a which gives, moreover, the course of reading, and his opinions of several Nonconformist writers.

Dr. Newman's "Life" entertains in the same way.

Mrs. Rebecca Wilkinson's catalogue of favourite authors included Joseph Baxter, Doddridge, Flavel, Matt. John Howe, and Dr. Watts.*

The late Rev. John Morell Morell revelled in the prose of Milton's best Treatises of Howe, whose "edness of the Righteous" he regarded "a perfect repository of grand and magnificent thoughts."†

Another of the illustrious dead, Hall, although Doddridge became his favourite, said, that, as a minister, derived more benefit from the writings of Howe than from those of all other writers put together. In his "Pro-

* When Miss Jane Graham approached eternity the word of God occupied her whole attention. All other books—even her favourite authors, Romaine, Leighton, Milner—seemed, comparatively, uninteresting. (Memoir, by Rev. Chas. Briggs, p. 392, 3rd edit.)

* And see Dr. Leifchild's Memoir of Rev. Joseph Hughes, p. 323, &c.

† See his Memoir and Remains, p. xxxvi.; Letters, p. 17, "printed for circulation." 1845.

the Memoirs of the Rev. Joseph Freeston" he dwells, indeed, upon the writings of the Puritans generally; not only as those in which that good man took particular pleasure, but as those which he himself regarded as unquestionably the greatest of all uninspired guides. And, having noticed the influence which "the masculine sense, the profound learning, the rich and unequalled unction of these fathers of the modern church," exerted on Mr. Freeston's mind, in forming and maturing his character, he adds: "Of

the great Mr. Howe, who shines in the firmament with a pre-eminent and unrivalled lustre," Mr. Freeston "always spoke in terms of just admiration, assigning him that preference among the Nonconformist divines, which it is surprising any one should dispute." *

I remain, dear Sir,

Very truly yours,

J. B. W.

The Hall, W'cm, May 3rd, 1847.

* And see the History of Dissenters, by Drs. Bogue and Bennett, vol. ii., p. 225.

ANECDOTES OF THE LATE REV. CHRISTMAS EVANS, AND SPECIMENS OF WELSH ELOQUENCE.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Having been much pleased with the "Memoirs" of Mr. Evans, by the Rev. D. R. Stephen, and prepared for your use a biographical article, chiefly abridged from that valuable work, I now send you a few anecdotes, with some other extracts, which I think will be interesting to your readers, and especially to our brethren in the ministry.

Mr. Evans candidly confesses that his first sermon was taken from Beveridge's "Thesaurus Theologicus;" borrowed, probably, of his pastor. Mr. Davies, an intelligent farmer, being one of his hearers, was much surprised at so excellent a sermon from a poor boy. But, in about a week's time, this good man saw the book, and the sermon in it; so that Mr. Evans's reputation was gone. Mr. Davies, however, was pleased to say, "I have some hope of the son of Samuel the shoemaker, because the prayer was as good as the sermon." Yet this was of no advantage to the young preacher, it being found that he had taken the prayer also from a volume still more generally known, the author of which was the celebrated Griffith Jones, of Landourar. Such was the commencement of that ministry which afterwards became so mightily influential, and proved of such extensive

and enduring advantage to the churches of Wales!

Before he left Lleyn, in Caernarvonshire, Mr. Evans visited South Wales, and travelled on foot, until he reached the place of his nativity. This visit was like that of an apostle. His old neighbours were utterly astonished; and those who had formerly heard him appear to have had no conception of his real character. Unusual power now attended his preaching, and a very general excitement was produced in the neighbourhood of Cardigan, so that the churches there continued to receive large additions for twelve months afterwards. He says: "I frequently preached out of doors at night-fall; after which, singing and praising God would continue until daybreak. So much tenderness fell upon the hearers, that they wept profusely, and cried out, under the word of God." Those who were thus affected followed, and heard him fifteen or sixteen times, in so many different places. This revival, especially about Cardigan, and in Pembrokeshire, induced a general feeling in favour of religion. "I probably never had the favour of being instrumental in the conversion of so many, during the same time," he remarks, "until 1820, at Caerphilly." Nor

was his success confined to his own denomination; so that one of the Calvinistic Methodists said to him, "Droves of your spiritual children are in our societies to this day."

Mr. Evans was once told by a brother minister that he had not studied Dr. Blair's "Rhetoric." "That man, with his rules," answered he, "was always as dry as Gilboa." He then asked his critical friend, whose preaching was as dry as it could well be, and whose rhetorical embellishments were like icicles in a frosty morning, how he could bring such a charge against him after he had seen hundreds weeping under his sermon? "That could not have been," he continued, "had I not first of all been affected myself; which, you know, is the substance and mystery of all rules for speaking." And in writing to a young minister, he says, "Wherever there is effect, there is life; and rules, without life, have no power. Now, brother, follow the natural course of affection. Raise not the voice while the heart is dry; but let the heart shout first."

At the opening of a meeting-house in South Wales, after an excellent sermon on the Atonement, Mr. Evans preached on the *Mystery of Godliness*, from 1 Tim. iii. 16. He commenced in a low tone, and with a husky voice. Referring to the context, wherein the church is called "the pillar and ground of the truth," he considered this as having respect to the resting-place, and commemorating manifestation of it, which he illustrated by referring to the pillar erected in Anglesea, in honour of the Marquis of that name. He then proceeded, in clearer tones, and with deeper emphasis, to dilate on "God manifest in the flesh," observing that here the apostle becomes *bold*, as if he had said,—Let men affirm what they please of the *mysteries* of Paganism, in the temples of idol gods; great without controversy—great, high, and sublimely incomparable, is the *mystery of godliness*. "This doctrine," he observed, "brings God to man, and man to peace with Him. It makes man like to God, and leads to

the enjoyment of His favour. By the incarnation of Christ, a foundation was laid for the actual deliverance of the church from sin, from captivity to the evil one, and from the prison of the grave. 'God manifest in the flesh' was 'justified in the Spirit.' He was justified on the morning of the resurrection, and the Holy Spirit was the justifier. Christ was apprehended on our account; he stood in our law-place, and said, 'If ye seek me, let these go away.' He laid down his life according to the stipulation of the everlasting covenant; it was accepted as an atonement for sin; the covenant was sealed; and God the Father sent down the Spirit on the resurrection morn to liberate the Surety.

"Christ the Lord was justified in his resurrection from all the charges of imposture and blasphemy brought against him by wicked men. He had often referred to the morning of the third day, and had made it *the day of appeal*. The question to be settled was, Whether he was the Son of God, or a vain impostor? He had referred the trial to this period. 'Destroy this temple, and in three days I will raise it again.' His enemies agreed to this, believing that the event would justify them from the charge of shedding innocent blood. They therefore applied to Pilate for a military guard to watch at his grave; and this application they grounded on the fact, that 'the impostor had said in his life-time that he would rise again on the third day.' Unquestionably, had they found his body in the grave when the time was expired, they would have torn it from the sepulchre, exhibited it in the streets of Jerusalem, where he had preached, and shouted with infernal triumph, 'This is the body of the impostor; he could not arise, as he said he would do!' But he had left the grave that morning, at too early an hour for them. The soldiers came back to the city, probably about nine o'clock in the morning, and they went to the leaders of the people, who had employed them. The leaders, seeing and knowing them, exclaimed, 'Here is the watch! What

is the matter?—What is the reason of that terror which overcasts their faces? Come in here; we charge you to say the truth.' 'You have no need to charge us; the fright and horror are still in our hearts.' 'How? What has happened at the grave?—Did his disciples come and take him away?' 'They! No; and if they had, our spears would have sufficed for them.' 'Well, how was it?—What has taken place?' 'Behold, while we were on the watch, and about the dawn of the day, a great earthquake, like the one that took place on Friday afternoon, when he died! and we all fell powerless to the ground. Looking up, we saw an angel in a white robe, his eyes like the lightning, so vivid and piercing, that the mightiest armies of Cæsar would fain have escaped from them. We, not able to bear the sight, were obliged to look down at once. We endeavoured again to raise our eyes, and we beheld one coming out of the grave, passing by the angel, who now sat upon the removed stone, arrayed in such triumphant majesty, that the earth never witnessed such a sight before;—yes, he was like unto the Son of God.' 'What became of the angel?' 'Oh, a legion of them came down, and one of them, very fair, like a young man, entered the grave, and sat where the head of Jesus had lain; and immediately another also, looking fair and beautiful, sat where his feet had rested.' 'And did the angels say nothing to you?' 'No! but they looked with eyes like lightning.' 'Saw you not his friends, the women?' 'O, yes, they came there; but he had left the tomb before their arrival.' 'Talked the angels to them?' 'Yes; they seemed to be of one family, and most intimately acquainted with each other.' 'Do you remember anything of the conversation?' 'Yes; *"Fear us not!—Let the Pharisees fear today! Ye seek Jesus: he is not here; he is risen indeed. He is alive, and is for ever; he is gone before you to the place where the Lord lay."* An angel addressed a woman, called

Mary, and said, "*Woman, why weepest thou, since thy Lord is risen indeed? Let his enemies weep to-day!*" 'What! How say you? (*Close that door!*) You, tall soldier, approach. Was it not you that pierced his side?' 'Yes, it was I; and this relation is all true. I pray I may never witness such a scene again. *Oh, alas! it is all true. He must have been the Son of God.*' Thus the Pharisees lost their cause on the day of appeal; but they gave the soldiers money to say that his disciples had stolen the body while they slept. *If they were asleep, how did they know in what manner he had left the grave?* They, however, suffered themselves to be suborned, and, for money, they lied; and, to this hour, the kingdom of Satan hangs upon that lie."

Mr. Stephen, who once heard the sermon of which the above is a part, observes, that, "in its oratorical excellence it stands alone, especially in the report of the soldiers." "*We heard them talk,*" says he, "*and had a clear perception of the difference of tone, and variations of countenance; and more especially still, when one of the chief priests, in an agonizing, anxious whisper, said, 'Close the door,' and singled out the tall soldier. Such a combined triumph of sanctified fancy and perfect oratory I never expect to witness again."*

In an Appendix to his interesting volume, the author has given outlines of some of Mr. Evans's sermons; and from one of these (on Faith) I transcribe the following passages: "When I ask 'What must I do to be saved?' the answer is, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' This induces the important question, 'What is this faith, through which alone I can be saved?' Hundreds of passages show the value and the effects of faith, while there is but one in the Bible that defines it—'Faith is the confidence of things hoped for, the conviction of things not seen.' Faith consists of two things—confidence in the character of the testifier, and a conviction of the truth of the testimony; the former being the ground of the latter;

and these constitute the sense in which the term is used among men. A man receives a promissory note, with a sum marked upon it, sufficient for his wants. You ask him, 'What do you think of that note?' 'O, I am quite sure it is really a note from the bank, whose manager has signed it.' Thus, to believe the testimony of the gospel with regard to invisible things, and to confide in God's power and faithfulness to fulfil the promise of the gospel, is *saving faith*. There is a sort of empty conviction of the truth of the gospel, in our country, not accompanied by any confidence in the Divine character. Although the promise of the gospel contains all the means of eternal life, yet many have not that confidence in God which would lead them to expect it, cause them to pray for it, and walk in the way that leads to it."—"There are many remarkable examples of faith in the chapter that contains our definition, and they strikingly illustrate that confidence in God which enters into the essence of true faith, and gives him glory. 'Abraham! what will become of the promise, if thou offerest up Isaac?' 'My mind is easy; I am full of confidence. God is able to raise up Isaac from the ashes of the altar.' When there is no specific promise given, faith will cleave to the Lord, on the ground of what he is accustomed to do. See how faith works in the parents of Moses! It constructs 'an ark of bulrushes,' daubs it with slime and pitch, and places the infant, in all its helplessness, 'in the flags by the river's brink.' 'Parents! shall Moses die?' 'We cannot save him, but we have given him out of our hands to the care of God.' They confided in the Highest—that he would bring about deliverance, though there was no positive promise; and this caused Miriam to look and wait for deliverance; and she was not disappointed. Through faith Moses passed the Red Sea, as by dry land; and thus he kept the Passover and the sprinkling of blood. He had confidence in the Divine goodness and power, that the blood would

save the houses of the Israelites, and that the crystal walls of the sea would not fall in, and overwhelm him and the people. 'Job! the Lord seems bent on thy destruction.' 'Yes; but, blessed be his name, though he slay me, I will trust in him.' How entire was the confidence of the centurion in Christ! 'Speak the word only, and my servant shall be healed.' Thy word created all things, and it sustains all things; it has power enough to heal my servant.

"The faith of the gospel brings the invisible God and eternity, with all its joys, into the heart; and thus the believer lives before God in the presence of eternal realities: 'We walk by faith, and not by sight.' Faith brings invisible things so near the spirit of man, as to influence it mightily, as the sun influences the earth, and the wind the sea. Many have pearls brought from afar: but faith is a gift that comes from a still further country—from the secret places of eternity, beyond the seas and mountains of time. It is the print of eternal love, of the atonement made on the cross, of the intercession in heaven, the manifestation of the gospel on earth, and the powerful working of the Holy Ghost. Mention is made of a *weak* and a *strong* faith; but this does not prove that faith is not the same in its nature, author, object, and effects. In all it is of God; in all it is holy; in all it refers to Christ, and embraces him as the Saviour, the second Adam, the Head of the covenant, the Chief of the new world; and in all it worketh by love—conquereth the world, and purifieth the heart, to all obedience, blessing, and praise. Faith, whether it be weak or strong, is *precious* to all who possess it. Even a weak faith unites us to the Almighty Redeemer. All true faith gives a right to the same inexhaustible riches, and secures the same victory which Christ obtained over hell, the world, and the grave,—translating all its possessors from the kingdom of Satan to that of Jesus; leading them all to the same rock of defence; giving them all an entrance, in the name of the Lord, to

the heavenly sanctuary, with full permission to ask, and seek, and receive; and investing them all with the same security here and hereafter. The promise, that 'whosoever believeth in him shall not perish,' is on board the same ship with the believer, while Christ lives in the promise, and in him. There is more, therefore, than 'the fortune of Caesar,' to keep from sinking the ship that carries the Christian across the ocean of time. Be not afraid; faith will land you safe and sound on the shore of the eternal inheritance; 'receiving the end of your faith—the salvation of your souls.'

"No subject is treated more frequently, and none is more clearly revealed in the New Testament, than this—that no flesh can be justified before God by the works of the law, but that man is justified by faith; and this doctrine compendiously contains the essential gospel: so that wherever this is clearly preached, men and women are converted. In the Church of England, or the Church of Scotland, or wherever a clergyman preaches this doctrine earnestly, there sinners are turned from darkness to light, from death to life, and from the kingdom of Satan to God. It was so in the case of Luther, though he retained many popish errors; but he was sound in the true faith; and using this like a key, he opened the gates of anti-Christian darkness, and poured forth the light of the gospel through Europe; so that neither the Council of Trent nor the practices of Roman artifice have been able to conceal it. Oh that every sermon may be the means of bringing many to the like precious faith, so that they may enjoy evermore the honour and the privilege of being the sons and daughters of the Lord Almighty!"

In a striking sermon on the Policy of Satan, when he left Judea for a season, that he might "walk through dry places, seeking rest," the preacher inquires: "What were the causes of Satan's discontent, which made him leave his house? He had occupied this house for ages, being in attendance on the

Jewish nation at the Red Sea, in Babylon, and down to the advent of the Messiah." Here he observes that "*the birth of Jesus Christ had offended him.*" The appearance of a new star in the heavens excited the curiosity of all Jerusalem. Matthew records the journey of the Magi. They had seen the star in their own country, and had followed it, until it led them directly to Bethlehem. They then turned to the metropolis of Judea, not doubting but they should find all necessary information there. But when they had looked about them, they had no longer the guidance of the star. It did not lead them there. They would fain make inquiry. They go to the Pharisees, saying, 'Where is Christ born?' Instead of giving them an answer, the Pharisees ask, 'Whence come ye? Are you from a great distance?' The Magi now go to the Sadducees, and ask the same question. For a reply, they have here: 'What! do you believe in spirits, and the resurrection of the dead?' They now apply to the scribes and lawyers: 'Where is the King of the Jews born?' The lawyers take them to Herod. 'Has a king been born?' he eagerly inquires. 'What brought you from your own land?' 'We saw a star.' 'Where?' 'In the east.' 'Was it very bright?' 'Yes.' 'Did you see it by day?' 'Yes.' 'Was it as high as the other stars?' 'No; it moved nearer the earth.' 'Where is it now?' 'It came before us to the spot where we turned aside to come to this city.' By this time some one has found the passage in Micah, and says, 'I'll tell you where the King of the Jews is to be born: it is in *Bethlehem*; here is the passage; read it.' Upon this, great confusion was created in the court, and strange reports were spread through the city. Herod became subtle in this affair: instigated by Satanic policy, he questioned the wise men in private, and promised to go and worship the new-born King. Here, however, that policy failed: an angel saved the Messiah, by sending him to Egypt. Herod destroyed a *great number* of children at Bethlehem, under

two years of age, not doubting but that the young King was among them: but he had been anticipated; Jesus was safe; and all this must have distressed the evil one. The *example of Christ* made Palestine an unwelcome abode to the 'unclean spirit,' as did also his *doctrine* and his *miracles*. These had caused the winter of sorrow and the storms of calamity to pass away from hundreds in the land. He was talked of in all places of resort, at the corner of every street, and in all the surrounding country. The thanksgivings of the healed that filled the air, and astonished those that heard them, and the hosannahs of the multitude, when Jesus entered Jerusalem, disturbed and enraged the unclean spirit. Satan and the Pharisees were afraid that the world would go after him. You may see their embarrassment and rage when they examined the man that had been born blind. What anger and biting of tongues! The *sending forth of the serenity* was also a great cause of uneasiness to Satan—some of them being 'sons of thunder,' and others sons of consolation. Before them Satan fell, like a star from heaven, under the power of the name of Jesus. He scarcely heard or saw anything that pleased him in all Judea. Hence *his departure to the Gentiles*. He goes forth to seek another and a quieter residence, in a distant part of his government. However, before he left Judea, he employed all the means at his command to obtain rest in his possessions. He filled the minds of the Jewish rulers with enmity towards Christ. He took counsel how to sell, betray, and crucify the Messiah; and then to bury him out of sight—to hide in the grave, at once, Christianity and its Founder! The places he visits among the Gentiles are designated '*dry places*;'—dry, on account of an entire destitution of religious knowledge and ordinances. The gospel is compared to waters, refreshing and fructifying the sterile waste. The Gentiles had only a dry philosophy, as they still have in India and China; and dry temples, having no streams of living

water flowing from under the threshold. They have dry gods, and dry worship; with no exalted, expanded, or purified affection engaged in it. But what could have disquieted him among the Gentiles? When he had almost persuaded himself to believe that he was resting in peace, here comes the report of the preaching in the house of Cornelius! The waters from Jerusalem overflow the banks of the Holy Land, and begin to gain on the 'dry places,' covering them, as they proceed, with fertility and beauty. All this he endeavours to prevent; but in vain. He, therefore, returns to his former house in Judea, an 'unclean spirit,' as when he left it. This house he found 'empty' of love to God and man,—empty of the weightier things of the law, as well as of reverence to Christ, and faith in him. Still, it had been 'swept,' and cleaned, outwardly, from the deeds of publicans and sinners, and 'garnished' with all the things of which Paul once boasted. These were the adornments of the Jewish house, like laurel on a dead body. Their root was corruption, and the flower was rottenness and death. Satan now took with him 'seven other spirits,' who were to dwell with him, and they were worse than himself. Their number denotes fulness, or completeness—a fulness of malignant and accursed influence. These spirits are spirits of blasphemy against the Son of God, after his resurrection and the descent of the Holy Ghost. They oppose the preaching of the gospel to the Gentiles, trample under foot the Son of God, and count the blood of the covenant an unclean thing. For eighteen centuries Satan, with these his allies and servants, has had rest among the Jews; while nothing in their religious ceremonies, nothing in their principles, nothing in their lives, gives him any considerable disturbance."

Although Mr. Evans attained to the highest eminence among his countrymen as a *preacher*, there were occasions on which he failed, and was far below himself. Very much depended upon the frame of his mind at the time, and the

absence of that painful impression to which he was sometimes subject. "He was often afraid of his hearers," says Mr. Stephen, "and sometimes *utterly failed in his preaching*. On one occasion, in Merionethshire, he abruptly left the pulpit, and went to the nearest house. When followed by the minister of the place, and asked what had disturbed him, he cried out wildly, 'Why did all the people look at me? I could see nothing but eyes, brother, nothing but eyes, peering at me, as if I were something more than man. I cannot preach to-day; the people look to me, and not to Christ.' It was with great difficulty he was persuaded to return; and having done so, he preached most unhappily." A similar failure in his preaching I once witnessed at Haverfordwest. The Baptists had an Association there at the time; and the announcement, that *Christmas Evans* was to be one of the preachers, had awakened considerable interest. Many were desirous of hearing him, and flocked to the meeting-house in the expectation of something extraordinary. The late Rev. James Philipps, of Clapham, being then in the town, and having never heard the celebrated preacher, had his expectations raised to the highest pitch, and hailed the anticipated meeting with delight. "I

think," said he, "that this will be a memorable time, and that much good will be done." I accompanied Mr. Philipps to the chapel, intending to sit with him; but, being requested to introduce the service, I was separated from him, and afterwards took my seat opposite to him, near the pulpit, and never shall I forget his looks of disappointment and mortification during Mr. Evans's sermon. The preacher was exceedingly fettered—quite out of his element—and committed many blunders in giving utterance to the most commonplace truths. After service, Mr. Philipps kept silence, being unwilling to say anything to the prejudice of an esteemed brother. Such was the consequence of *looking to man* more than to the Source of all power and grace! May we never forget that "our sufficiency is of God," and that we can do nothing without him! And may those who desire the success of the ministry, have the wisdom and the piety to pray that Divine assistance may be granted to the preacher; and that the inward teaching and transforming influence of God the Holy Spirit may be given to the hearers!

Yours truly,

JOHN BULMER.

1, Windsor-terrace, St. Paul's, Bristol,
Dec. 13, 1847.

ON THE HARDENING OF PHARAOH'S HEART.

For the Evangelical Magazine.

"And the Lord hardened Pharaoh's heart," Ex. xi. 10.

THESE words have not a little perplexed many a reader of the Bible. God is often said in Scripture to do what he only *permits* to be done. For example: "The Lord said unto Shimei, *Curse David*"—meaning, the Lord *permitted* Shimei to curse David. "Is there evil in a city, and the Lord hath not *done it*"—and the Lord hath not *permitted* it. Is this a style of speaking wholly practised by ourselves. How common is for people to say of an over-indulgent parent, "He—she—ruined the children!" How? Not restraining, as

the result, (though not inevitably,) the children ruined themselves. So, not softening Pharaoh's heart, the Lord hardened it: Pharaoh doing *really* what the Lord only did *consequently*. Hence, Pharaoh's obduracy is repeatedly attributed to Pharaoh himself. (See Ex. viii. 15—32; ix. 34—35.) To this explanation, however, two objections will be raised. First, That if Pharaoh did only what he was permitted to do, how could he, in equity, be punished for it? This objection is untenable, because it takes one of two things for granted which re-

mains to be proved: either that the Lord was under *obligation* to *prevent* Pharaoh, or that the Lord permitting, *necessitated* Pharaoh to do as he did—both which we deny. That the Lord is under no *obligation* to his creatures is self-evident; for, as sinners, we have forfeited all claim to his favour. He might, therefore, leave us to the bias of our own depraved nature, as we believe he left Pharaoh. Nor would he by so doing be chargeable with injustice. On the contrary, he would only be dealing with us according to our deserts: consequently, there can be no obligation. And so far from the Lord's permission *necessitating* Pharaoh, that surely is against all reason. A parent permits his child to have his own way. Does the parent *necessitate* the child to *take* his own way? Necessity, it should be understood, does away with free agency; and, if you do away with free agency, you do away with responsibility. That no necessity was used appears clear from two things: 1. From the express language of an apostle: "Let no man say, when he is tempted, I am tempted of God: for God *cannot* be tempted with evil, *neither tempteth he any man*; but every man is tempted when he is drawn away of *his own* lust and enticed," James i. 13, 14. But he must have tempted Pharaoh, if he necessitated him. 2. From Pharaoh's *own* language: "Who is the Lord, that *I* should *obey* his voice to let Israel go? I know not the Lord; neither *will I* let Israel go," Ex. v. 2. Does he speak like one necessitated or *free*? "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord that he may take away the frogs from me, and from my people; and *I will* let Israel go, that they may do sacrifice to the Lord," Ex. viii. 8. Would he have said "*I will*," if he had been coerced? See

also Ex. viii. 28; x. 16, 17. From these premises, then, we are shut up to one conclusion, viz., that the Lord was under no *obligation* to *prevent* Pharaoh on the one hand, that Pharaoh was under no *compulsion* on the other—*therefore*, Pharaoh hardened *his own* heart. The second objection is, that the Lord "*raised up*" Pharaoh to do as he did. See Ex. ix. 16; Rom. ix. 17. But neither does this objection militate against the conclusion at which we have arrived. For God's "*raising up*" Pharaoh refers not to his creation but *preservation*. Pharaoh *fell down* under Divine judgment, and the Lord "*raised him up*," i. e., permitted him to *stand* or *continue* the adversary of his people. And is there aught in this to exonerate Pharaoh, by *shifting* the cause of his rebellion from himself to God? God did not *make* Pharaoh rebellious: he only *forbore* to make him obedient; giving him up to his own wicked heart, so that he became more and more hardened, until he was destroyed. And "is it not lawful for me to do what I will with mine own?"—in a way of *justice* as well as *mercy*! He is not a *man*, as I am, that *I* should answer him, and *we* should come together in judgment," Job ix. 32. "*Be still*, and know that I am God." Recognise his uncontrollable, unimpeachable, most righteous sovereignty. Acknowledge your own position, as one not of innocence, but of *guilt*. Dread self-abandonment. Implore, through Jesus Christ, the interposition of mercy. Repent of sin, and live. Persist in sin, and you die. See Pharaoh sinking like lead in the mighty waters! And what awaits the finally impenitent, but "a fiery deluge, fed with ever-burning sulphur, unconsumed?"

W. A.

Bingley.

SUNDAY TRADING.

To the Editor of the Evangelical Magazine.

SIR,—The desecration of the sabbath-day, occasioned by Sunday trading, has, I believe, been a subject of deep regret for very many years past. That it has in-

created of late years to a very fearful extent, no one can, I think, deny. I have paid great attention to the subject, not only with a view of discovering the true cause of the continuance of the evil, but of providing, if possible, a remedy.

I understand the case thus:—that all the attempts made to restrain the "practice," up to the year 1832, were attempts *to enforce the old law*, (29 Car. II., cap. 7,) and that every such attempt not only equally failed, but involved all those engaged in the attempt in great turmoil and unpleasantness. This can be matter of no surprise when it is remembered that the penalty is only 5s.; and the act gives no power to recover even that small sum. Hundreds of cases might be quoted, to show the inefficiency of this act. The act requires a summons to issue first, afterwards a warrant, and then the identical articles that were exposed for sale shall be the only articles liable to be seized. The act may be also evaded by payment of the 5s. In the year 1832, however, an attempt was made to legislate, and a series of bills were introduced to the House of Commons, up to 1838. In attempting to show the impracticable nature of those bills, I wish to guard against treating with levity the efforts of those who took the subject up, and who thought, at that time, it was possible to treat the subject as a religious question, and to legislate for the due observance of the Lord's-day. The discussions that took place on those bills, and their unceremonious expulsion from the House of Commons, may fairly, I think, be taken as a lesson for us to devise some other means of getting rid of the evil. Before, however, stating the nature of the present effort, I will just name the difficulties connected with the several bills that were introduced from 1832 to 1838. The chief difficulty was, that most of them attempted to deal with the whole question of sabbath desecration. It is true they did not (like the act of Car. II.) propose to inflict penalties for non-attendance on public and private devotion, but in other respects they were more

stringent than even Charles's act; they evidently aimed at four points, viz., *works of labour, trade and business of ordinary calling; also travelling by land and water; also fishing, shooting, hunting, coursing, &c.*; and, lastly, *buying, selling, receiving, and delivering goods*. Now, Mr. Editor, if the full scope and meaning of these words be considered, their comprehensive and impracticable nature will be clearly seen. It was also proposed to enforce these provisions by penalties, from 20s. to 5*l.*, without any regard to the extent of the offence, or the ability of the offender to pay. When the last of these bills was under discussion, Lord John Russell said there was not one clause that could be acted upon, if passed into a law. In all of them the sale of refreshments was entirely forbidden, both in licensed and other houses, except to persons who *bona-fide* resided and victualled upon the premises.

Now, the character of the present movement is this: the tradesmen of the metropolis—finding themselves involved in incessant labour, by reason of Sunday trading, and finding that their families are neglected, their worldly comforts destroyed, and themselves degraded in the estimation of society, besides being obstructed in the discharge of their higher obligations,—are beginning to rouse themselves, and seek to be emancipated from such a state of things. With this view, they call on the parochial authorities, who have united together, and represented the matter to Government, asking their aid to abolish this system. The Government say, "Prepare a moderate Bill." To this proposition the authorities of course agree; but then comes the important question, what kind of enactment shall be prepared? Two things the authorities are bound to consider: first, what is the subject-matter of complaint,—"*Sunday-trading*," or rather, *selling and publicly exposing goods*? To this point, therefore, the authorities are justified, nay, compelled, to confine themselves; they have no instructions to go beyond this point, nor is

it likely the Secretary of State would confide to them other matters, such as travelling, &c. &c. I claim, therefore, on behalf of this movement, (I mean Mr. Hindley's Bill,) the character of *perfect consistency*, as far as the parish officers are concerned.

But, secondly, the difficulty does not end here: there are twenty-two acts extant; seven previous to Charles II., and fourteen since. No one, therefore, may sit down and prepare a bill, as though no law existed; most of the fourteen acts were passed to mitigate the stringency of Charles's act. To propose a bill, therefore, entirely irrespective of those acts, would be asking Parliament to repeal all, and to forbid the sale of articles which our forefathers have deemed

necessary should be sold. Mr. Hindley's Bill, therefore, neither goes back to Charles II.'s act, nor does it interfere with existing statutes. It does this much, however,—it adapts itself entirely to prevent the selling of goods,—clearly defining what may and what may not be sold. It then provides a scale of moderate but efficient penalties, with a proper mode of recovery. I believe, also, it goes quite as far as any bill can go, with the slightest chance of success; and there can be no doubt, if passed into a law, it will confer a great boon on all classes of society, and will doubtless conduce to the honour of God.

Yours, respectfully,

J. HAYMAN, *Secretary.*

BRIEF THOUGHTS FOR SPARE HOURS.

THE BOUNTIES OF HEAVEN.

THEY possess every quality that can enhance their value, and endear their Giver to a sensible heart. Infinitely valuable in themselves, they flow from love. The "good and perfect gifts which come down from the Father of lights," are given "liberally, and without upbraiding." Exactly what we need, they come precisely at the moment when we want them most, or when they are most beneficial to us. Worthy of God to bestow, they cannot be unworthy of us to receive. Were he to withhold his gracious aid, in vain should we look for relief from any other quarter. Productive of present satisfaction and joy, his benefits involve us in no future distress, shame, or remorse. Serviceable to the body, they are at the same time improving to the mind. Important and interesting for time, they have an influence upon eternity. —*Dr. Hunter.*

A HAPPY STATE.

MAN's happiest estate is to feel his daily, constant dependence upon his

Maker, and to see the regular promised supply, evincing the truth and faithfulness of its bountiful Author. With a monitor for God pressing in upon us, through every avenue of the soul, we are nevertheless apt to be inattentive and unthankful. It is, therefore, an instance of great goodness, when God is pleased to force himself upon our thoughts, and to invite us to communion with "the Father of our spirits," in the commerce of a constant habitual friendship.

Here, then, the poor have infinitely the advantage over the rich. They see,—or they are blind indeed,—they see their "dry morsel, and their dinner of herbs," coming, at the expected hour, from the bounty of indulgent Heaven. They are not suffered to be careless, impious, and ungrateful. Their homely fare is garnished and seasoned with what gold cannot purchase, nor power compel,—the gentle whispers of a Father's love—the kindly welcome of an affectionate friend. And the bulk of mankind is striving and straining to get out of this happy state. That proud word, *independence*, is continually in their mouths;

and the thing itself is in their hearts; not considering that the real happiness of man consists in mutual connection and dependence; and that the glory and felicity of every rational being is founded upon union with his Creator, and a sense of his constant and entire dependence upon Him.—*Dr. Hunter.*

ON THE POWER AND PRIVILEGE OF PRAYER.

God has not given you the assurance of success in all your undertakings, but he has bestowed upon you the privilege, and promised you the spirit, of prayer, by which you shall certainly obtain one of two things: either that blessing from above upon your honest endeavours, which maketh rich, which insures success, and makes it durable; or that resignation of spirit, and submission to the will of God, which subdues misfortune, and which turn calamity and disappointment into advantage. God has not given thee, my friend, the promise of riches; but he has given thee what is much better—the spirit of grace and supplication, to form thy soul to contentment. You have no security against pain and sorrow; but you have that which produces patience and fortitude. You cannot promise yourself long life; but habitual intercourse with God by prayer, overcomes the fear of death.

Glorious privilege! Whatever my situation in life may be, here is something to improve it, if good; something to mend it, if evil. Here is the ornament and essence of prosperity; the cure and cordial of adversity. Here is the guide and guardian of life; the sweetener and subduer of death. Prayer brings all the perfections of God into our possession. Is the thorn not removed, the messenger of Satan not rebuked, though the Lord be thrice besought, that they may depart? No matter: it is said, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."—*Ib.*

EXPERIMENTAL KNOWLEDGE.

I know that the *law* is of God, for I have that within me which acknowledges and approves of its rectitude and excellency; and even when it condemns me, I am constrained to call it "holy, just, and good." I know that the *gospel* is of God, for I feel that within me which welcomes its approach, discerns its suitableness, rejoices in its fulness, and rests upon its truth. It is of God, for it descends to the level of my guilt and misery, it corresponds with my hopes, it suits with my necessities. The law and the gospel, the two tables of stone delivered to Moses, and the grace and truth which came by Jesus Christ, coincide in this,—that they both point out, with equal clearness and force, the necessity of a Saviour. The law, therefore, carried the gospel in its bosom, as the new-changed moon exhibits a great body of obscurity, embraced by a small semicircle of light,—but which is to be irradiated by degrees, till the whole becomes one great globe of light and glory; and Moses performs the part of "a schoolmaster to bring us to Christ." —*Ib.*

EXPERIENCE.

THOSE that have had the largest and longest experience of the goodness of God to them, should improve their experience for the good of their friends. It is a debt which the *old* disciples of Christ owe to succeeding generations, to leave behind them a solemn testimony to the power, pleasure, and advantage of religion, and the truth of God's promises. —*Henry.*

GOOD THOUGHTS OF GOD.

THE Psalmist lays down a great principle, which he was resolved to abide by, to secure him from temptation—namely, the *goodness* of God. "God is good to Israel," *Psa. lxxiii. 1.* This is a truth which cannot be shaken, and which we should live and die by. Though we

may not be able to reconcile all the disposals of Providence towards them, we must believe they are reconcilable ;—and good thoughts of God will fortify us against many of Satan's temptations. Asaph had many thoughts concerning the providences of God ; but this word at last settled him. For all this, " God is good to Israel, even to them that are of a clean heart." Those are now the Israel of God that are of a clean heart, purified by the blood of Christ, cleansed from

the pollution of sin, and entirely devoted to the glory of God. An upright heart is a clean heart. God, who is good to all, is in a special manner good to his church and people, as he was to Israel of old—in redeeming them out of Egypt, in taking them into his covenant—by his word and ordinances—and by his providences relating to them. He is, in like manner, good to all them that are of a clean heart ; and, whatever happens, we must not think otherwise.—*Henry.*

Poetry.

SONGS OF PRAISE.

Lines suggested by the work entitled, " The Service of Song in the House of the Lord."

Come to the margin of the sea !
Behold the host of Israel free
From tyrant yoke ! How cheerfully
In chorus they unite !
" Sing to the Lord ; his triumph tell ;
Rider and horse together fell
In the deep sea. Thou dost excel,
O Lord, in power and might."

Come where the temple gates appear,
And crowding worshippers draw near !
With mingled love and holy fear,
They raise the solemn lay :
" Arise, O Lord, into thy rest ;
In glorious robes thy priests are drest ;
Here let thy saints be ever blest,
On thine appointed day."

Come in that dark and dismal hour,
When o'er the Lord of life and power
The clouds of gathering anguish lower !
They sing the parting hymn.

Earth treasures not that melody,
So passing sweet ; yet from on high
See angels bend ; 'tis echo'd by
The voice of seraphim.

Come to the worship of the Lord,
When Christians meet to hear his word !
From willing lips, with glad accord,
Bursts forth the song of praise.
They sing their glorious Saviour's love ;
The pity that his heart could move,
That brought him from his throne above—
They sing redeeming grace.

Then look beyond the course of time,
Where scarce the thoughts of man can
climb ;
Bright spirits stand 'midst joys sublime,
And this th' immortal song :
" Worthy the Lamb that once was slain,
All power and glory to maintain ;
Wisdom and might, with endless reign,
To thee, O Lord, belong."

E. E.

December, 1847.

Review of Books.

GERMANY, ENGLAND, and SCOTLAND ; or, *Recollections of a Swiss Minister.* By J. H. MERLE D'AUBIGNE, D.D. 8vo. pp. 584.

Simpkin, Marshall, and Co.

ANY work from the pen of the historian of the Reformation must be entitled to the consideration of thoughtful and Christian men. There is so much head and heart in all that he writes, even on ordinary occasions, that we should be unwilling to be deprived of the perusal of anything for

which he has thought fit to claim the notice of the Christian public.

The volume which we now introduce to our readers, embracing as it does the author's views on the state of religion in Germany, England, and Scotland, cannot fail to awaken intense curiosity in a very extensive circle. And whatever estimate may be formed by different minds of the merit of individual portions of the work, there will be but one feeling among evangelical men, as to its great and varied interest.

The sketch on Germany, after all that has been written on the subject, will be found very precious. Our author thinks, and therefore writes, with great clearness and vigour. In sixty-four pages, he has said more to the purpose about modern Germany than could be found in many volumes. Indeed, we may promise any one a satisfactory view of the great moral struggle which is now going on in that country, who will take the trouble of examining D'Aubigné's remarks. The references to his own state of mind, when he went to study in a German university, are not the least interesting part of the sketch.

"My arrival" says he, "in Germany (1817) was rendered remarkable, by a circumstance connected with my inward life. I was stunned—almost overwhelmed—by the tempest of rationalism and infidelity which was then raging. After having remained in the cheerless principles of Unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the word of God. I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth. I was yet, however, weak: I was willing to take up the cross of Christ, but I preferred regarding it as wisdom rather than foolishness. It was at this time I arrived in Germany. Every theological journal I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with rationalism, so that the poison of infidelity was presented to me on all sides. I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it, when the enemy assailed me anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavouring, by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during those weary watchings, that I almost wonder how I did not sink under them."

Upon the whole, our author's views of the state of party in England are correct; and, as supplied by a foreigner, eminently so.

"A great revolution," he says, "is now taking place in the political destiny of England." The old Toryism is falling;

* This was written during the last days of Sir Robert Peel's ministry.

the Church of England privileges are threatened; the form of the State is changing. It is remarkable, too, that it is not the adversaries of the ancient principles who are bringing them to the dust, but the chiefs themselves, their most illustrious supporters. In this movement there are, in our opinion, some errors which ought to be pointed out and opposed; but there is also something which must run its course. There is a progress of history,—there are developments of time which no human hand is able to stop.

"But if the State is changing, will the Church maintain the same position? Can this be thought a possibility? If an edifice has leaned upon a pillar, and that pillar has been removed, must it not seek another support? The support of the State is taken from the Church of England; she must seek for strength elsewhere, or her ruin is not far off.

"This strength she must seek in that faith in Jesus, which, in her Articles, she confesses with such purity, in the Christian life of her members, and in their sympathy with all that concerns her. Her strength lies no longer in parliament or in the bench of bishops, but in the benches of Christian men, of Christian families, of Christian churches. The religious community must have strength within itself, and not through the powers of the civil community.

"The danger which now threatens the Church of England is one of the greatest to which it has ever been exposed. Some of her most eminent sons are bowing down at Rome before idols; the deserters are on the increase; most of her bishops are silent, or connive at this apostasy; many even of those ministers who were considered evangelical, though they still protest against Rome, are rushing into human and superstitious fancies, which are half-way towards Popery. This is a deplorable weakness, which would raise a shudder among those holy men whom this church once reckoned as her leaders. If, while the State is accomplishing an immense revolution, the Church remains dumb and motionless, or clings to what is slipping from her grasp; if there is neither animation, courage, nor resolution, *except in those who are turning towards the Pope*; if those who ought to seek the salvation of the Church in the Christian doctrine, in the Christian people, in independence of the kings of the earth, and in submission to the King of heaven, exhibit nothing but *timidity, prejudice, fear, bigotry, and listlessness*, then we must indeed fear that the ruin of the Church of England is at hand."

Our author warns English statesmen against the ominous relations they have of late been forming with Romanism. "Let

the State beware! Popery is less a religion than a state. The Papacy everywhere tends to constitute itself a state within the state. We know that it is yet far from its object; but let us be patient: we are clearing the road for it. With politicians so short-sighted as some of those who have, in other respects, justly acquired the highest reputation in Europe, Popery will quickly make its way. The State talks of finding another ally, but it will receive a master."

From what follows, we cannot think that the author thoroughly believes in any civil establishment of Christianity; and it would have been better for him, at once, to proclaim his conviction:—

"Let us, then, remember Christ's words, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' Let not the State, like Uzziah, put forth its hands to sustain the ark, even if the oxen stumble; but let every man among the people, and especially their governors, seek, each for himself, that 'kingdom of God which is righteousness, and peace, and joy in the Holy Ghost.' These will be the surest means of bringing spiritual blessings on the country. To the living Church of Christ belongs the labour, to the State will belong the fruits. It is not the tree itself, but the gardener who 'digs about it and dungs it.' Now, the gardener of the State, the gardener who raises the finest fruits, is the Church. I do not mean to discuss in this place the exact relations which should subsist between the two societies—I will enter into this when I speak of Scotland—but I may say here, that I like to distinguish between the temporal and the spiritual, and attribute to each of them its proper sphere; and that, as I could not have the Church discharge the functions of the State, I would not have the State discharge the functions of the Church. 'Every one shall bear his own burden';—saith the Scripture."

We shall hereafter notice our author's theory; but must take leave of him for the present month, with thanks for what we have read.

(To be continued.)

The SERVICE of SONG in the HOUSE of the LORD. An Oration and Argument. By THOMAS BINNEY. Svo. pp. 64.

Jackson and Walford; Ward and Co.

THIS is a highly seasonable Essay, written in the author's best style,—vigorous in thought and composition, and eminently calculated to instruct, and, in a good sense, to excite. We do not know that we have discovered anything absolutely new in Mr. Binney's train of thought; but it would be

a virtual violation of truth not to acknowledge that there is much originality in his mode of handling an antiquated theme. If the perusal of this glowing oration and logical argument, on "the Service of Song in the House of the Lord," should have the same effect on other minds as it has had upon ours, the feeling, we can assure our readers, will be very delightful, and, we may add, very improving. The views of Congregational Psalmody advocated by Mr. Binney are large, comprehensive, instructive, elevated, spiritual, and, in a high degree, scriptural. He has been moved, doubtless, to utter his voice, and to employ his pen, by the recent efforts of the Rev. J. J. Waite to improve the character of our church music; but the Treatise he has produced is a work for all time; and, if we mistake not, will live when the present useful excitement has passed away. It is a book of principles; and of principles carried home with great force to the convictions and feelings of the Christian heart.

As a work, moreover, making no pretension to elaborate disquisition, it is, in its character, singularly complete. It deals with the whole subject of spiritual song, and embodies all that is most important to be known and felt in reference to it. The author looks at his subject as it is interwoven with all the Divine economies—in the patriarchal economy, from the creation to the giving of the law; in the Jewish economy, or what he styles the *formative ages of the Jewish Commonwealth and Church*, and their *culminating point*, when "the Service of Song in the House of the Lord" was arranged and perfected by David and Solomon, and to succeeding times, distinguished by periods of its decline or revival; and, finally, (with some reference to facts recorded in the Apocrypha,) in the Christian economy, where the spirit and the form of praise are seen disentangled from all the official and typical aspects which belonged to them in days of old. After thus looking at his theme, with a masculine clearness of perception and soundness of induction, our author then proceeds to establish the following very natural and interesting conclusions: 1. The importance which should be attached to praise as an essential part of Divine service; 2. The necessity and duty, in order to the right performance of psalmody, that it should be performed skilfully; and, 3. The obligation which devolves upon Christians to mark well the principle which distinguished the Levitical economy from the evangelical dispensation; the different character which the presence or absence of this principle imparts to *psalmody*; and the practical lesson which thence arises to the Christian church.

We should be glad to furnish our readers

with copious extracts from this admirable work, illustrative of its spirit, and of the strength and clearness of thought which it evinces; but we must content ourselves with two passages—the one in relation to New Testament praise, and the other to certain priestly notions, from which it were well if “all who profess and call themselves Christians” were entirely emancipated:—

“Judaism and Christianity overlap each other. The two ‘ages,’ the old and the new, practically co-exist and intermingle for a time. The apostolic church rises in Jerusalem, is composed of Jews, and worships in the temple;—it has special assemblies and services of its own, but it still adheres to the ancient ritual;—it looks on its rites, indeed, with new perceptions, and joins in its hallelujahs with a new joy;—but it *does* join, sharing, with grateful and ‘gladsome mind,’—

‘Its matins duly and its even song.’

“The first Christians had treasures of verse already in their hands. The Lord had taught them the interpretation of ‘the things written in the law, in the prophets, and in the psalms concerning himself,* so that in their attendance either at the synagogue or in the temple, they could feel and understand, in a higher sense, the readings of the one, and the psalmody of the other. In their more private meetings for teaching and worship, their praise would be expressed through their ancient hymns, used with their new forms of thought, though uttered with their wonted modes of intonation. The Hellenist and proselyte in the Gentile churches would be able, in some degree, to continue the use of the Hebrew hymns; but to many of the converts these would be as new as their new faith; and that faith itself would ask for forms of vocal utterance more fitted for its possessions, its certainty, and its joy, than the superseded language of an imperfect, preparatory, and prophetic dispensation. We find, accordingly, that provision was made, among the other supernatural interpositions of the Spirit, for the new PSALMODY of the Christian church. Nothing can more evince the importance of praise, and the honour with which God has honoured it, than this circumstance. The Divine gift, filling the heart and guiding the tongue of the Christian prophet, came forth in the form of ‘a psalm,’ as well as of ‘a doctrine,’ a tongue, or an interpretation;† the individual ‘speaking by the Spirit,’ spake ‘in song;’—and the rest of the church, first edified by the official act, learnt, while it listened, the words and melody, joined in the exercise, and retained the gift for its own future congregational use. One account of the *Te Deum* is, that

‘when Austin was baptized by Ambrose, while they were at the font, they sang this hymn by inspiration, as the Spirit gave them utterance, and so published it in the sight and audience of the people.’ Now this story, which the learned reject as fabulous, is precisely what Paul teaches, as having occurred in the primitive church. *It had psalms and psalmody direct from heaven.* The apostle himself had all manner of gifts, and ‘spake with tongues’ more than others, and, among the rest of his accomplishments, he spake in song; and he places the gift on a level with other spiritual exercises. ‘I will, pray with the Spirit, and I will pray with the understanding; I will sing with the Spirit, and I will sing with the understanding also.’* As gifts were conferred ‘to profit withal,’ he was anxious so to use this high faculty of teaching by divinely-inspired hymns, as best to promote the edification of others. That psalmody may subserve the highest purposes,—that it is intimately connected with the grace of Christ and the work of the Spirit,—and that Christians should engage in it with delight and gladness,—appears from precepts which remain to the church in the form of positive and permanent laws. ‘Be filled with the Spirit,—speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.†’ Let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.‡* But this exercise, so sacred, might also be used as the expression of cheerful, exuberant feeling. ‘Is any afflicted, let him pray; is any merry, let him sing.’§ Paul and Silas, though in prison and in the stocks, had their souls filled with deep joy, which in this manner got appropriate expression. ‘At midnight they sang praises unto God.¶’ They sang words prompted at the moment,—or some remembered Christian psalm,—or a ‘song of Zion,’ learnt in their youth, and rich, at once, in its new sense and old associations: and they sang, it is likely, as they had ‘heard and seen’ in their former worship,—as was practised, probably, in ‘the churches of the saints,’ and involved in the directions just recited—they sang ‘responsively,’ ‘speaking to themselves,’ and ‘admonishing each other,’ by addresses and answers of encouragement and hope, and with blended expressions of faith and praise.”

The distinctions stated by Mr. Binney, in the following passage, are well worthy of the thoughtful consideration of other parties in our day besides Papists:—

* 1 Cor. xiv. 15.

† Eph. v. 18, 19.

‡ Col. iii. 16.

§ James v. 18.

¶ Acts xvi. 25.

* Acts ii. 46; iii. 41.

† 1 Cor. xiv. 26.

"The Levitical dispensation was typical and prophetic. It was intended to present, as embodied in a nation, a foreshadowing of that Divine idea, which was spiritually to be realized in the Christian church. The whole people were taken into covenant relation to God, and he symbolically descended and 'tabernacled' in the midst of them. The entire people were his. Theoretically, they were a 'kingdom of priests.'* But, instead of taking them all for his immediate service, he took the first-born of each family;† and then, instead of the first-born, he selected and separated the tribe of Levi;‡ the members of which were to be a sacred class, who were officially to perform all Divine exercises, *as the representatives of the nation*; thus, in its place, and on its behalf, they had 'to execute the priest's office,' and, while 'waiting upon their ministry,' to discharge for all the diversified duties of the holy function.

"In connection with this official and representative priesthood, was a vast system of typical observances and symbolic rites, anticipating, pictorially, the sacrifice and offices of the Son of God, and the spiritual blessings to be enjoyed by his church. By the tabernacle, the vail, the annual atonement, the exclusion from the holy place of all but the high priest, and his admission only once a year; the solemn law, or 'rigid interdiction,' that his admission was to be 'NOT WITHOUT BLOOD'; the constant repetition of the same sacrifices, with their ceremonial pardon, 'purifying the flesh,' and their ritual admission to Divine service: all these things, the writer of the Epistle to the Hebrews informs us, illustrated the 'better things' and the 'better hope' of the Christian dispensation; and that *they did so, by God's intention and purpose*, for it was this that 'the Holy Ghost signified' by the institute.§ Now, it further appears, that, as the high priest typified Christ, in his mediatorial character, passing through the vail of the visible heavens, and ministering for us before God,—so the priests and Levites, representatively acting for 'the twelve tribes,' officially serving in their stead, embodied the idea of what the whole Hebrew people, 'ceremonially,' *were*, and what the Christian church, in all its parts, divisions, and numbers, 'spiritually,' *was to be*. Hence, in the Jewish church, 'the service of song,' like all similar services, was representative, official, typical, vicarious: large numbers of a distinct and sacred *caste* were set apart to it; it was surrounded with all possible pomp,—enriched with every variety of expression,—rendered with daily regularity,—and regarded as a delight to God and man. All this was done, *designedly to express the*

Christian idea, of the *whole body of believers* being 'A HOLY PRIESTHOOD,*—'God's clergy.† lot, or heritage,—'brought nigh to him,' 'having boldness to enter,' in spiritual reality and by personal faith, 'even into the holiest of all,' there 'to offer up daily sacrifices,' 'acceptable to God by Jesus Christ.' What these 'sacrifices' are, —the *only sacrifices that can be offered now*, and which are to be offered by *all Christians—the only priesthood that there is now in the church*,—may be thus stated. There is the presentation of 'the body,' or person, or entire nature, 'as a living sacrifice;‡ this is the sacrifice of the heart, the consecration of the mind and affections, the whole vital and active being, to God's will,—that, by acting constantly in accordance with it, there may be constantly rising up from the Christian man, from his inward and outward religious life, what shall seem like the ascent of fragrant incense towards heaven. Then, there is the sacrifice of the hand: benevolent activity; charitable help; obedience to all sorts of kind and generous impulses; unselfishness; Christians looking 'benignantly on the things of others,' and not only and everlastingly 'on their own;' 'filling the hand' (a sacrificial phrase) with cheering, beneficent, and loving deeds; 'Do good and communicate, for with such sacrifices God is well pleased.‡ And, finally, there is the sacrifice of the lip, or, in other words, 'THE SERVICE OF SONG; the whole congregation assembling together in one place,—all, equally and alike, God's priesthood,—every voice contributing its share, and every soul participating the privilege,—they, 'with one consent,' are to glorify God, by 'showing forth his most worthy praise.' 'Therefore, let us offer the sacrifice of praise CONTINUALLY, that is, THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME.'||

"The proper understanding of the principle we have affirmed, and of the sort of correspondence which it behoves us to look for between the Jewish and Christian dispensations, is of vast importance, alike to some points of speculative truth, and to some others of ecclesiastical order and ritual observance. Human priesthoods are no more. There is one 'Apostle and High Priest of our profession, Christ Jesus;¶ and 'there is none other but he.' All true, spiritual Christians are priests, whose services are accepted through him. There is no class of Christian priests. Sacerdotal duties and sacerdotal distinctions, Levitical orders and official religion, have passed away. Ministers, bishops, elders, pastors, deacons, or by whatever name they may be known—*officers* for the government and instruction of the church—there are; but

* Ex. xix. 6. † Ex. xxii. 29. ‡ Numb. xii. 13.
§ Heb. ix. 6—14, and x. 1—23.

* 1 Pet. i. 5. † 1 Pet. v. 3. ‡ Rom. xii. 1.
§ Heb. xiii. 16. ¶ Heb. xiii. 15. ¶ Heb. iii. 1.

as to worship, man no longer acts for man; no human being comes in between God and his creatures,—transacting the concerns, and representing the persons, of one or many—the individual or the multitude. The clergyman or minister does not act *for* the people, but *with* them. In the Christian temple none are excluded from offering sacrifice: ‘All have access, through one Spirit, unto the Father.’* The proper idea of the priestly, vicarious, official worship, of the Jewish church, finds, therefore, its realization, *not* in any similar sacerdotal orders of Christian pontiff, priest, or Levite; but first, in the exclusive, real high priesthood of Christ; and then, in the universal participation of a *spiritual* priestly function by Christians. The result is, in relation to *psalmody*, that while, in the Jewish church, it was *official* and *representative*, it is to be in the Christian church, emphatically, *CONGREGATIONAL*. All the faithful, without exception; the entire mass of the Christian commonalty, equally with any official persons, are possessed of the privilege, endowed with the right, and called to the duty, of celebrating ‘the service’ and swelling ‘the song.’

We take our leave of Mr. Binney’s “Service of Song in the House of the Lord,” with a very pleasing and grateful sense of the good it is likely to effect. Such a biblical, tasteful treatise on the subject of psalmody, was a desideratum which we are happy to see supplied. We have no objection to the idea of its being a Christmas book, if its principles are examined throughout the year, by all who ought to take interest in the decorum of Zion’s songs of praise.

THE SCRIPTURAL ARGUMENT AGAINST APOSTOLICAL SUCCESSION, in its Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of “Laying on of Hands.” In Four Lectures. By THOMAS STRATTEN. Small 8vo. pp. 254.

John Snow.

WE have accidentally too long neglected this masterly defence of Bible truth against human assumption. But we are the less concerned for the delay, as the Lectures before us may be regarded as a standard work, for permanent reference. Never was the exposure of an ecclesiastical fallacy more complete and triumphant. Will Churchmen who cling to the succession do themselves the justice to examine Mr. Stratten’s volume? We believe that very many of them cling to the fiction, because they have never fairly and honestly looked the his-

torical question in the face. As the Romanizing party in this country daily increases, we think it well that such works as Mr. Stratten’s should obtain a wide circulation. Nothing can effectually preserve us from the dominion of Popish error but the wide-spread influence of Christian and Protestant truth. We have a battle to fight far more severe than anything that has hitherto marked the present age. The clouds portending the coming storm are overspreading the horizon; and only those will be found worthy to encounter the foe who reject the fables of a corrupt antiquity, and stand fast by the inspired and legitimate antiquity of Holy Scripture.

Believing, as we do, that the doctrine of apostolic succession, as held by episcopal writers, drags after it the whole mass of Romish error, we would contend earnestly against it, as a most pernicious and dangerous theory, the effect of which upon every mind embracing it must be to destroy every remnant of genuine catholicism.

Is it true? or, is it false? To this we reply that, after having spent much time in investigating its claims, we are deliberately of opinion that no greater delusion was ever urged upon the belief of mankind. Irrespective of its historical untruthfulness, which a very tyro may discover, its direct tendency to support the Popish doctrine of Peter’s supremacy might guard all true-hearted Protestants from the reception of it, or from any sympathy with the monstrous implications it involves.

Mr. Stratten’s four Lectures deal with the whole subject in an argumentative and scholarly manner. His Lectures are:—I. The Fabulous Nature of Ecclesiastical Genealogies shown, by comparing them with the True Genealogies of the Old Testament; II. The Fabulous Nature of Peter’s Supremacy laid open, by comparing it with the Personal Priesthood of Aaron; or, the Uses and Abuses of Aaron’s Call and Service; III. The Permanent Orders of the Christian Ministry reduced to their Scriptural Standard—their Dual Number; or, The Model Church at Philippi, with its Bishops and Deacons; IV. “The Laying-on of Hands”—the Rite explained, and its more frequent Use advocated.

We can assure those who may wish to have their minds set at rest upon the subject of apostolical succession—which has been so much talked of and written about, since Tractarianism reared its head in this country—that they will find in Mr. Stratten’s volume the marks of correct reading, logical precision, gentlemanly bearing, and Christian courtesy and kindness. We recommend the volume earnestly to the intelligent youth in all our families: it will amply repay a careful perusal.

* Eph. ii. 18.

A MISSION to the MYSORE; with Scenes and Facts illustrative of India, its People, and its Religion. By the Rev. WILLIAM ARTHUR, Wesleyan Minister. Small 8vo. pp. 572.

Partridge and Oakley.

THE present state of India entitles it to the profound consideration of Protestant Christendom. A mighty breach has been made upon the strong battlements of its ancient idolatries; and, with well-defined liberty of conscience for the Christian missionary, it invites to a scale of labour and sacrifice proportioned to the extent of its territory, and the vastness of its population. In no country have Christian missions reaped a richer harvest than in British India; yet in no country were the original discouragements so formidable as in this. Averse worldly men once looked on and smiled at the enthusiasm of the Church; but even they have been compelled to withdraw their ridicule, and to own that there is power in Christian schools and Christian teaching, to destroy caste, to sap the foundations of idolatry, and to weaken and abolish the priestcraft of a thousand generations.

To our missionaries we are largely indebted for an intimate acquaintance with the moral and social condition of India. They have greatly enlarged the circle of our knowledge in this most interesting department; while they have consecrated all the labours of their pens to the great work of melioration to which they are engaged. If any one should wish to make himself acquainted with the present state of India, he could not accomplish his object without having recourse to the literary productions which have issued from the missionary press.

We are happy to announce a most valuable addition to the works already extant upon the subject of India. It is the production of a mind of more than ordinary acuteness and refinement; affording proof in every page of original thinking and philosophical observation. Mr. Arthur was a Wesleyan missionary to the Mysore country, and prosecuted the duties of his mission until his health fell a prey to the influence of climate. But he did not enter India in vain, if it was only to enable him to write the volume which we now introduce to our readers. It is, indeed, a very masculine production; as full of useful suggestions as it is of vivid and striking delineations. There is nothing timid or trunning about it. It gives expression to truths the most unwelcome, whenever conscience demands their utterance. The author appears to have overlooked nothing in the condition of European or Indian society; and nothing has he omitted to touch upon which pertains to the Christian missionary, and the labour which he is

called upon to perform. There is an enchantment about the volume, which did not suffer us to lay it aside till we had perused every page. This, doubtless, is owing in part to the spirited and correct style in which it is written; but its subject-matter entitles it to the careful notice of the Christian world, and especially that part of it which bears upon the subject of Christian missions. Every missionary proceeding to India should have this volume put into his hand. We offer our hearty thanks to Mr. Arthur for the instruction and gratification he has afforded us, and venture to hope that this labour of his pen will introduce him with advantage to the Christian public of this country of all denominations.

THE JEWISH EXILE; or, Religion exemplified, in the Life and Character of Daniel. By the Rev. JOHN KENNEDY, A.M., Stepney. 18mo. pp. 202.

John Snow.

THIS volume will prove a valuable companion for the young in all our family circles. It is a book well calculated to cherish thought, and to foster noble and generous sentiments. The subject selected by the author is an admirable one; and he has handled it with more than ordinary tact and ability. The delineations of character are vivid and realizing, and the thread of inspired history is traced with an accurate and discriminating hand, so as really to present to the eye of inquisitive youth a full-length portrait of one of the finest specimens of sanctified humanity that ever graced the annals of our fallen world.

We can hardly conceive of "The Jewish Exile" being read without advantage. It is so enriched by a variety of apt illustrations, some of them scriptural and some classical, that the narrative never flags, and the mind is never suffered to become weary, or to relinquish its pursuit, until the man "greatly beloved" has been distinctly contemplated in all the phases of his remarkable character.

The plan of the volume is well arranged, so as to afford scope both for a practical and popular treatise. We have Daniel's Youth—the Trial and the Decision; the Dreams of Nebuchadnezzar, and the Feast of Belshazzar—with Daniel's Character elicited. We have Daniel in Honour and Power, and in Adversity. We have Daniel at Home, and in Rest. We have the Theology of Daniel, and the connection between Daniel's Creed and his Character. And then the whole is followed up by "an argument for the Bible," and by certain "final lessons," which cannot be too deeply pondered by the youth of the present day.

We are glad to see such a work of promise from the successor of Dr. J. Fletcher. Were he in the midst of us, he would hail Mr. Kennedy's "Jewish Exile" as an admirable specimen of the manner in which Bible truth should be inculcated upon the minds of our rising youth. "I offer you," says Mr. Kennedy in his Preface, "no contribution to the prevailing hero worship, for many of its cultivators seem to me to be only Pantheists of a new order: I offer you no tale of uncouthly or factitious interest;—but I have endeavoured to delineate the character of one of the best of men, and to draw from his life some lessons of universal and undying interest." In this endeavour our author has admirably succeeded.

THE LIBERTY OF ENGLISH CHURCHMEN:
A Letter to the People of England. By the Author of "Trevor: a Tale for the Times." Small 8vo. pp. 32.

Longman and Co.

THIS is a Letter to the People of England from an acute pen, and contains many remarks well worthy of being considered at the present moment. The author is no Puseyite, no admirer of the doctrine of apostolic succession, and no friend of that "ecclesiastical despotism" which Chil- ingworth and Tillotson long since overthrew. We are glad to find a Churchman giving up the monstrous fiction of "an independent Church of England, preserved without spot or blemish from the primitive times." According to Anglo-Catholics, "The Church of England has held an independent course from before the days of St. Austin. Previous," say they, "to the Reformation, she was in qualified obedience to, and in communion with, the Church of Rome. On the occurrence of that event, she departed from the obedience without being guilty of schism; she continued, and still continues, in the communion." All this stuff and nonsense our author rejects with indignation. "Who would argue," says he, "with a lunatic, maintaining that his keepers are his servants? Not I. And, preferring historical facts to any man's theory, I am compelled to believe that the Church of England had no visible independent existence before the Reformation."

Our author, however, is evidently greatly irritated, not only by the superstitions and doctrinal errors of the Tractarians, but also by their lordly assumptions, and by the risks they are now running for the Church-and-State connexion. Yet we do not see, in his theory of the English Episcopate, any breakwater against Anglo-belicism. "In this," says he, "consists the uniformity of the English Church,

that her members are required to join in one form of worship; they are at liberty to interpret that form as their own reason, ruled by Scripture, may dictate." If this be the true explanation of the case, we cannot see what fair reason of complaint can be urged against the Tractarians. If they join in the one national form of worship, they may Romanize as they please. Such an enlarged platform, if it be the true one, may afford great licence; but what security does it yield to the true lover of his country, that the semi-papery which now stalks abroad in all our cities, towns, and rural districts, may not become the triumphant element of the Establishment? If the Church of England, as by law established, be, in principle, such a Noah's ark as this, it is surely high time to raise the question as to the Reformation settlement, and to see to it—that that which was intended, beyond doubt, to rescue us from Popery, does not throw us once more into its arms.

NEW SERIES OF CHILDREN'S REWARD BOOKS. 32mo. With handsome Engravings, from *One Halfpenny to Three-pence.*

W. Kennedy, Edinburgh; and W. Allan, Paternoster-row, London.

WE have carefully examined this series of Reward Books for Children, are well acquainted with the parties who have been occupied in preparing them, and can speak of them in strong terms of commendation. They are far superior to the ordinary class of works to which they profess to belong, being calculated to elicit mind, as well as to convey clear and precise scriptural knowledge. Among the thirty different little volumes we have looked at, we cannot say that we have found one inferior. We beg to call the attention of parents and Sunday-school superintendents to this interesting series.

ALARM IN ZION; or, a few Thoughts on the present State of Religion. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," "Damascus," and "Lodicea." 18mo. pp. 118.

Simkin, Marshall, and Co.

MR. FORD is not alone in the impression that spiritual religion is on the decline in Great Britain at the present moment. Some of our wisest and most successful men think with him. And we are so far disposed to fall in with the impression, that we would most fervently exhort all the Churches to watchfulness.

The volume before us is calculated to do immense good, by the Divine blessing. May its author have reason to feel that it has not been written in vain!

BRIEF NOTICES OF BOOKS.

1. *Congregational Independency in contradistinction to Episcopacy and Presbyterianism: the Church Polity of the New Testament.* By RALPH WARDLAW, D.D. Small 8vo. pp. 396. James Maclehose, Glasgow.—A volume on church government from the calmest and clearest controversialist of the age is indeed a desideratum. We have only just time to say, that the expected volume has made its appearance, and that it is likely to sustain, in all respects, the venerable author's well-earned reputation.

2. *A Wagfarer's Notes on the Shores of the Levant and the Valley of the Nile: with a Sketch of the Religious Features of Syria; a Supplement on Italy; and an Appendix on the Site of the Holy Sepulchre, &c.* By CUTHBERT G. YOUNG, B.A. Small 8vo. pp. 332. Hamilton, Adams, and Co.—A modest book, full of merit; and in a high degree amusing and instructive. It contains a mass of well-digested information in reference to all the countries upon which the author professes to write.

3. *Scriptural Virtues of the Sabbath of God.* By the Rev. JOHN JORDAN, B.A., Vicar of Enstone, Oxon. Small 8vo. pp. 236. Partridge and Oakley.—We hope soon to be able to review this truly reasonable volume, which displays a knowledge of the whole question touching the sabbath highly creditable to the esteemed author.

4. *The Mirror of Sunday-school Teachers: containing Biographical Memoirs of One Hundred Eminent Sunday-school Teachers.* With Two Essays: 1. On the Importance of Sunday-schools; 2. On the Office of Sunday-school Teaching. By the Rev. THOS. TIMPSON. 18mo. pp. 384. Book Society for Promoting Religious Knowledge.—Mr. Timpson is a diligent collector; and this is one of the best samples of his skill and industry in this department. We very cordially recommend the volume to every Sunday-school teacher who can afford to purchase it.

5. *The Willmot Family; or, "They that deal truly are His delight."* By Mrs. DICKINSON, Author of "Lucy Seymour," "Peace for the Dying Christian," &c. 18mo. pp. 298. Hamilton, Adams, and Co.—When an editor can read a child's book through, it is a test that it is not without interest. This volume is one of the best-written works for children we ever glanced at. And its great lesson, which is truthfulness, is so admirably enforced, and with such adaptation to the youthful mind, that we recommend its introduction to every juvenile circle.

6. *The Anxious Inquirer after Salvation Directed and Encouraged.* By JOHN ANGELL JAMES. 32mo. pp. 190. Religious Tract Society.—This is a new and cheap edition of a work upon which God has put signal honour in the conversion of souls. May it still be employed for good to thousands and tens of thousands of the human race!

7. *The Will-Forgers; or, The Church of Rome.* By the Rev. C. B. TAYLER, M.A. 18mo. pp. 102. Religious Tract Society.—This is a very cutting, reasonable, and well-written exposure of Tractarianism and Popery, from the pen of one who well understands his subject, and who, like ourselves, has had ample opportunities of tracing the deadly steps of the Anglo-Catholic party in this country, at the present moment. *They are Papists in disguise*—the more injurious by reason of the un-English mask they wear.

8. *Pastoral Letters addressed to his Parishioners during absence from them on account of ill-health.* By the Rev. DAVID PILCHER, author of "Perfect Peace," &c., &c. Second edition. Small 8vo. pp. 168. Jackson, Islington; and Seeley, Fleet-street.—We can earnestly recommend these Letters as a cordial calculated to refresh and invigorate the Christian's heart. Some of them we have read with extraordinary delight and profit.

9. *Popular Natural History; or, The Characteristics of Animals portrayed in a Series of Illustrative Anecdotes.* By Captain THOMAS BROWN, F.L.S., M.W.K., and P.S., &c. Vol. I. Small 8vo. pp. 312. A. Fullarton and Co.—This work cannot fail to be popular, because it deserves to be so; and the subject is very attractive to young people. Though it is highly amusing, inasmuch as it is drawn up in the anecdote form, it is at the same time conducted on strictly scientific principles, and will instruct while it delights. The engravings, which are all coloured, are executed in the first style of art. The moral tendency is unexceptionable and excellent.

10. *The Cares of the Earth.* 18mo. pp. 192. Religious Tract Society.—This is one of the Society's Monthly Volumes, with a title somewhat obscure and uninviting; but it is obviously from the pen of one possessed of a well-cultivated and richly-endowed mind, who has collected a vast amount of interesting information upon a subject but little studied.

11. *Eminent Medical Men.* 18mo. pp. 192. Religious Tract Society.—We have here a very competent sketch of the lives of ten pious medical men, who adorned their profession, and were not ashamed of the cross of Christ.

12. *The Six Days of Creation. A Series of Familiar Letters from a Father to his Children, describing the Natural History of each Day's Mercies, with particular reference to the Illustration of Scriptural Truth.* By W. G. RUIK. Third edition. Samuel Bagster and Sons.—This popular volume, which has reached a third edition, is of excellent tendency, and cannot fail to awaken interest in the youthful breast. Few works breathe a more fervent or enlightened piety. It contains, at the same time, much useful knowledge, both scientific and scriptural.

13. *The Pilgrimage: How God was found of him that sought him not; or, Rationalism in the Bud, the Blade, and the Ear. A Tale of our Times.* Translated from the German of C. A. WILDERMANN, by Mrs. STANLEY CARR. 12mo. pp. 404. Simpkin, Marshall, and Co.—We hope a blessing is in this volume for many who have suffered the sad blight connected with a partial religious scepticism. The history of many an unhappy wanderer from the truth of God is here depicted. We earnestly recommend the perusal of the volume.

Memorials of the Departed.

MEMOIR OF THE LATE REV. CHRISTMAS
EVANS, CAERNARVON.

THIS extraordinary man was born at Reginwen, in the parish of Llandyssil, Cardiganshire, on Christmas-day, 1766. His father, Samuel Evans, was a shoemaker, in very humble circumstances. His mother, whose maiden name was Johanna Lewis, was, however, descended from a respectable family of freeholders in the same parish. In consequence of his father's poverty, and the small number of schools in the neighbourhood, the education of Christmas Evans, in his childhood, was nearly neglected. In the ninth year of his age, his maternal uncle, Mr. James Lewis, of Bulchag, undertook to feed and clothe him, for such work as he might be able to do on his farm, as his father had been removed by death, and his mother left in such a situation as to need the assistance of her relatives. With him his nephew remained about six years, during which time no attention was paid to his education, or the propriety of his moral conduct. In this neglected state he left Mr. Lewis, and spent a considerable portion of his youth in a servile condition, at various places, the last of which was Castlehowel, where he had an opportunity of attending Dissenting worship at Llwynrhydowain, under the ministry of the Rev. David Davies, one of the most eminent men of his day, especially as a bard and a schoolmaster.

Up to this time Mr. Evans knew nothing of books, and had no acquaintance with persons of general intelligence, being, in every sense, the uncultivated farmer boy. It appears, however, that, from the ninth year of his age, he was frequently troubled with the fear of death, which eventually led to serious reflection, and issued in his joining the church of which Mr. Davies was pastor. In reference to himself at this period, Mr. Evans says: "I was disturbed with certain operations of mind, which, I believe, were not common, from my ninth year upwards. The fear of dying in an ungodly state affected me, and this apprehension clung to me till I was induced to rest upon Christ. At first this was accompanied with but little knowledge of the Redeemer; and yet now, in my seventieth year, I cannot but believe that this concern was the dawn of the day of grace in my spirit, although mingled with much darkness and ignorance. During a revival, which took place in the church under the care of Mr. Davies, many young people united themselves to it, and I amongst them.

One of the fruits of this awakening was *a desire for religious knowledge*. Scarcely one person out of ten could, at this time, read at all, even in the language of the country. We, therefore, bought Bibles and candles, and were accustomed to meet together in the evening, in a barn; and thus, in about one month, I was able to read the Scriptures in my mother tongue, and was vastly delighted with so much learning. This, however, did not satisfy me; but I borrowed books, and learnt a little English. Mr. Davies, my pastor, understanding that I thirsted for knowledge, took me into his school, where I remained for six months, and went through the Latin Grammar; but so low were my circumstances, that I could stay there no longer."

About this time he lost his right eye, being unmercifully beaten by some young men who fell upon him unawares, in the darkness of the night. It is not true that Mr. Evans was, at any time, 'a noted boxer.' So far was it otherwise, that he never fought in that way during his whole life. On the night after the accident, he had a dream, in which the day of judgment was represented to him. He saw the world in a blaze, and enjoyed great confidence in calling out, "Jesus, save me!" On this the Lord appeared to turn towards him, and to say, "It was thy intention to preach the gospel; but now it is too late; the day of judgment is come." This he regarded as a reproof for not yielding to certain promptings of spirit which he had previously experienced, and with which he conceived that he ought to have complied. This dream continued in his remembrance, and powerfully affected his mind; and it was always his belief, that he had received some intimations of the future course of his life in dreams; nor could he ever be persuaded to the contrary.

To preach the gospel to his fellow-sinners was now his prevailing desire; but it was a rule in the church to which he belonged, that no member of it should preach until he had received academical training. Of this rule Mr. Davies is known to have complained, saying, it had deprived his church of two of the greatest men it had ever produced, namely, Christmas Evans and the Rev. David Davies, afterwards minister of Mynydd-bach, near Swansea, eminent for eloquence and zeal, and the publisher of a useful Welsh Bible, with brief notes on each chapter. These young men commenced preaching, contrary to the rule above-mentioned, about the same time, in a cottage, in the parish of

Llangeler, Carmarthenshire. Mr. Evans also preached frequently on both sides of the Teivy, and received considerable encouragement from the Rev. Mr. Perkins, then Independent minister at Pencader, who frequently put him into his pulpit, and evinced a kind sympathy with his wishes and intentions. During these early years of his preaching he was in frequent agony of mind in reference to his own condition before God, which may be justly attributed to the character of the ministry which he had chiefly attended. That ministry was then Arminian, and became gradually tinctured with Arianism, if not with something still lower in the scale of heterodoxy, as Mr. Davies finally became an avowed admirer of Dr. Priestley and others, who, with himself, bore the name of Presbyterians. While in this state of mind, Mr. Evans occasionally heard David Morris, the father of the late Ebenezer Morris, both eminent ministers of the Calvinistic Methodist Connexion; and he had reason to acknowledge his great obligations to them. With benefit to himself, he also attended the itinerating ministry of the Revs. Peter Williams, Jones of Llangan, and Davies of Neath, as often as he had opportunity.

During this period he became acquainted with some members of the Baptist church in the village of Llandyssil; and to his intercourse with them he ever afterwards referred with thankfulness. It is said that they, by the simplicity of their spirit, and the richness of their scriptural knowledge, attracted his attention to the great doctrines of the gospel, and prepared him for that change in his connections and position in the church of Christ, which soon ensued. This change was, in a great measure, the consequence of a visit from one who had previously withdrawn from the church of which Mr. Evans was a member, and joined the Baptist church at Aberdun. By this "old friend" Mr. Evans acknowledged that he was "severely pressed, beaten in the controversy" on *baptism*, and "terribly disappointed," that he could not find, in the Scriptures, "one verse about the baptizing of infants." He, therefore, "applied to the church at Aberdun," where he was received, and baptized, in the twenty-second year of his age, by the Rev. Timothy Thomas. This was done, as in many similar cases, (for anything that appears to the contrary,) without asking Mr. Davies whether *he* could find infant baptism in the Scriptures, or whether any example could be found there of the baptism of adults who were born of Christian parents. Nor does Mr. Evans appear to have considered what is meant by being baptized "*unto repentance*," and "*for the remission of sin*." He probably never inquired, whether such pas-

sages of Scripture do not represent the blessings of repentance and forgiveness as generally *following* rather than *preceding* baptism. While others found *family baptisms* in the New Testament, embracing "infants and little children," and considered the evidence of Church History as demanding some attention, Mr. Evans appears to have disregarded all such matters, and to have hastily adopted the *conclusions* of his new friends, without reading anything on the other side of the question. "For this," says he, "I make no apology; for I followed the Bible and my own conscience."

Under the ministry of his new pastor, however, he witnessed "a great revival in the church," and "much excitement in the public services." "This," he says, "greatly astonished me; for I had known little of religious enjoyment;" and yet Mr. Evans did not feel what others did, and was full of the most depreciating thoughts of himself. With respect to the exercise of his ministerial gifts, at this time, he gives the following account: "I was brought soon to preach in company with others, and found them altogether better and godlier preachers than myself. I could feel no virtue in my own sermons. It occurred to me that this might be owing to my committing them carefully to memory, and that I thus superseded the Divine aid; while I supposed that other preachers had their sermons direct from heaven. I accordingly changed my plan, and would take a text, and preach from it without preparation, saying whatever occurred to me at the time. But, if it was bad before, it was now still worse; for I had neither sense nor warmth in my discourses, and a weak intonation of voice that affected no one. It was painful to me to hear my own voice in prayer or in preaching, as it seemed to proceed from a hard heart. I travelled much in this condition, thinking every preacher superior to myself; nor had I any confidence in my knowledge of the word of God, while I was tortured with fears that I was still a graceless man. I have since seen the Lord's goodness in all this, being thus kept from an undue estimation of my own gifts,—an error into which many young men have fallen to their ruin."

In the twenty-third year of his age, Mr. Evans attended an Association meeting in Breconshire, where he met with several ministers from North Wales, and formed an intimate acquaintance with Mr. Thomas Morris and Mr. J. R. Jones, of Ramoth. These brethren represented to him the need of additional preachers in the north, and earnestly besought him to accompany them thither. To this he consented, and went with them through Merionethshire and Caernarvonshire, preaching wherever he

might, until he reached the extreme corner of that county, in the district of Lleyn. There he was requested to spend some time; and while in that part of the country, he says, "I experienced a remarkable change in my views and feelings, as it respected confidence in prayer, concern for the cause of Christ, and new or additional light on the plan of salvation. I then felt that I died to the law; abandoned all hope of preparing myself to embrace the Redeemer, and realized the life of faith and dependence on the righteousness of Christ for my justification." The happy consequence of this was, that he found a strange facility and power in his ministry, while his own doubts and fears were dispersed, giving way to assurance, and to "peace and joy in believing." He could hardly credit the testimony of those who applied for membership, when they attributed their conversion to his ministry; "because," he observes, "I had been preaching three years, and had never received any intimation that one sinner had been converted by my instrumentality. I was, however, obliged to believe their testimony; and it was wondrous in my eyes." He arrived in the district of Lleyn about the middle of the year 1789; and early in the following year he was ordained to the pastoral office, at the meeting-house called Salem. During the same year he was united in marriage to Catherine Jones, a member of the church under his care. His labours here, amongst a very poor people, extending over a large neighbourhood, calling him out all weathers, and keeping him from home night after night, were abundantly blessed; while the remuneration he received was barely sufficient to procure for himself and his wife the common necessities of life. During the first year he baptized fifty persons, and not less than eighty sought for membership, as the result of his ministry in the course of the second year. This was altogether a memorable period in his life. He was, however, discouraged on various accounts, and "not satisfied with the character and spirit of the principal persons connected with him; so that he felt himself prepared to leave them. The following things," he remarks, "have injured our cause in Caernarvonshire: the want of practical godliness in some of the preachers that have been there; the absence of a humble and evangelical spirit in the ministry; the preminence of a sour, condemnatory temper, burning up everything, like the scorching heat of summer; and serious defects of character in many of the leading members."

The tender spirit of Mr. Evans being induced to seek other connections, was persuaded by Mr. John Jones, of Swansea, to visit that island. The Baptists

there were not numerous; consisting of several small societies in connection with one another. He was invited to take the pastoral charge of them all, with such helps as the few preaching brethren among them might be able to afford. As an inducement to undertake this work, Mr. Jones had promised him "seventeen pounds a year," in addition to such other pecuniary contributions as he might receive. He and his wife crossed the Menai Straits on the Christmas-day of 1792, during a heavy fall of snow; an event which issued in "the consolidation and extension of the cause of Christ, and the conversion of many souls to God." The people being in a divided and unhappy state, Mr. Evans exhorted them to keep a day of fasting and prayer, to humble themselves before God on account of their divisions, to cry for mercy, and pray for the restored light of his countenance. A meeting of this nature was held at Llanerchymedd; after which, he says, "it pleased the Lord to bless us, to increase our hearers, and to bring many to himself." He then divided the island into four districts, so that, by preaching at three places every Lord's-day, he might be able to visit every little band of disciples and hold a sabbath service once a month. To this he added untiring labours during the week, visiting the people at great distances, attending church-meetings, obtaining sites for places of worship, superintending their erection, and burdening himself with much care and pecuniary responsibility. Having succeeded in restoring peace and order among his people, he paid a visit to South Wales, in the summer of 1794, and attended the Association of Velwingfoel, in Carmarthenshire. On this occasion he had to preach at the morning meeting, which commenced at ten o'clock, in the open air. The day was very sultry, and two good brethren had to preach before him—the one in Welsh and the other in English. The latter sermon was long, and the people wearied in listening to what very few of them understood. Mr. Evans's subject was the Return of the Prodigal Son. As he proceeded, one man among those who had sat down on the grass got up here, and another there; the people closed in together about the platform, looked hard at the preacher, nodded approvingly to one another, wondered, felt, wept, and wept aloud. Very powerful emotions were produced, and these lasted through the remaining services, and continued in the hearts of many to the salvation of their souls. From this time the name of Christmas Evans, "the one-eyed man," became as common as any household word, and was repeated with increasing interest in every part of the principality.

Although Mr. Evans was now the greatest

preacher among the Baptists of North Wales, it has been said that Mr. Jones, of Ramoth, (one of the ministers who invited him into the north,) was "their ablest man." He had received some education, which he had diligently improved; but having become acquainted with the writings of Mr. McLean, of Edinburgh, he embraced the principles inculcated in them, lent them to his friends, and left nothing undone to gain converts to the sentiments of their author. Thus was Mr. Evans led astray, to the great injury of his own usefulness, and to the sorrow which he afterwards experienced on that account. His devotion to the ministry of the gospel was such, however, as to withdraw him from those pursuits in which Mr. Jones and his friends were wholly absorbed; and he soon began to recede more and more from the standard which they had erected, so that an open rupture eventually took place. At a meeting, held at Ramoth, for the purpose of preaching and conference, Mr. Jones, after considerable disputation, standing up with the Bible in his hand, formally separated himself "from the *Babylonish Welsh Baptists, and from their errors in doctrine and practice,*" in order to unite himself with the brethren in Scotland, who received the truth. The division between these good men was now complete, and no re-union ever took place. That it did not, appears to have been a happy circumstance, since of the pernicious effects of Sandemanianism on Mr. Evans's own mind, on the churches in North Wales, and on the cause of religion among them, he gives the following account: "It so affected me as to extinguish the spirit of prayer for the conversion of the ungodly. The weightier things of the kingdom of heaven became less powerful in their influence than the lesser things. I lost confidence and earnestness in my pulpit labours, and those strong desires for the salvation of souls which I formerly had. On the evening of the Lord's-day, when I retired to rest, after assailing Christians for their errors with all my might, my conscience was dissatisfied and upbraided me.

Its effects on our churches were such as to send away the hearers, by alleging that the mass of them were of Babylon, &c. I lost, in Anglesea, nearly all my old hearers. Many of them attended the preaching of the gospel in other denominations, and became united with them, where they had rest from the new condemnatory spirit among us. We thus almost entirely took down what we had raised in the course of fifteen years, and we became again a despoised people. Much distraction in the churches followed; a spirit of infallibility and worldly wisdom fell on the people and on many of the preachers, until the weakest of them felt himself qualified to govern the church and the world."

Mr. Evans's escape from the errors into which he had fallen, and the spirit connected with them, was greatly promoted by Mr. Fuller's answers to McLean: and of his complete deliverance from Sandemanianism he thus writes: "(On a day never to be forgotten, as I went from Dalgellau to Mahynlleth, I poured forth my heart before God in the name of Jesus; and I experienced freedom to confess and repent of my sin in going after the spirit of an empty religion, which had not his love in it, and which had made my heart, like that of Nahab, as a stone within me. I prayed to Christ again and again. I felt that the heart of stone was melted; and while alone on that solitary road, so favourable to converse with God, I poured forth strong cries to him, while my tears flowed freely and incessantly for three or four hours. I gave myself to God anew, and prayed earnestly for his cause, especially in Anglesea. In the first services I had after this, I felt that I had been removed from the frigid zone of Greenland to a genial clime like the land of promise. Thus was I graciously rescued from the influence of Sandemanianism. This I consider as having been a deliverance indeed to me, as a preacher; for if I had continued in the spirit of that system, my usefulness must have utterly ceased."

(To be continued.)

Home Chronicle.

THE NEW HAMPPDEN CONTROVERSY.

On the page of History this controversy will present a melancholy illustration of the infirmity of human nature, and of the tendency of High Church principles to subvert the prerogatives of the crown, to overstep the boundaries of the constitution,

and to bring back upon our country the bitter and unprofitable contests, which obtained in 1640. As Nonconformists, we, of course, can be no advocates for royal prerogative in the appointment of bishops. We choose our own bishops; and should be right glad to see all Christian men pur-

using the same scriptural and primitive course.

But Churchmen must not forget that, under the auspices of the Establishment, they cannot venture lawfully to call in question the Queen's prerogative in the nomination of their bishops, unless they are prepared to see the Right Reverend Bench taking their leave of the House of Lords. The Queen must make all lords, whether spiritual or temporal; and she will make those lords only whom she pleases, with the advice of her minister for the time being; not those who may be submitted to her choice by the deans and chapters of our cathedrals, or any other similar tribunal. But if High Churchmen and Anglo-Catholics are resolved to moot this delicate question, let them not be surprised if they bring on a series of questions which may not be very easy of settlement with the statesmen of the present day, who begin to feel that clerical jealousies and assumptions are a somewhat burdensome stone in their path. Should the Tractarian portion of the clergy, which we know to be very numerous, urge on the crisis of the separation of Church and State, with the hope of gaining scope for their popish plots, we would have them remember that it is more than possible, that the new adjustment of Church property, which such separation would occasion, might be such, (we are sure it ought to be,) as to render it impossible by special Act of Parliament, for any Romanizing clergyman, of the Anglo-Catholic school, to hold preferment in the English Episcopate.

It is, however, an undeniable fact that the leaders of the Oxford Romanizers, many of whom, with Mr. Newman at their head, have since gone over to the Papal church, were the original fomenters of the persecution against Dr. Hampden, when appointed to the Regius Professorship in Theology in his University. There were many weighty reasons, in the estimate of this party, why such a man as Dr. Hampden should be, if possible, cashiered. 1. He had published a course of lectures, four years before, the tendency of which was to depreciate the technical phraseology of the creeds, and to make the Bible alone, and not human standards, ancient or modern, the distinct object of faith. 2. He had treated the Fathers with a degree of freedom and truthfulness which tended to shake the confidence of thoughtful men in them as authoritative expounders of Biblical truth. 3. He had evinced an undue favour for Protestant Dissenters, in urging a strong plea for their admission to the benefits of a University education. This was a mortal sin. 4. He was known to be the staunch and accomplished adversary of the Romanizing party in his own Uni-

versity; and as they could not unseat him from the professorial chair, they determined to wound his reputation, and lessen his moral influence. 5. His politics were decidedly liberal; his motto being, "Not things as they are, but things as they should be." 6. He was raised to the Regius Professorship by a Whig Government. These were his crimes; and his opponents did all in their power to visit them upon his devoted head. Grave judges, multitudes of them—laymen, pronounced sentence upon his theological heterodoxy, who never read his books; and many well-meaning devoted men, alarmed at the state of public report, and urged on by cunning—artful leaders, fell into the ranks of his enemies, and voted with his Anglo-Catholic persecutors.

But the admirable Christian temper which Dr. Hampden maintained throughout this entire persecution—the truly excellent sermons he had preached in the University pulpits—and the able and consistent course pursued by him in the Professor's chair—had well nigh allayed the heat of party animosity, and led wise and moderate men to regard him with esteem and confidence, blended with a measure of sympathy for the wrongs which he had endured. The frenzy even of his fiercest foes had apparently subsided; some who voted against him, under misapprehension, expressed regret for what they had done; events had told a tale about Mr. Newman and others; and Dr. Hampden was looked up to with more than ordinary reverence and respect, in the discharge of his professorial duties. There was a perfect calm even in Oxford itself. The *old Hampden controversy* had died away. Its leaders, except such men as Dr. Pusey, had gone over to the church of the Pope; and men of ordinary penetration and conscience had learnt to distinguish between party-clamour and high conscientious scruples.

Such was the state of things, when the noble Premier, anxious to do justice to a much-injured and truly learned and respectable man, preferred to his sovereign the claims of Dr. Hampden, as a fit and proper person to fill the vacant see of Hereford. No sooner, however, did this nomination transpire, than, like the slumbering elements of a volcano, all the combustible materials of the divided and distracted Establishment broke forth into a violent eruption, threatening to overwhelm the royal prerogative, and to consume the minister who had dared to recommend its exercise. But how *harmless* all this excitement has been, the result plainly proves. Dr. Hampden, spite of all the solemn protests of the Dean of Hereford, and all the fantastical doings at Bow Church on the morning of the 11th ult., is Bishop of the diocese to which his sovereign has

raised him. The prime minister well knew how safe and sure the course was he was pursuing; he had looked at the 25 Hen. VIII., c. 20; he was not ignorant of the fact that the elections of bishops are "in very deed no elections, but only a writ of *congé d'élire*, hair colours, shadows, or pretensions of election." He well knew that this view of them was repealed, 1 Edw. VI., c. 2, but that, in lieu of it, it was enacted, that, if the nomination be not confirmed within twelve days after the receipt of the writ, the presentation lapses to the crown, *which appoints by letters patent*. Such is the law. It may be a bad one; it may be, and, doubtless, is, contrary to God's holy word; but the Church of England must be content to take Dr. Hampden under its provisions, as it has taken all its other bishops for nearly three hundred years. We believe it has seldom got a better bishop, by the accidents of political life, than in the case of Dr. Hampden. It is in vain for Churchmen to speak of independence of the State. The State enacts its formularies and rites, (1 Eliz., c. 2; 13 and 14 Car. II., c. 4;) so that even the Convocation itself dare not alter *one word in the Liturgy, without an Act of Parliament*. The State elects its bishops; and those who say or act otherwise, (see 25 Hen. VIII., c. 20; 1 Edward VI., c. 2;) are opposing themselves to the law. The State assumes the control of its temporalities, ecclesiastical duties, and revenues, (Act 3 and 4 Will. IV., c. 37; Act 6 and 7 Will. IV., c. 77.) The State must consent to an increase of the episcopate, (Act 10 and 11 Vict., c. 103.) The State regulates the discipline of the Church, (3 and 4 Vict., c. 86.) The State dictates terms of ordination, subscription, oaths, &c., (13 Eliz., c. 12; 1 Eliz., c. 1; 1 W. and M., c. 8.) The State limits the effect of excommunication, (33 Geo. III., c. 127.) The State courts overrule the decisions of the Ecclesiastical courts, (as in the Braintree Church-rate case,) and from the history of the Church in the colonies, and particularly the clergy reserves in Canada, we perceive the complete dependence of the Church on the State.* In fact, it is the height of absurdity in Churchmen to dream of protests and vetos where law and usage, for three hundred years, have run in one channel. They may set themselves to change the law, if conscience impels them to such a course; but crown prerogatives and acts of Parliament will be found too strong for them to resist.

We venture to suggest respectfully to the Premier, that he will do well to watch the spirit of the party in the Church of England who have originated the late ecclesiastical riot. Other learned people have been

at work; but the Tractarians have been the prime actors in the scene. They must not be conciliated by the first vacant bishopric: they are a faction in the nation, and in the church. Let them quit their present position for Rome, if they think fit; but neither their politics nor their religion fit them for high places in this free and Protestant realm.

THOUGHTS ON ANGLO-CATHOLICISM.

It behoves Englishmen to listen to the voice of history. They may shut their ears till it is too late to stay the threatening plague. Tractarians swarm in the land, many of them in high places. They take shelter within the pale of a professedly Protestant and reformed church; and, behind a masked battery, are aiming a deadly blow at everything worthy of the name of enlightened Protestantism. From their position in the Establishment, they can do more harm to the Protestant character of England than all the Roman Catholic priests in the empire. They have political and corporate influence, and they are using both vigorously for mischievous purposes. If the Church of England has no power or inclination to deal with these Romanizers, have not the people of England a right to remonstrate, and to cause their voice to be heard, against such a monstrous perversion of public property as that which is seen in the support of semi-popish teachers, who indoctrinate thousands of our countrymen in every dogma of the apostasy, except the supremacy of the Pope? From the temper of the bishops, especially some of them, there is but little hope from this quarter for our much-abused country. The question of the misapplication of church property, in the support of those who avow their purpose to unprotestantize England, must, at whatever risk, be raised. We have reached a state of things ecclesiastically too much resembling that which was attempted by the Anglo-Catholic party of 1640. Our political and religious freedom, indeed, is now happily better defined than it was then; but who can venture to predict what may be the baneful effect of large masses of the clergy, in all parts of England and Wales, labouring with jesuitical earnestness to pervert the public mind; and, with the proceeds of their much-boasted offertory, making for themselves a silver key, to open the cottages and the hearts of the poor?

In reading Mr. Hallam's Constitutional History, (chap. viii.) we have been much struck with the account which he gives of the Anglo-Catholic party, in the days of Charles I. It so exactly answers to the

* See a pamphlet entitled, "The Liberty of English Churchmen," &c. 1846. Longman and Co.

state of things now existing in England, so far as the Romanizing party is concerned, that we deem it our duty to our countrymen, and especially to all earnest Protestants, to place it before them. Let them consider it well; for its lessons cannot be too solemnly pondered:—

"They became under Charles the news of every day: Protestant clergymen, in several instances, but especially women of rank, becoming proselytes to a religion so seductive to the timid reason and sensible imagination of that sex. They whose minds have never strayed into the wilderness of doubt, vainly deride such as sought out the beaten path their fathers had trodden in old times; they whose temperament gives little play to the fancy and sentiment, want power to comprehend the charm of superstitious illusions, the satisfaction of the conscience in the performance of positive rites, especially with privation or suffering, the victorious self-gratulation of faith in its triumph over reason, the romantic tenderness that loves to rely on female protection, the graceful associations of devotion, with all that the sense or the imagination can require,—the splendid vestment, the fragrant censer, the sweet sounds of choral harmony, and the sculptured form that an intense piety half endows with life. These springs were touched, as the variety of human character might require, by the skilful hands of Romish priests, chiefly Jesuits, whose numbers in England were about two hundred and fifty, concealed under a lay garb, and combining the courteous manners of gentlemen with a refined experience of mankind, and a logic in whose labyrinths the most practical reasoner was perplexed. Against these fascinating wiles the Puritans opposed other weapons, from the same armoury of human nature; they awakened the pride of reason, the stern obstinacy of dispute, the names so soothing to the ear of free inquiry and private judgment. They inspired an abhorrence of the adverse party, that served as a barrier against insidious approaches. But far different principles actuated the prevailing party in the Church of England. A change had for some years been wrought in its tenets, and still more in its sentiments, which, while it brought the whole body into a sort of approximation to Rome, made many individuals about as it were from their own sphere, on coming within the stronger attraction of another.

"The charge of inclining towards popery, brought by one of our religious parties against Laud and his colleagues with inveterate exaggeration, has been too indignantly denied by another. Much, indeed, will depend on the definition of that obnoxious word; which one may restrain to

an acknowledgment of the supremacy, in faith and discipline, of the Roman see; while another comprehends in it all those tenets which were rejected as corruptions of Christianity at the Reformation; and a third may extend it to the ceremonies and ecclesiastical observances which were set aside at the same time. In this last and most enlarged sense, which the vulgar naturally adopted, it is notorious that all the innovations of the school of Laud were so many approaches, in the exterior worship of the church, to the Roman model. Pictures were set up or repaired; the communion-table took the name and position of an altar; it was sometimes made of stone; obeisances were made to it; the crucifix was sometimes placed upon it; the dress of the officiating priests became more gaudy; churches were consecrated with strange and mystical pagantry. These petty superstitions, which would of themselves have disgusted a nation accustomed to despise, as well as abhor the pompous rites of the Catholics, became more alarming from the evident bias of some leading Churchmen to parts of Romish theology. The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held. Montagu, already so conspicuous, and justly reckoned the chief of the Romanizing faction, went a considerable length towards admitting the invocation of saints; prayers for the dead, which lead at once to the tenet of purgatory, were vindicated by many; in fact, there was hardly any distinctive opinion of the Church of Rome, which had not its abettors among the bishops, or those who wrote under them. The practice of auricular confession, which an aspiring clergy must so deeply regret, was frequently inculcated as a duty. And Laud gave just offence by a public declaration, that in the disposal of benefices, he should, in equal degrees of merit, prefer single before married priests. They incurred scarcely less odium by their dislike of the Calvinistic system, and by what ardent men construed into a dereliction of the Protestant cause, a more reasonable, and less dangerous theory on the nature and reward of human virtue, than that which the fanatical and presumptuous spirit of Luther had held forth as the most fundamental principle of his Reformation.

"It must be confessed that these English theologians were less favourable to the papal supremacy than to most other distinguishing tenets of the Catholic Church. Yet even this they were inclined to admit in a considerable degree, as a matter of positive, though not Divine, institution; content to make the doctrine and discipline of the fifth century the rule of their hasty reform. An extreme reverence for

what they called the primitive church had been the source of their errors. The first reformers had paid little regard to that authority. But as learning, by which was then meant an acquaintance with ecclesiastical antiquity, grew more general in the church, it gradually inspired more respect for itself; and men's judgment in matters of religion came to be measured by the quantity of their erudition. The sentence of the early writers, including the fifth, and perhaps sixth centuries, if it did not pass for infallible, was of prodigious weight in controversy. No one in the English church seems to have contributed so much towards this relapse into superstition as Andrews, Bishop of Winchester, a man of eminent learning in this kind, who may be reckoned the founder of the school, wherein Laud was the most prominent disciple."

The following remarks, from the Rev. E. B. Elliott's "Commentary on the Apocalypse," ought to be prayerfully regarded by all Churchmen not entangled in the meshes of Tractarianism:—

"Has not prophecy a voice to us as a church? I speak of the church established by God's gracious providence in this kingdom. May we not, from that holy prophecy that we have been considering, infer it to be its paramount duty, wisdom, and even safety, to hold fast the pure and scriptural doctrine on which it was founded at the Reformation; and to eschew and repudiate not the principles of direct Popery only—or even of the modern Tractarian semi-Popery—which is but in truth that old original apostasy revived, to which, in due time, as we have seen, and through Satanic influence, Rome did but furnish the fitting headship—but also of every modification of the same, which may seek to make religion a thing ecclesiastical rather than a thing personal and spiritual, and to interpose the church, with its priesthood, and services, and sacraments, between Christ and the soul, instead of asserting it as their one grand prerogative and office to direct the soul to Christ? Surely it is a strange misnomer to call this system, as with laudatory title, *High Church*, and decry the opposite system by the intended vituperative title of *Low Church*!

"The true *Low Churchmen* seem to me they who fashion their beau-ideal of an ecclesiastical system, simply, or chiefly with reference to an *earthly church*, and its *human* administrators and administration. The true *High Churchmen* seem to be they, the church of whose chief affections and thoughts is the *Jerusalem above*; its head—Christ; its home—heaven; and with this our earth as but the scene of its preparatory formation and trial, where its members, scattered *everywhere* through the *visible church*, known to God, but often unknown

to men, are, by the common principle of union with Christ, their invisible Head, united with each other, and united also with those of the same body that may have already passed into Paradise: that church, which St. Paul's glowing eloquence set forth to the Hebrew Christians,—'The church of the first-born, whose names are written in heaven; the blessed Company of all faithful people; that Church, the gathering of whose members out of an evil world, and their nourishing, strengthening, and edification, is the great object of all earthly and visible orthodox churches, with all their admirable and divinely-appointed instrumentalities and means of grace.'

RAGGED-SCHOOLS.

THE annual report of these Institutions, just published, is a very interesting document. When, but a few years since, a little circle of benevolent individuals began to move in this good cause, they little imagined either that the evil was so great with which they had to contend, or that their efforts would be so soon and so largely crowned with the Divine blessing. The facts elicited by this peculiar effort of Christian zeal and philanthropy are of a truly awakening character. In the metropolis alone it is computed, on good authority, that, previously to the existence of the Ragged-schools, there were *one hundred thousand* young people growing up in vagrancy and crime. It seemed almost a hopeless task to undertake, by Sunday-school efforts, the reformation of young thieves and beggars. But the result has proved that there is no train of moral evils beyond the reach of Christian means, when vigorously applied. In London and the provinces there are now, at least, 44 Ragged-schools, with an average attendance of 4,776 pupils, and 450 teachers: 16 of these are open daily, morning and afternoon, with paid teachers to conduct them; 31 are open from three to five evenings in the week; while 33 are open on the Sabbath, with voluntary and pious teachers to conduct them. This makes, in all, 80 schools; but as they are conducted only in 44 buildings, the committee have thought it best to return them only as 44 schools.

There is no effort of the day more deserving of support than this. The sacrifice and self-denial which it requires on the part of those who undertake the responsibility of it, is only equalled by the pleasing reformations which it has been the means of effecting. In some parts of the metropolis the moral aspects of a neighbourhood have been obviously changed, by the establishment of the Ragged-school; and youths,

who seemed beyond the reach of moral means, have sobered down into decent and promising members of society. We heartily wish the cause success. Let those who feel for the miseries and vices of the neglected poor visit some Ragged-school, and their pecuniary and other aid will thereby be secured.

COTTERHALE CHAPEL, ROMFORD, ESSEX.

THE above-named place of worship was opened on Nov. 9th, when an admirable sermon was delivered in the morning, by the Rev. R. Bowman, of Chelmsford. In the afternoon, the Rev. Joseph Morison, jun. was ordained to the pastorate of the church and congregation, which for some months have worshipped in the Corn Exchange. The introductory discourse, by the Rev. R. Baris, of Maldon, the ordination prayer, by the Rev. Joseph Gray, of Chelmsford, and the charge, by the Rev. Joseph Morison, of

Stebbing, were productive of salutary influence upon those who heard them. In the evening, the Rev. John Blackburn, of London, addressed some most excellent counsels to the newly-organized flock. Many ministers were present, and aided in the engagements of the day. A hallowed influence pervaded the whole of the religious exercises, and all seemed to feel that it was good to be there. The new place of worship has resulted from an effort originated by the Essex Congregational Union, for the benefit of a large but almost heathenishly ungodly town. Present prospects are cheering, and decisive evidences of the power of the gospel to produce a vital change are not wanting. The building contains provision for the contemplated commencement of a day-school, under the auspices of the Essex Educational Committee. To Messrs. Dixon, of Stebbing, and Wells and Perry, of Chelmsford, the friends at Romford are much indebted, for their exertions to erect the chapel and school-room.

General Chronicle.

AN APPEAL TO THE PASTORS OF OUR CHURCHES ON BEHALF OF THE INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

DEAR BRETHREN,—In the present day of enlarged effort in every department of benevolence, and when few days pass without some appeal for pecuniary aid, it is not a matter of surprise that even the most liberal should sometimes be tempted to grow weary in well-doing. It may perhaps tend in some measure to obviate such feelings, if, to take the lowest view of the subject, we regard these demands on our purses as the light burden imposed upon our Christian profession in the place of those severer tests which proved the sincerity of our forefathers.

Imprisonment and death were the not unfrequent results of *their* profession, while they were enabled "to take *joyfully* the spoiling of their goods." We live in peaceful security from all such sufferings; but while our goods are preserved to us from the hands of violence and persecution, it is not that we may sit down in selfish enjoyment, but rather that we may manifest by untried liberality our discipleship to Him, "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." It is, of course, impossible that all can contribute to every appeal, even of which they admit the importance: the

difficulty often is wisely to discriminate: only let there be first the ready mind, and the abiding conviction that "it is more blessed to give than to receive," and it is accepted by Him whose are the silver and the gold, "according to that a man hath, and not according to that he hath not."

Following out these thoughts, it appears to us that there is one Institution but little comparatively known, and which yet has peculiar claims on the sympathy of Christians, and which especially comes within the scope of the blessing, "Inasmuch as ye did it unto one of the least of these, ye did it unto me:"—we refer to the school for missionaries' daughters, established at Walthamstow.

About nine years since, some ladies to whom Christ was precious, and his cause and servants dear, commenced this undertaking in the hope of relieving, in some measure, the anxieties and difficulties of those devoted agents of our several Missionary Societies, who in distant heathen lands were bearing the burden and heat of the day. The design then was, and still is, to receive, "without any restriction as to sect or denomination, those children, regard to whose physical and moral state render it absolutely incumbent on their parents, though at a painful sacrifice of feeling, to send them to the purer and more healthful atmosphere of their own

native land." Such children arrived in this country, and there was no home to receive them. Often it was found that the near relations of the absent missionary had died, or they were unable to take charge of his children, and but few friends would or could burden themselves with the responsibility of the little strangers. Then the means of the missionary seldom could avail to obtain for his child a really good school, and, even where this was practicable, the holidays, sickness, and home advantages remained to be provided for. To meet these difficulties, the present institution was founded, where the amount of payment required is such as all missionaries can meet, and where the advantages of school, and the social enjoyments of home, are carefully sought to be combined. The children are not required simply to pass the usual routine of ordinary education, but in each case the character, abilities, and probable future circumstances and destination of the child are taken into consideration, and the course of training adapted to them. It has been most encouraging to those friends who are devoted to this work of love to receive from time to time the most gratifying assurances from the parents of those confided to their care, of the delightful relief which has thus been afforded to their minds, by enabling them to labour in their distant spheres of exertion, comparatively free from carefulness as regards their dear children; while the results already manifested in many of their youthful charge, enable the Committee to rejoice in the happy conviction that their labour has not been in vain in the Lord. Some of these have now returned to aid their parents in missionary work; others have married in those distant lands, and are filling stations of considerable influence, on which their consistent Christian profession sheds a bright and hallowed light; while others, still under the fostering wing of the Institution, give cheering promise for the future.

A considerable amount of kind interest has been already shown by many friends before whose notice these circumstances have been placed; but its claims are yet made known only to a limited extent, and a decided increase in the annual subscriptions is still necessary to meet its regular and necessary expenditure. This entails constant anxiety and effort on the part of those most interested in its welfare; and it is earnestly hoped that this appeal will enlist the sympathies of many on its behalf, so that a stability may be given to its funds, which they have not yet attained.

It would not, perhaps, be impracticable to find in almost every congregation throughout the country two ladies or young friends who, under the kind encouragement

of the minister, might be able to collect annually in small sums, according to the size and ability of the congregation, from one to five pounds, or in some cases even more. This would not only be a most material aid to the funds, but it would create a much more general and widely-extended interest regarding an Institution whose claims are not local, but equally pressing on all those who cherish the cause of missions.

The Committee will be most grateful to hear as early as possible from any who may be disposed to make a favourable response to this appeal.

JOHN CAMPBELL, Tabernacle House.
A. F. Cox, Hackney.

JOHN MORISON, Brompton.

JAMES SHERMAN, Surrey Chapel.

EUSTACE CAREY, Camden Town.

— MACHRAY, Walthamstow.

JAMES LEGGE, President of the Hong Kong Theological Seminary.

* * * Communications may be addressed to Mrs. EUSTACE CAREY, 3, Eastcott-place, Ferdinand-street, Camden-town; or to Mrs. FOULGER, Walthamstow, Essex.

N.B. One church in London and a few in the country have acted on this plan, and find it both pleasant and practicable.

MEDICAL MISSIONS TO HEATHEN AND OTHER UNENLIGHTENED COUNTRIES.

DEAR SIR,—Will you allow me to bring before the notice of your readers the present condition and urgent claims of the British Dispensary at Damascus, now under the superintendence of Dr. James B. Thompson? In Syria, as in China, the practice of medicine seems the most likely, and indeed almost the only way, to prepare the way for the introduction of Evangelical Christianity.

Infanticide, abortion, and many other deplorable evils are common in Syria, but the influence of the Christian physician has been already effectual in repressing them to some degree.

Dr. Thompson went to Damascus in the year 1844, to succeed Dr. Kerns, who formerly laboured there; and during the three years that have intervened, about 28,000 people, of all sects and classes, have derived benefit from the mission there, and much has been done to remove fanaticism.

Unfortunately the funds are in so low a state, that but for £31 which I have been the means of collecting, the Committee of the Ladies' Benevolent Society for Syria and the Holy Land would have been dissolved two months ago,—and now they fear that "their feeble efforts will be sustained for a very brief period of time longer."

As so much good has been, and is being done by this Dispensary, and as it is the only institute of the kind in Syria, its dissolution would be a sad blow to the prospects of true Christianity there. Having been at Damascus a year ago, I can speak as to the very deserving nature of the case, as well as to the interest taken in it by the natives generally, of all classes and of all creeds.

One day, when I was with Dr. Thompson, a number of Bedouins came in from the desert, two or three of whom shook him most warmly by the hand, thanking him for the benefit which they had derived from his attentions.

There is no building appropriated for the accommodation of patients, as the funds are far more than absorbed in the mere purchase of medicines. Dr. Thompson says, "No one can have any conception of the amount of medicine these people require, the daily number of applicants for it varying from thirty to eighty."

The total number relieved for the years	
1844 and 1845, were.....	8,137
Ditto, 1845 and 1846.....	9,200
Ditto, 1846 and 1847.....	9,500
	<hr/> 26,837

Of this number there were as follow, viz:—

Syrian Moslems.....	5,030	
Turkish do.....	2,630	
Greek Catholics.....	3,062	
Greek Orthodox.....	2,673	
Jews.....	3,926	
Syrian Catholics.....	1,421	
Maronites and Druses.....	2,502	
Ladies.....	1,234	
Bedouin Christians.....	2,671	
Bedouin Moslems.....		
Armenians, Nestorians.....		
Kurds, Georgians, Nubians.....		
Circassians, Persians.....		
Fire Worshipers, Yezidis.....		
Resemlyeh and Satan Worshipers.....		
	<hr/> 26,837	

Male Adults.....	9,205
Female do.....	10,046
Children under five.....	3,671
Ditto above five.....	3,715
	<hr/> 26,837

The physician has free access to the Moslem harems and the leper asylums. He visits on the average from six to eight persons daily, besides the scores and sometimes hundreds that apply to him at the dispensary. He has access to the Jewish school, which contains 800 pupils, where he has met with a great deal of disease. The former master has become a Christian, partly, believe, through his instrumentality. The Irish Presbyterian mission has been some time almost at a stand-still, owing to intense bigotry of the rival sects; the medical mission commends itself to artists, and smooths down the most prejudiced.

In a letter to a member of the Ladies' Committee in London, who support the institution, Dr. Thompson says,—“I believe all who know the East, and particularly Syria, will freely admit that it is only through medical agency that a change in their religious views can be effected; but even a medical man must work for years among them:—first acquire their language and confidence; and I believe I am not too sanguine, that then, by cautious and judicious steps, he may and will do more than pure missionaries can expect to accomplish for a quarter of a century to come. It is only at the bedside of a sick person, where are always assembled all the friends of the patient, that a medical man can do the good work, and where he may do so with impunity, especially if there be a slight prospect of recovery. The most fanatical, I have found, raise no objections, under such circumstances, even, strange to say, among the Moslems.”

In a letter to myself, dated November 4th, 1847, Dr. Thompson says:—“The medical missionary is, as in my own case, idolized, and looked upon as a kind of deity, sent by God Almighty to reside amongst them.”

Such being the case, there is much to hope, not only for the introduction of the enlightened practice of medicine, but for the entrance of the gospel. China and Chinese medical missions absorb so much of the attention of the Christian Church just now, that poor Syria is in danger of remaining hopelessly in the shade.

Commending this very deserving and pressing case to the candid consideration of your readers, I beg to subscribe myself,

A FRIEND TO MEDICAL MISSIONS.

Donations or Subscriptions towards the Damascus Dispensary will be received by Miss E. M. Lloyd, Secretary to “The Ladies' Benevolent Association for Syria and the Holy Land;” also by Messrs. Partridge and Oakley, and by Ward and Co., Paternoster-row.

OUR information respecting our medical missions in China enable us to confirm the statements of Dr. Thompson, at least so far as access to the minds of certain Chinamen is concerned.

We hope that medical missions among the heathen will be increasingly encouraged.

DISTRIBUTION OF PROFITS TO THE WIDOWS OF PIOUS MINISTERS, 5TH JAN., 1848.

£280 for the Half-Year.

ENGLISH CASES.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
E. A.	Ind.	41	£8	M. A. G...	Ind.	58	£10
M. B.	—	47	8	M. H—n..	—	81	10
H. B.	—	44	8	E. H.	—	75	10
S. B.	—	54	8	A. H.	—	64	10
M. L. B. ..	—	38	8	E. H—e ..	—	55	10
M. B.	Cal. Meth.	78	10	M. H.	—	54	10
E. C.	—	74	10	I. J.	—	70	10
I. C.	Ind.	71	10	L. J.	—	60	10
A. C.	—	64	10	M. L.	—	52	8
A. C—e ..	—	62	10	M. A. L. ..	—	55	8
J. C.	—	80	10	S. L.	—	59	10
A. C.	C. of Eng.	67	10	L. A. L. ..	C. of Eng.	51	8
E. C.	Ind.	67	10	M. E. M.	Ind.	77	10
M. C.	Cal. Meth.	53	8	M. M.	—	59	8
M. A. C.	Ind.	54	8	M. M— ..	—	48	8
E. D.	—	54	10	E. N.	—	65	8
M. D.	C. of Eng.	48	6	A. N.	—	62	10
M. A. D.	Ind.	45	8	L. P.	—	47	6
M. D—y ..	—	54	10	S. P.	—	82	10
E. E.	—	61	10	S. P—s ..	—	52	8
A. E.	—	78	10	J. P.	—	69	10
E. E—s ..	—	48	6	S. P—e ..	—	75	10
S. E.	—	81	10	E. R.	—	66	10
A. E.	—	46	6	J. R.	Cal. Meth.	83	10
E. F.	—	63	10	E. S.	Ind.	57	10
E. F.	—	71	10	J. L. T. ..	—	66	10
A. G.	—	46	8	A. W.	—	57	8
E. G.	—	58	8	M. W.	—	75	10
A. G—y ..	—	73	10	S. W.	—	54	10
L. G.	—	47	6	H. M.	—	65	10
M. G.	—	54	8				

WELSH CASES.

D. D.	Ind.	82	8	A. J—s ..	Ind.	75	8
E. D.	Cal. Meth.	55	6	E. J.	—	78	8
M. D.	Ind.	47	4	J. J.	Cal. Meth.	56	8
R. D.	—	65	8	M. J.	Ind.	68	8
J. E.	—	71	8	H. L.	—	67	8
J. E—s ..	—	46	6	C. P.	—	39	6
E. G.	—	56	10	M. P.	—	81	8
M. H.	—	41	6	J. J. R. ..	—	53	6
J. H.	—	86	8	M. W.	—	80	8
A. J.	Cal. Meth.	75	8				

SCOTCH CASES.

J. B.	Ind.	57	8	E. P.	Pres.	70	8
M. D.	Pres.	65	8	M. P.	Ind.	74	8
R. G.	—	75	8	J. W. R. ..	Pres.	64	8
A. P. J. ..	—	76	8	M. S.	Ind.	76	8
W. K.	—	63	8	J. T.	Pres.	71	8
B. M.	Ind.	81	8	M. W.	—	58	8
E. M.	—	58	6				

DONATIONS.

E. B.	Ind.	5		E. M.	Ind.		5
E. C.	—	5		E. R.	—		4
S. E.	—	5		E. R—s ..	—		5
M. D.	—	4		E. C. S. ..	—		5

THE
MISSIONARY MAGAZINE
AND
Chronicle.



UNION CHAPEL, HONG-KONG.—*Vide* p. 98.

RISE AND PROGRESS OF THE MISSION AT HONG-KONG.

Our brother, the Rev. Dr. Legge, now preparing to return to China, accompanied by several Missionary Brethren, has supplied us with the following outlines of the history of our Mission in the island of Hong-Kong. We are also indebted to him for the materials of the engraving which we this month present to our readers. The article commences with a brief description of the natural features of the island, which will be found interesting:—

HONG-KONG, or, according to the pronunciation of the Court dialect, Heang Keang, means properly "the fragrant stream." The stranger from Europe, entering its harbour either from the north or the south, and gazing on the rugged and barren outlines of the granite mountains, of which, with their interjacent valleys, it is composed, would find it difficult to account for such a designation. Strictly speaking, the name should be given only to a small village, containing about 200 inhabitants, on the south-west side of the island, very prettily embowered among trees, and having around it on spots of table-land a few patches of well-watered, cultivated ground. The whole island is of insignificant extent, hardly exceeding ten miles in extreme length, and five miles in breadth. It began to be occupied by the English in 1841, and was finally ceded to the British Crown by the Treaty of Nankin, in August of the following year. The shore fronting to the north-east, and washed by the waters of one of the loveliest bays and noblest harbours in the world, was selected as the site of a British Town, called, after our gracious Sovereign,—VICTORIA. Its increase has been very rapid. "Regular streets," it has been said, "of substantial buildings rising one above another, with a line of military forts, barracks, hospitals, and stores, now stand forth as a powerful monument of the energy and strength of Western Civilization."

In the end of 1842, Dr. Hobson transferred the operations of the Medical Missionary Society from Macao to Victoria, where a large and admirably-contrived building had been erected as a Hospital; and, in June, 1843, the Rev. Dr. Legge arrived from Malacca, bringing with him the Library of the Anglo-Chinese College, and three useful members of the Native Church, which had been formed at that station.

At the Conference of the Brethren in Victoria, in August of that year, it was advised that Hong-Kong should be permanently occupied as a Missionary Station. They saw that a large Chinese Population was rapidly accumulating, and, though the island was small in territorial extent, they knew that small countries—Palestine, Greece, Italy, and the British Islands—have exerted the greatest influence on the affairs of the human race. Educational objects could be pursued with greater facilities in Hong-Kong than at any of the five opened ports, and it was believed that the Gospel was likely to sound out from it far and wide through the adjoining continent.

The first Chapel for Chinese Preaching in connection with the London Missionary Society was opened by Dr. Legge, on the second Sabbath of 1844, and the truth of the Gospel has been regularly proclaimed in it down to the present time, three or four times in the week, and sometimes every evening. Its situation is most eligible: the audiences have always been good, and often crowded. Measures are now in progress to repair and enlarge it.

In 1845, proposals were made by the Brethren, to the foreign community resident in the island, for subscriptions "to build a Chapel for divine service in the Chinese and English Languages, in connection with the LONDON MISSIONARY

SOCIETY." The appeal was liberally answered, and the handsome building, 50 feet by 36 within the walls, of which an engraving is given in this number, was erected at an expense of more than 1,000*l.*, 112*l.* being voted towards it by the Board of Direction.

A great honour has been put upon this place of worship. Within its walls our excellent Native Missionary, Tsin-Shen, was publicly ordained to the work of an Evangelist among his countrymen; and the Brethren have been privileged to receive by the ordinance of baptism, five Natives of China into the communion of the Church of Christ. A church of our countrymen has likewise been formed.

The Directors have been encouraged to appoint the Rev. B. Kay, who was designated in Manchester, on the 18th of last month, to the charge of the English Services in Union Chapel, and they cherish the hope that his salary will be met by the generous contributions of the Church and Congregation. He will, at the same time, address himself to the study of the Chinese Language, and co-operate with the brethren in all their works of faith and labours of love. Most earnestly and affectionately do the Directors pray that God may speed him in his important and interesting charge.

In the course of 1845, a small Chapel was built by Dr. Hobson, in the village of Wong-Nei, situated in the valley of the same name, on the east of Victoria, where the evangelist, A-Gong, has continued to maintain two services every week.

The labours of the Brethren in Hong-Kong have, indeed, been abundant, and richly crowned with the divine blessing. In the course of the ensuing summer they will be reinforced by the return of Dr. Legge, with his three interesting Chinese Pupils,—henceforth his Coadjutors; and by the accession of Mr. Kay and the Rev. T. Gilfillan. Our friends will join us in the application to them of the Psalmist's prayer, "Let the beauty of the Lord our God be upon them, and establish Thou the work of their hands upon them. Yea, the work of their hands, establish Thou it."

STATE AND PROSPECTS OF THE SOCIETY'S FUNDS FOR THE PRESENT YEAR.

At a Special Meeting of the TOWN and COUNTRY DIRECTORS, held at the Mission-house on the 16th of November ult., the following brief Statement was presented:—

"The Directors, having carefully examined the present state and prospects of the Society's Finances, are of opinion, that there will be a deficiency in the Income of the year, as compared with the Expenditure, to the extent of £12,500; arising as follows:—

Deficiency in Legacies (as compared with the amount of	
last year)	£4,000 0 0
Estimated deficiency in Ordinary Contributions	4,000 0 0
Increased Expenditure in the outfit of the Ship, and	
orders in advance for the South Sea Missionaries	4,500 0 0
	<hr/>
	£12,500 0 0."

The Board was numerously attended by Representatives from several efficient Auxiliaries in different Counties; and, after an extended conference, it was

Resolved unanimously—"That a statement of the present and prospective finan-

cial position of the Society be made, *instantly*, to its attached and generous Friends in London and throughout the Country, accompanied by an urgent appeal for Special Contributions to meet its present exigency; the same to be realised as speedily as practicable."

It was deemed by the Meeting most desirable to restrict the application for assistance to *individuals*, from an apprehension that a *more general and public appeal to congregations* would injuriously affect the *Ordinary* Contributions of its Constituents—an evil most carefully to be avoided.

Although the present effort is designed to meet the *exigency of the year*, the Directors are still more anxious, as far as may be possible, permanently to equalize the *ordinary* Income and Outlay of the Society. This can only be accomplished by degrees: it has, however, already been realised in part; and they cherish the earnest hope that, by perseverance in a watchful system of economy, on the one hand; and, on the other, by improving the system of Missionary Organization and thus augmenting their *Annual Resources*, the necessity of *Special Appeals*, like the present, may hereafter be prevented.

While the Directors feel it incumbent to make this explicit statement of the present and prospective position of the Society's Finances, and to devise the best measures to prevent the evil they foresee at the close of the Missionary Year; and, while they are fully sensible of the commercial difficulties felt by the Friends of the Society, *in common with the Members of kindred Institutions*, they cannot yield to discouragement or alarm. The devoted Agents of the Society are labouring with the most decisive proofs of the divine favour in every department of Missionary Service. To recal any of these faithful men, and to relinquish fields white unto the harvest, would involve criminality, which the Directors would not dare to incur, and which the Churches of Britain would not fail to condemn: they have administered the funds committed to their stewardship with conscious integrity and according to their best judgment—they confidently rely upon the steady attachment and liberality of the Society's Friends to meet the present emergency;—and they humbly look to the God of Missions, whose cause they aim to serve, to sanction this appeal and crown it with success.

Signed, by order of the Board of Directors,

CULLING EARDLEY EARDLEY, *Treasurer*.
ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries*.

Mission House, Blomfield-street, London.

The application has hitherto been almost restricted to the Friends of the Society in London and its vicinity, and the following List of Donations exhibits the gratifying results:—

London.

	£	s.	d.		£	s.	d.
W. A. Hankey, Esq.,	200	0	0	E. Swaine, Esq., and G. Wil-	100	0	0
son, Esq.				son, Esq.	100	0	0
W. Flanders, Esq.	200	0	0	G. B. Hart, Esq.	100	0	0
Sir C. E. Eardley, Bart.*	100	0	0	Messrs. Spicer	100	0	0
				Mrs. B. Wilson	100	0	0
T. M. Coombs, Esq.	100	0	0	J. R. Mills, Esq.	100	0	0
J. East, Esq.	100	0	0				
F. Smith, Esq.	100	0	0	Juvenile Friends at St.			
Euse Smith, Esq.	100	0	0	Thomas's Square, Hack-			
W. Walker, Esq.	100	0	0	ney, per Rev. Dr. Burder	60	0	0
Joshua Wilson, Esq.	100	0	0	G. Hitchcock, Esq.	50	0	0

* With the promise of an additional £100, if nine other Contributors can be found of an equal sum.

	£	s.	d.		£	s.	d.
W. Leavers, Esq.	50	0	0	T. Wontner, Esq.	10	0	0
John Finch, Esq.	50	0	0	Mrs. R. Wontner	10	0	0
Seth Smith, Esq.	50	0	0	Miss Crossley	10	0	0
E. Edwards, Esq.	50	0	0	Miss Bibbins	10	0	0
W. Sharp, Esq.	50	0	0	John Snow, Esq.	10	0	0
A Friend	50	0	0	Rev. Dr. Jenkyn	10	0	0
A Friend	50	0	0	— Dr. Harris	10	0	0
C. Marten, Esq.	25	0	0	— John Clayton	10	0	0
J. Carter, Esq.	25	0	0	— H. Townley	10	0	0
Sir E. N. Buxton, Bart.	20	0	0	— T. Lewis	10	0	0
Rev. Dr. Burder	20	0	0	— G. Smith	10	0	0
R. Bousfield, Esq.	20	0	0	— A. Tidman	10	0	0
E. Parson, Esq.	20	0	0	— J. J. Freeman	10	0	0
J. Trego, Esq.	20	0	0	J. Newbold, Esq.	10	0	0
W. Trego, Esq.	20	0	0	G. Keene, Esq.	10	0	0
B. Smith, Esq.	20	0	0	J. Field, Esq.	10	0	0
W. Smith, Esq.	20	0	0	J. Moul, Esq.	10	0	0
J. Davis, Esq.	20	0	0	Mrs. Procter	10	0	0
A Friend, by Rev. J. Stoughton	20	0	0	The Misses Hall	10	0	0
J. Curling, Esq.	20	0	0	J. B. Turner, Esq., and Miss Turner	10	0	0
W. Harvey, Esq.	20	0	0	J. Taylor, Esq.	10	0	0
T. A. Hankey, Esq.	20	0	0	Mrs. J. Taylor	10	0	0
Miss Brown	20	0	0	E. Gouldsmith, Esq.	10	0	0
W. Patrick, Esq.	20	0	0	A. Goymer, Esq.	10	0	0
Dr. Conquest	15	15	0	Jos. Harvey, Esq.	5	5	0
Rev. G. Clayton	10	10	0	H. Harvey, Esq.	5	5	0
A. F. Slade, Esq.	10	10	0	W. C. Wright, Esq.	5	5	0
J. Lewin, Esq.	10	10	0	D. Scott, Esq.	5	0	0
J. Burrup, Esq.	10	10	0	A. F. Taylor, Esq.	5	0	0
N. Griffiths, Esq.	10	10	0	W. Anderson, Esq.	5	0	0
W. Maidlaw, Esq.	10	10	0	W. Waugh, Esq.	5	0	0
Dr. Cooke	10	0	0	J. Saunders, Esq.	5	0	0
S. P. Arnold, Esq.	10	0	0	W. H. Warton, Esq.	5	0	0
W. Dudley, Esq.	10	0	0	Mr. T. Morgan	5	0	0
				Sums under £5.	15	12	0

From the Country.

T. Thompson, Esq., Poundsford Park	100	0	0	Rev. J. Barfitt, Grantham	10	0	0
Mr. Potts Brown, Houghton	100	0	0	S. Payne, Esq., Southampton	10	0	0
A Friend in Kent	100	0	0	W. Wilson, Esq., Torquay	10	0	0
Per Rev. J. Bristow, Exeter	100	0	0	A. Taylor, Esq., Tunbridge Wells	10	0	0
J. Butcher, Esq., Norwich	50	0	0	W. Seymour, Esq., Odiham	10	0	0
E. Baxter, Esq., Dundee	50	0	0	J. G. Seymour, Esq., Ditto	10	0	0
J. Venning, Esq., Norwich	20	0	0	A Friend, per Rev. E. Prout	10	0	0
Mr. J. Ward, Wollaston	20	0	0	W. Peckover, Esq., Wisbeach	5	0	0
A. Brewin, Esq., Tiverton	20	0	0	T. Windeatt, Jun., Esq., Tavistock	5	0	0
S. Smither, Esq., Odiham	20	0	0	Miss Windeatt, Ditto	5	0	0
Ebenezer, per Rev. E. Prout	20	0	0	Mrs. Wilson, Sen., Torquay	5	0	0
T. Windeatt, Esq., Tavistock	15	0	0	A Friend, per Rev. E. Prout	5	0	0
				C. J. Metcalfe, Esq., Roxton	5	0	0

INUNDATION AT HANKEY.

In addition to the recent sufferings of the Cape Colony from the prevalence of drought, and the ravages of war,—towards the close of last year, a large extent of country in the Eastern Provinces was desolated by an inundation of almost unexampled violence and destructiveness. With extreme regret we learn that our station at Hankey, occupied by the Rev. T. D. Philip, has participated to a most painful extent in this disastrous occurrence. The majority of the inhabitants have been left houseless and destitute; and the personal resources, by which our brother was at first enabled to relieve the sufferers, have been totally exhausted. The flood commenced on the 30th of September; and only subsided after a great destruction of life and property. The *South African Commercial Advertiser* of October 20th contains the following statement of this calamitous event:—

“Among the suffering districts those on the Gamtoos River appear to have been the most severely visited, and the rising village of Hankey, one of the most promising of the Institutions for the conversion and civilization of the natives of this part of the world, has been at once reduced to heaps of ruin. The poor people of this village have long been remarkable for their enterprise, and for their misfortunes. In 1830, they formed a water-course several miles in length, over a very difficult country, for the purpose of leading out a small river on their garden grounds. This work was twice completed, and twice destroyed by floods. A few years ago, a still bolder scheme was projected and carried through with complete success by their late invaluable Missionary, the Rev. William Philip. This was the excavation of a tunnel through a hard sand-stone ridge that separated a reach of the Gamtoos River itself, from a considerable extent of excellent ground more than half surrounded by one of its bends, through which a copious stream, with a fall sufficient to work machinery, as well as to irrigate the soil, had just begun to flow, when their friend and guide was snatched from them in the prime of life and usefulness.

“Notwithstanding such discouragements, these persevering people have still devoted all the time and labour they could spare from the occupations by which they support their families, to public improvements, to buildings, and to the extension of cultivation in the shape of gardens and corn fields, when a terrible flood has again swallowed up all their labours. The descriptions of this great calamity set in a most affecting light, not only the sufferings, but the *character* of the people, many of the incidents being most honourable to human nature; while they shew the force and power of religion, which can neither be extinguished by the tortures of life, nor overcome by the terrors of death. Immersed in a raging flood that was rapidly thinning their numbers, these poor people, for the space of nearly twenty hours, exhibited the most touching proofs of filial piety, conjugal affection, and faithful friendship, with hope triumphing in the very moment of dissolution; nor does there appear to have been a single instance of courage failing or of despair undermining virtue.

“They are now destitute, and require immediate relief. They have fallen by no fault. The hand of God has touched them. It is for the friends of humanity to have pity upon them, and to raise them up. Visitations of this kind are made to try the patience of the sufferer, and the generosity of those who behold his misery. Put your souls in their souls’ stead. Think of your property swept away, your habitation in ruins, and your family shivering outcasts, crowding the narrow dwellings, and consuming the stores, of others but a few degrees less unhappy than yourselves. Not many months ago these poor sufferers, at that time rising by industry and economy above their former trials, contributed 25*l.* for the relief of the destitute Scotch and Irish—considered with regard to their numbers and wealth, or rather poverty, a grateful sacrifice, equal to the most liberal efforts of the rich. The spirit of Benevolence now appeals to all in their persons, and it is confidently hoped that this charity which never fails, has been not exhausted, but strengthened, like the other graces of noble minds, by exercise and natural action.—‘*Blessed is he that remembereth the poor. The Lord will remember him also in the time of trouble.*’”

Contributions, specially in aid of the sufferers at Hankey, will be thankfully received at the Mission House.

SALEM.—BAPTISM OF SEVEN HINDOOS.

THE recent triumphs of the Gospel among the Brahminical Caste of Hindoos—hitherto distinguished among the natives of India for their selfish and virulent opposition to the doctrines of the Cross, are, in the highest degree, animating and auspicious. Our brother, Mr. Lechler, has lately baptized seven natives, one of whom belonged to that proud and self-righteous class. The ensuing statement, received from our Missionary, contains the history of his conversion from his first perception of divine truth until he was admitted to church-fellowship. His intelligence and piety have encouraged Mr. Lechler to appoint him to a Readership, formerly occupied by an excellent young man, who has been transferred to a different sphere of labour; and he has commenced his labours by taking charge of a native school, as a preparatory step, it may be hoped, to his being engaged as an Evangelist among his countrymen. Our brother thus commences his gratifying communication:—

On the 3rd instant I had the happiness to baptize seven individuals, including a Brahmin, his wife, and two children; a girl of the Orphan School; and two women of the Poor-house.

The Brahmin, with his family, lived in a remote village forty miles east from Salem, where he assisted his elder brother as village accountant, and for nearly two years had intercourse with a native teacher or catechist, who is stationed in a little Christian Village, called Muteloor. The attention of Rámayen (his heathen name) was first arrested by a tract entitled, "The Blind Way," and the Tamil Bible History. The tract is an exposure of idolatry, chiefly extracted from heathen authors. The perusal of it shook his faith in their gods—he went on to read a few more tracts, which, together with the Bible History and the living voice of the Catechist, pointed him to the true and only God, and his Son Jesus Christ. His brother, perceiving the gradual alienation of his mind from the religion of their fathers, increasingly vexed and tormented him, so that at last he was obliged to leave his house. His wife and children he placed with a relation in a small town called Chinna Salem; his clothes, &c. he deposited with the Catechist; and then came into Salem to have a conversation with me, to ask me to give him a place of shelter in the Mission-compound, and to instruct him further in the way of the Lord.

His unexpected visit rather startled us. But his appearance, and the account he gave of himself, together with the communications of the Catechist, seemed to show us the finger of God. I offered him a room in which a couple of Native Christians were then living, and for which he was very thankful. The next day he left us; and, after a few days, he alighted in the evening with his family at a choultry in the town of Salem: to avoid disturbance from the Brahmins of the place, he came into the compound after dusk, escorted by two of our people. Next morning he came to me,

and said that he wished to learn the contents of the Bible more fully, and would be glad if I would teach him to pray. From that time he has spent daily with me about two hours, besides attending the general instructions with some others. The rest of his time he spends partly in teaching in the Tamil School, and partly in private reading.

A few weeks after he joined us, he wanted to have his Brahminical Thread taken off, and new names given to himself and family. The former I advised him to remove publicly at his baptism. I do not know whether my advice was right, for the unfortunate String seemed to be a stumbling-block to him during the whole of the interval. The names he wanted me to give them, which I did with great pleasure, praying that they might also be acknowledged and written in heaven. The girl attends school daily, and her parents miss no opportunity of hearing and learning the word of God. The Lord's Prayer and the Ten Commandments he learned in one day, after which he began to teach them to his wife in Telugoo, her native language—she speaks Tamil also, and is about to learn to read. A few weeks since, having heard at church during the sermon, that "those who have the adorning of the heart need not adorn their bodies;" she asked her husband whether it was wrong to wear jewels. He, being unprepared to answer the question, came and asked me. We had a long conversation on the subject, referring to the New Testament, the result of which was, that *the wearing of jewels is altogether unnecessary, being calculated to do much evil and no good.* Though some of her jewels had been taken off when she first came into the Compound, seeing that the Christian women did not wear any, she now laid by the remainder.

The Tāly also from the daughter's neck was removed: this, however, required some consideration, as she had been formally married when six years of age, according to the custom of the Brahmins. The father, how-

ever, felt that by their relinquishing Heathenism and embracing Christianity, his pledge given in ignorance and sin could no longer be valid, unless the heathen husband became a Christian also, and in that case no Tály would be required.

On Sunday, October 3rd, during the Tamil Morning-service, these, with the above-mentioned persons, were baptized in the name of our Triune God, after the usual address had been made, and the questions asked. The Brahminy String was taken off quietly, and put on the table. No Europeans or East Indians were present, excepting those connected with the mission family—about ten or fifteen heathen stood gazing at the doors.

On the morning of the 5th, the Brahmin, after reading with me, seemed to have something on his mind. When asked, he said that, as he had last Sunday dedicated himself to the true God, and renounced Caste before the congregation, the people would naturally look for a decided proof of it. Although he had given up Caste already, he wished much to invite a small number of Native Christians to dine with him, and thus show his willingness to be invited by them—in fact to be considered as one of them; but if I had no objection he would first eat something with me. Though I had never before asked anything of this kind, lest it should appear that means contrary to the Scripture are employed to eradicate Caste, I was heartily glad of such an example set by one who could not possibly be misunderstood. Past experience

has taught us that unless the monster, Caste, be crushed in the head, it soon comes to life again, and to its devastations there is no end.

He was invited for two o'clock P. M., our dinner hour, to come either alone or with his family. At the time specified all appeared, seated themselves upon a mat on one side of the table, and though somewhat abashed, joyfully partook of our simple repast. The fingers were used in preference to spoons, the latter never having been handled before. A Catechist, who passed by, was invited to join the party. I should gladly have seated myself with them on the ground or raised them on chairs, had our respective customs admitted of it, but each liked his own custom best, and was contented. We all really felt more happy, I have no doubt, than if we had been at the banquet of an Emperor.

The day following, our friend prepared a dinner for some of the Native Christians—one of the latter, a widow, helped in cooking it. Meat also was provided, though not partaken of, by the inmates of the house. I was not present, but the guests informed me that all was harmonious and happy.

The Brahmins of the place remain quiet, excepting that here and there one expresses his regret that one of their number should have thus disregarded the religion of their fathers. May their now converted brother remain humble, increase in knowledge and grace, and become a first-fruit of many brethren!

FEMALE EDUCATION IN INDIA.

THE interests of this sacred cause are largely indebted, for their maintenance and advancement, to the generous efforts of its friends in this country; and at no time has the continuance of the work been more dependent on these benevolent exertions than at the present period. The advantages resulting from the christian instruction of the younger portion of the native women of India, who have been collected in Boarding Schools and Orphan Asylums at our several stations, are becoming increasingly apparent; and the success of these Institutions has been shewn by experience to exercise a powerful influence in favour of the social and spiritual welfare of the Hindoo population at large. It is therefore hoped that the friends, who have hitherto so efficiently aided this interesting object, will not slacken in their exemplary course of christian usefulness, but continue to afford their best assistance to a cause so rich in present reward, and so abundant in its promises of future good. The following communication, from Mrs. Addis, of Coimbatore, in reference to the Native Orphan and Boarding School which enjoys the benefits of her superintendence, will be read with interest; and the appeal she presents on its behalf is earnestly commended to the kind consideration of our friends:—

I HAVE the pleasure (writes Mrs. A.) to acknowledge the receipt of £20, from the Ladies' Working Society at Whitby, in support of my School. I do not wish to intrude on christian kindness and liberality, knowing that the Friends of Female Education have many calls on

the exercise of their benevolence; but I am compelled to add, that for the future my expectations of pecuniary assistance must be more from England. The constant change of European Society to which we are subject at this station, and the apparent apathy of English Residents towards female education in general, render me diffident in applying to them; and, although I make my regular application for their support, I do not obtain so much as formerly.

My School has advanced, as you will see by the inclosed account, for the last fifteen years, during which period it has been the means of imparting to many girls a christian education. They are now respectably settled, and have children of their own for whom they are anxious to secure the same privilege as they enjoyed themselves. Besides these, I have many applications from heathen parents to receive their children. I am thankful to say, that prejudice against female education is now greatly decreased, but I could not venture on enlarging my School without some permanent funds. I could double or treble the number of girls now under my instruction, if I had sufficient means at my disposal. I therefore hope, that, by your kindly circulating the annexed appeal among the Friends of the cause, I may be able to secure some further assistance, to enable me to enlarge and carry on this Establishment more efficiently.

APPEAL ON BEHALF OF THE FEMALE BOARDING SCHOOL AT COIMBATOUR.

"FEMALE EDUCATION in this Mission has long ceased to bear the character of an experiment, as its multifarious advantages have been clearly apparent during the fifteen years of its existence. The direct advantages, both spiritual and moral, are visible in the decided piety of many of the former inmates of my school, the hopeful state of many more, and the satisfactory deaths of others. The indirect advantages may be seen in the conduct and influence of those who were formerly in it, but who by marriage have been placed in a position to exemplify the benefits of moral training and industrious habits: these benefits may be seen, both in relation to themselves and their children, whom they are now bringing up in a far more orderly and cleanly manner than is customary among the Hindoos generally. The anxiety they feel for the best interests of their children is constantly evinced in a variety of ways, and especially in the wish they express that their children should participate in the advantages which they themselves enjoyed in their early years.

"The girls in this school are taught reading, writing, arithmetic, and the grammatical construction of their own language—all instruction being carried on in the vernacular language. Their daily manual occupation consists of sewing, knitting, spinning, and some ornamental needlework, likely to be beneficial in after life, while helping the School-funds by the proceeds. Their mode of dress, eating, &c. is not altered, in order that, upon leaving school, they may experience no difficulty in resuming their proper and usual places in native society; while their mental education will enable them to perform properly their duties as wives and mothers.

"For the purpose of *continuing*, and, if possible, of *extending* the advantages of the School to a greater number, subscriptions and donations are solicited. A girl under ten years of age may be supported at this station for thirty shillings per annum."

BECHUANA COUNTRY.

THE following intelligence, received within a recent period from the Bechuana Country, will be read with deep interest. Our brother, the Rev. William Ross, who has removed from Touns to Mamusa, a few miles farther North, continues abundant in labour, and God is graciously adding to the seals of his ministry. Addressing the Directors in the month of June last, he writes as follows:—

MAMUSA.

The Power of Prayer exemplified.

IN my communication forwarded in the month of April last, I mentioned the apparent change that was taking place among the *Commans*, both at our out-stations and the *Yaal River*, and also among those who are living in our immediate neighbourhood, at a

place called *Moleton*, all of whom are under my instruction for the present. As the latter were the people who unwarrantably attacked and spoiled a peaceful village of *Baharutse*, in the interior, in the beginning of last year, and immediately after attacked and killed

many of the Baharutse who removed from the Kolong River with Mr. Inglis, I have been at all times the more anxious to preach the Gospel of peace and salvation among them. I opened a school in their village, in order to arrest their attention, if possible, as soon as we removed from Touns; and, as a believer resided among them, I instructed him, and gave him books to carry on the teaching in the school. At the same time I have been in the habit of visiting them as often as possible; because they were always threatening to make another violent attack upon the Baharutse, and I fully expected that the present winter would have been a time of bloodshed and general destruction among the tribes of the interior.

These apprehensions naturally led me to be very importunate at a throne of grace, that all the people under my teaching might be restrained from such horrible deeds, and, especially that the Gospel, the very best preventive, might take deep root in their hearts. You will be delighted to hear that, when I visited them last week, I found about forty of them under deep and serious convictions of sin, confessing the many murders they had committed in successive commandoes, and other deeds of crime of which they were guilty. The field-cornet, who governed the last commando, confessed he had done those things in ignorance with a view of obtaining the riches of this world, but he now saw himself in the light of the Gospel, and found that his only riches were in heaven. The confessions of the others were equally humiliating, and every one different from another, according as he or she felt in her soul.

When I arrived at their village, on horseback, all who were at home immediately met in a small chapel they have lately built. As the principal men had gone to hunt, I had no interpreter into their language; but, as they know the Sichuana partially, I endeavoured to make my preaching as plain as possible. I addressed them from—"Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." The attention of each was rivetted in a way I never before witnessed among them; and, after the discourse, it was truly pleasing to observe the great delight they exhibited in talking it over to one another, and those who knew the Sichuana best, told the more ignorant about it with great delight. Though I had made no preparation to stay for the night in their village, I was constrained to do so in such a season of refreshing from the presence

of the Lord. The men having returned, we again met in the evening, when the house was filled to overflowing, and the native teacher, who is a voluntary christian labourer, and a very sensible and excellent man, interpreted it into their own language.

I chose for my text—"It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." It was very gratifying to witness the unmingled satisfaction with which they received the message of God's word. I then requested the anxious inquirers to remain, and I was truly astonished to find that thirteen men and twenty-five women came forward, rejoicing to give me their names. I then addressed them on the nature of saving faith; the righteousness of Christ with which they should be clothed, renouncing their own righteousness as filthy rags; and upon the great necessity of having new hearts and right spirits, which can only come through the efficacious working of the Holy Spirit. Thus we continued our speech till midnight in mutual conversation concerning the way of peace.

I rested a short time, and long before break of day they all assembled to describe the state of their minds, and to give a reason of the hope that was in them with meekness and fear. This exercise was to me very pleasing and satisfactory indeed: there was such a diversity of apparently heartfelt confessions, and such an anxious desire to know what they must do to be saved. Before cock-crow we met for public worship in the chapel, when I again addressed them from the cheering words of our exalted Saviour to all true disciples—"Rejoice that your names are written in heaven." It might have been expected that some of them would have been inclined to sleep, but, instead of sleep, the most eager attention was given, and there was not the least indication that the services were long, though they continued until break of day.

My horse was immediately brought, as I wished to be at Mamusa to preach to my people there in the afternoon. They crowded around me, and we all knelt upon the ground, and prayed that a lasting blessing might rest upon the exercises in which we had been engaged, unfeignedly thanking our Heavenly Father for what our eyes had seen, and for what our ears had heard, and that, though He had been pleased to hide those things from the wise and prudent among the Batlapi, He had revealed them unto babes among the Corannas. Even so, Father, for so it seemed good in thy sight!

MABOTSA.

The tender Mercies of Heathenism.

IN the following case, related by Mr. Edwards, the Missionary at this station, readers will find a striking instance of heathen relentlessness and inhumanity; such facts we are reminded that "the dark places of the earth are full of the nations of cruelty," and that the power of the Gospel alone is adequate to

The conversion of an individual now proposed to the Church is a remarkable instance of the grace of God. She is a coloured woman, who has received a little education. She had been married, and has six children. Last year, about this time, she lost her husband, who was a Scotchman. Previously to that event she attended no place of worship. She had not been in the house of God for years. She was strongly attached to her husband, and consequently felt his death very deeply—the world could not supply his place. In that unhappy state of mind she came down to chapel, about ten miles, and attended regularly every alternate Sabbath. She was soon brought under agonising convictions, which continued and increased for many months. She came to me, and put her name on the list of inquirers, and regularly spent the Sabbath-afternoon

with us, talking about the salvation of her soul, and offering prayer to God.

One Sabbath, about two months ago, she came very distressed in mind; but went away trusting in the Lord, and happy in the belief of his power and willingness to save her. Since then she speaks the language of peace and hope; and shews, by the earnestness of her attention, that her concern is not feigned. I have, therefore, proposed her to the church, believing that she has "passed from death unto life." I asked her to write down in a few lines the way in which the Lord had brought her to a knowledge of himself. The following Sabbath she placed a brief paper in my hand, expressive of the simplicity and clearness of her views, and evincing her faith in Christ. I trust she will adorn the doctrine of the Saviour by a holy life.

DEATH OF MRS. HILL, LATE OF BERHAMPORE.

OUR readers have already been informed of the death of Mrs. Micajah Hill, and we are assured they will derive a mournful gratification from the perusal of the following passages of the sermon preached on the occasion by the Rev. A. F. Lacroix, of Calcutta; which bears a just and honorable testimony to the christian character and useful services of our departed friend:—

Acquainted with her as I was, I can with perfect safety aver, that she was a *converted* character, whom Christ had made spiritually alive,—one who had felt the burden of her sins and deeply mourned over them; but who had obtained forgiveness and hope in the Redeemer. She was one who had experienced the great change of heart which Scripture says is indispensable, if we are to be admitted into the presence of God: and she testified to the genuine nature of it, by a godly, useful, and truly christian life.

1. The religion of our departed friend was characterised by *spirituality of mind*.

She lived in close communion with God, exercised a strict watchfulness over her own heart, and occupied herself much with spiritual and eternal concerns. And knowing both the privilege and the duty of doing so, she was always very desirous that others should do the same.

2. A *prayerful spirit* was another character of her religion.

Deeply imbued with a sense of her own unworthiness before God, of her deficiencies, and of her want of spiritual strength; and constantly dissatisfied with herself on account of her slow progress in sanctification, she had recourse to the remedy adopted by the confiding child of an affectionate parent. She poured out her heart and all her wants into the bosom of her heavenly Father. To a throne of grace she repaired on all occasions.

3. Another feature which characterised the religion of our departed friend, was *charity* in its widest sense.

She deeply felt for the sufferings of her fellow-creatures; and many are the instances, where, in an unostentatious manner, and out of her limited means, she came to the assistance of the indigent or those who had fallen into trouble. And when it was not in her power to do so herself, she left nothing undone to induce wealthier individuals to interest themselves on behalf of those whose peculiar circumstances required assistance beyond her means.

It was, however, in regard to the *souls* of her fellow-creatures, that her charity was more particularly displayed. She was not one of those who deem the spiritual welfare of others no concern of theirs, and who say with Cain, "*Am I my brother's keeper?*"

No!—she felt deeply the value of her *own* soul, and considered its salvation as the one thing needful. And hence, did she exert herself by every means in her power for the salvation of others. Oh! how earnestly did she long for the conversion of the souls committed to the pastoral charge of her respected partner.

She took the most lively interest in all the concerns and labours of the Mission with which she was connected, and altogether identified herself with them. As it might suit, she would with the greatest readiness remain alone at home sometimes for months together, when her husband was itinerating, without a relation or friend to sympathise with her. At other times, she would accompany him on his missionary tours, living for weeks in tents, sharing his labours wherever she could, attending to his wants and his comforts, distributing tracts and administering medicines.

At the station, the Orphan Asylum and other Schools, and the Native Christians, especially the females, occupied nearly all her time; her attention was directed not only to their instruction and their spiritual improvement, but also to their temporal wants and to everything which could benefit them.

In this city, though her residence here was but short, you know, my friends, how she exerted herself for the welfare of the flock entrusted to her beloved partner's care. You know, how, even in the hottest weather, she visited your dwellings, talked to you about your best interests, and endeavoured to persuade you to give yourselves up to Jesus, that in him you might find hope and peace. You will no doubt long remember how on these occasions she knelt down with you; and the fervent prayers she offered up in your presence, in which she gave vent to her earnest longings for your salvation.

Several female friends, who were almost constantly with her during her illness, have kindly furnished me with many mournfully interesting particulars from which I shall select a few.

"On one occasion, she said: 'My mind seems wandering:—I cannot fix my thoughts. I want Christ always present to my mind; but this suffering body seems to engross my thoughts.'—Then suddenly, as if recollecting herself, she exclaimed:—'Lord Jesus! give me a spirit of resignation and submission.—Keep me from repining.—What are my sufferings in comparison with thine? Mine are the deserts of my sin; but thou wert pure and holy, and suffered for fallen, guilty sinners.—If ever I am saved, it will be through the sovereign grace of God.—He first loved me!'

"Not a single day passed without her breathing after holiness and complaining of her sinfulness. On the Sabbath prior to her death, she was in a very sweet frame of mind. Her will and affections seemed entirely swallowed up in her Lord's will. After expressing her wishes with regard to some temporal concerns, relative to her family, she said: 'Now I have nothing on my mind. I feel quite happy: God will take care of my husband and children.'

"Then looking at me, she said:—'I want more holiness: O! pray for me, that the Lord may not take me away until he has fitted me to enter heaven!'

"As the hour of her departure drew near, the pains caused by her spasms were very severe, and she cried out, 'Patience, patience.' Her husband again prayed with her; and, though the pain still seemed excruciating, she said: 'It is the Lord, it is the Lord;—but could not finish with: 'let him do what seemeth him good.'

"As the pain gradually subsided, she said: 'Lord Jesus, intercede for me.'—Her husband then said: 'My love, Jesus is praying for you, and his prayer is now being answered—*Father, I will that they whom thou hast given me be with me that they may behold my glory.* You will soon see that glory, and then you will have no sins, no fears, no doubts.' 'Doubts! doubts!' she repeated, 'I HAVE no doubts.' These were her last words to her surviving friends!! Calling upon the Saviour, she sunk into the arms of death. *Precious in the sight of the Lord is the death of his saints.*"

Thus lived, thus died, our excellent friend! Truly it may well be said of her in the words of the text—*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.* May our life be like hers, and like hers our death! *Amen and Amen.*"

DEATH OF MRS. PHILIP.

Warm feelings of the deepest sorrow, in which we are assured that all the friends of the Society will unfeignedly participate, we have received intelligence of the death of Mrs. Philip, after a long and distressing illness. The mournful event occurred on the 23rd of October, in the house of her son at Hankey, one of our stations in the Eastern district of the Colony, where our departed friend had been for some months residing, in the hope of amendment. She was accompanied on her departure from Cape Town by Dr. Philip, who continued with her to the period of her decease. We offer to our venerable brother under his heavy bereavement, and to his afflicted family, the expression of our tenderest sympathy, recommending them to the Divine Comforter for more abundant consolation and support. The zeal and activity with which Mrs. Philip assisted her honoured husband in the discharge of his important and varied duties through a long succession of years, deserve to be held in lasting remembrance, and we doubt not that her useful services have risen up as a "sacrifice, acceptable, well-pleasing to God." Her closing hours fully harmonised with the tenor of her life—she died in peace, rejoicing in Christ, and with a hope full of immortality.

The Society has not yet received direct intelligence of the mournful event, but the following extract is made from the *Eastern Province Herald* of Oct. 30:—

"Mrs. Philip, the wife of the Rev. Dr. Philip, entered into her eternal rest upon Saturday afternoon, October 23rd, at Hankey.

"The event had long been expected, as Mrs. Philip had been ill, with slight alterations

for eighteen months previously. For some weeks before her death, her disease shewed all the symptoms of cancer in the stomach; but the spirit that animated her amid the distressing pain and weakness of that fearful complaint can never be forgotten by those who were privileged to witness it. Amid the decay of the bodily powers, the soul retained all its wonted energy; and her cheerful conversation, remarkable memory, perfect patience, peace and joy in the Holy Ghost, indicated the triumph of faith over the most unfavourable earthly circumstances. Distinguished as she had been in health by the most unwearied activity, she learnt in sickness also to 'serve among those who only stand and wait;' and though longing to be freed from her affliction, she expressed such desires without a murmur of impatience.

"Many are aware of the active exertions she made in connection with the London Society's Missions during a period of twenty-eight years, and with what disinterestedness she devoted herself and all she possessed to the promotion of their interests: but few can know what she was as a wife and a mother. The bereaved seek comfort from the hope of speedily meeting her again in glory. Her dust is now laid beside that of her beloved son and grandson, whose sudden and melancholy end she was wont to mention as the arrow that had entered her soul and been the commencement of her disease.

" 'Blessed are the dead who die in the Lord, for they rest from their labours and their works follow them.' "

ORDINATION OF MISSIONARIES FOR INDIA.

MR. STORROW.

ON Thursday, December 16th, Mr. E. Storrow, late of Bawtry, appointed to Calcutta was ordained at Masbro' Chapel, (Rev. W. H. Stowell's). After the reading of the Scriptures and prayer, the Rev. J. J. Freeman, Home Secretary, gave the Introductory Address; Rev. S. Jackson, of Sheffield, late of Walsall, asked the usual questions; the Ordination Prayer was presented by Professor Stowell; and Rev. T. Boaz, from Calcutta, delivered the Charge and offered the concluding Prayer.

MR. HILL.

ON Thursday, January 6th, Mr. W. H. Hill, late senior Student of the Western College was ordained as a Missionary to India, in Morley-street Chapel, Plymouth. The Introductory Address, descriptive of the condition and claims of India, was delivered by the Rev. T. Boaz; the Rev. Eliezer Jones asked the usual Questions; Rev. T. C. Hine offered the Ordination Prayer; and the Rev. Dr. Payne gave the Charge. The Revs. W. Rooker, J. Pyer, and W. Spencer, also officiated on the occasion.

DEPARTURE OF MISSIONARIES.

ON the 19th ult., the Rev. M. W. Wollaston, returning to Mirzapore; Rev. W. H. Hill and Rev. E. Storrow, both appointed to Calcutta, embarked at Southampton.

VALEDICTORY SERVICE.

NOTICE.—On Tuesday evening, February 8th, a Valedictory Service will be held at Cran Chapel, (Dr. Leifchild's), on occasion of the departure to China of the Rev. Dr. Legge and Mrs. Legge; Rev. W. Young and Mrs. Young; Rev. B. Kay and Mrs. Kay; Rev. Thomas Gilfillan; Rev. Joseph Edkins; Mr. James Hislop, Medical Missionary, and Mrs. Hislop the three Chinese Converts; with Miss Evans and Miss Hanson, both proceeding to Shanghai. —Service to commence at half-past six o'clock precisely.

YOUNG MEN'S MISSIONARY ASSOCIATION.

WE have the pleasure to state that an Association has been formed in pursuance of the notice contained in our last number. Another meeting, for the further promotion of the object, will be held at the Mission-house, Blomfield-street, on Tuesday, the 15th instant, at a quarter to eight o'clock in the evening, when the Rev. Samuel Martin will again officiate, and on which occasion the attendance of Christian young men from all the Metropolitan Churches is respectfully invited.

MISSIONARY CONTRIBUTIONS.

From the 16th December, 1847, to the 20th January, 1848, inclusive

£ s. d.			£ s. d.		
<i>London and its Vicinity.</i>			Dr. Conquest	15	15
W. A. Hankey, Esq.	20	0	Mr. A. Goyner	10	0
Sir E. N. Buxton, Bart.	20	0	J. Carter, Esq.	25	0
T. F. Buxton, Esq.	10	0	W. Patrick, Esq.	20	0
			J. Wool, Esq.		
			Mr. Sanders		
			Mr. J. Capper		
			Mr. H. Clark		

£ s. d.	£ s. d.	Huntingdonshire. £ s. d.
Don 2 2 0	Fordham 8 17 0	Auxiliary Society, per Mr. T. Coote:—
Townley 10 0 0	For Widow and Orphan Fund 0 15 0	St. Ives 47 13 1
J. Freeman 10 0 0	9l. 12s.	A Friend to Missions 12 10 0
Snakes, Esq. 20 0 0	Fulbourn 6 15 6	A Friend 10 0 0
St. Esq. 100 0 0	For the College at Calcutta 0 11 6	St. Neots 13 8 9
T. W. Aveling:—	7l. 7s.	For Native Teacher, W. R. Lewis:—
Stevens 10 0 0	Shelford, Rev. J. Burgess, and Missionary Box 1 10 10	For Mrs. Mault's School .. 2 10 0
St. Esq. 10 0 0	Cheshire.	For the Chinese Mission .. 3 8 0
Taylor 10 0 0	Middlewich 34 19 0	Ramsey 7 17 4
30l.	Misses Bostock and Young Ladies, for Berhampore .. 2 1 0	Houghton 2 3 1
J. W. Richardson:—	57l.	Huntingdon 9 0 0
Morgan 5 0 0	Cornwall.	Kimbolton 3 7 0
W. Richardson 3 3 0	Auxiliary Society, per J. Baynard, Esq., on account 49 18 0	Orford 0 11 0
Byss 1 1 0	Derbyshire.	122 5 3
St. Esq. 1 4 0	Derby, R. Forman, Esq., for the College at Calcutta 1 0 0	Less Expenses:—
St. Esq. 0 10 0	Devonshire.	0 10 9
St. Esq. 0 10 0	Axminster, on account:—	*121 14 6
12l. 8s.	Beeralston 7 0 0	
St. Esq. 10 0 0	Brixham 7 7 0	* Including 75l. acknowledged last month.
St. Esq. 10 0 0	Exeter, per Rev. J. Bristow, additional 100 0 0	Iste of Wight.
St. Esq. 20 0 0	For the College at Calcutta 1 0 0	Portsmouth Sunday School, for China 1 13 0
St. Esq. 20 0 0	Sidmouth 2 6 0	Shanklin Sunday School, half for the Ship 0 5 6
St. Esq. 20 0 0	Collected by Miss Hall, for Neyor School 1 0 0	Kent.
St. Esq. 20 0 0	Tavistock 3l. 6s.	Lenham 3 11 0
St. Esq. 20 0 0	For the Native Teacher, William Rooker 10 0 0	Maidstone, for Native Girls, Sarah Jennings and Mary Maidstone 6 0 0
St. Esq. 20 0 0	For the Tavistock Ladies' Female Teacher 10 0 0	Margate, for the College at Calcutta, F. W. Cobb, Esq. 10 0 0
St. Esq. 20 0 0	For the Chinese Mission .. 3 3 0	By Mr. Haydon 1 0 0
St. Esq. 20 0 0	61l. 9s. 2d.	Tunbridge Wells, A. Taylor, Esq. 10 0 0
St. Esq. 20 0 0	Torquay, per Rev. E. Prout; A Friend 5 0 0	Lancashire.
St. Esq. 20 0 0	Elmester 20 0 0	East Auxiliary, per S. Fletcher, Esq., on acct. 105 0 0
St. Esq. 20 0 0	25l.	Charley, St. George's Street Sunday School 1 19 0
St. Esq. 20 0 0	Dorsetshire.	Colne 11 14 10
St. Esq. 20 0 0	Chatham, Mrs. R. Kenway, for the College at Calcutta 1 0 0	Wigan, for the Chapel at Shanghai 2 11 0
St. Esq. 20 0 0	Dorchester 7 0 0	Middlesex.
St. Esq. 20 0 0	Swanage, collected by Miss Chamberlain and Marsh Sunday-school New Year's Gift 0 10 6	Cheshunt College, Rev. Dr. Harris 10 0 0
St. Esq. 20 0 0	2l. 7s. 4d.	Chilwick, for the Native Teacher, Edward Miller. 10 0 0
St. Esq. 20 0 0	Essex.	Harlington, Overberg House, Juvenile Association, a moiety 2 10 0
St. Esq. 20 0 0	Auxiliary Society, per W. Ridley, Esq., on account 600 0 0	Newport, Miss Phippen's Young Ladies, a New Year's Offering 1 19 0
St. Esq. 20 0 0	Bocking, Trustees of the late Mr. John Whipples, per Rev. T. Craig, for the College at Calcutta 10 0 0	Norfolk.
St. Esq. 20 0 0	Gloucestershire.	Fakenham 20 0 0
St. Esq. 20 0 0	Nibley Hope Chapel 1 15 6	Oxfordshire.
St. Esq. 20 0 0	For Native Boy, J. Rider 2 10 0	Henley-on-Thames, J. Maynard, Esq., for the College at Calcutta 5 0 0
St. Esq. 20 0 0	4l. 5s. 6d.	Shropshire.
St. Esq. 20 0 0	Hampshire.	Shrewsbury, per Mr. Lewin, C. P. 2 0 0
St. Esq. 20 0 0	Fareham, Missionary Boxes Odham:—	Mrs. E. Smith 1 0 0
St. Esq. 20 0 0	S. Smith, Esq. 20 0 0	3l.
St. Esq. 20 0 0	W. Seymour, Esq. 10 0 0	Somersetshire.
St. Esq. 20 0 0	J. G. Seymour, Esq. 10 0 0	Bridgewater, Messrs. Sully, per Rev. E. Prout:—
St. Esq. 20 0 0	40l.	Bristol, Miss Pullen, for a Native Girl in India, to be called Fanny Pullen .. 3 0 0
St. Esq. 20 0 0	Hertfordshire.	Glastonbury 7 4 2
St. Esq. 20 0 0	Auxiliary Society, per W. H. Chaplin, Esq., on acct. 50 0 0	For the College at Calcutta 2 10 0
St. Esq. 20 0 0	Buntingford 10 0 0	9l. 14s. 2d.
St. Esq. 20 0 0	Hitchin Branch:—	Staffordshire.
St. Esq. 20 0 0	Hitchin 26 7 8	West Bromwich, Ebenezer 26 1 3
St. Esq. 20 0 0	For Native Schools 2 1 0	For Native Teachers, Granger, Whitehouse, and J. C. Galloway 20 0 0
St. Esq. 20 0 0	Red Hill 3 11 10	For the College at Calcutta:—
St. Esq. 20 0 0	Wymondley 5 2 4	W. Whitehouse, Esq. 10 0 0
St. Esq. 20 0 0	For Native Boys, S. Matherly and J. Hitchin 3 10 0	Mrs. Horton 5 0 0
St. Esq. 20 0 0	108 12 10	Mrs. Neck 1 0 0
St. Esq. 20 0 0	Less Expenses of Hitchin Branch 2 2 6	62l. 1s. 3d.
St. Esq. 20 0 0	106 10 4	

Surrey.		£ s. d.		Wakefield, Zion Chapel		£ s. d.		Public Meeting in Gibb's	
Croydon, Miss Squire, per				Juvenile Association—	22 17 1			Salem—	1
Mr. Stralch, for the				On account of the District	4 14 3			Dalkeith—Public Meeting	4
Sufferers at Hanley	0 10 0			69, 68, Id.				Sermon in Rev. Mr.	
<i>Sunder</i>				Whitby, J. Buchanan, Esq.				Brown's Church—	3
Auxiliary Society, per W.				and Friends, for the Col-				Collections by Sabbath	
Penfold, Esq., on acc.	120 0 0			lege at Calcutta	25 0 0			Scholars of Ditto	1
For the College at Calcutta.				Pickering, for ditto	0 10 0			John Watson, Esq., Leigh,	5
Brighton:—				Wincobank, Mrs. Rawson,	0 10 0			per Rev. J. Smart	
Rev. J. Clayton	5 0 0			for ditto					
Mr. H. Frere	1 0 0			WALS.				Less Expenses—	161
Mr. E. Vallance	1 0 0			Brecon, Plough Chapel, for	1846—				
Mr. Birnie	1 0 0			Miss Morgans	1 6 2				
W. Penfold, Esq.	5 0 0			Mrs. Powell	0 5 0				
Two Ladies	0 5 6			Mr. J. Powell	0 5 0				
132, 5s. 6d.				Mr. W. Griffiths	0 5 0				
Lewes, Cliffe Chapel, for				Sunday-school	1 4 8				
the College at Calcutta—	1 10 0			Collection—	2 16 11				
Wivelsfield, Collection by				Cantref—	0 14 5				
Rev. E. Porter	5 16 0			Aber—	1 0 0				
<i>Warwickshire.</i>				chan	0 6 0				
Birmingham District, per				So. 2d.					
W. Beaumont, Esq.—				sa-					
Carri's Lane	439 19 0			hs, per	10 0 0				
Philpott and Mary Sarah	8 0 6			Penbri-					
For Native Teacher, J. A.				trict,					
James	10 0 0			Pea-	65 7 0				
Ebenezer Chapel, on acc.	185 0 0			l J					
Lady Huntingdon's	43 2 0			St. re	7 2 4				
For the Native Teacher,				ese M	1 0 0				
John Jones	10 0 0			nd.					
Highbury Chapel	24 1 3			Aberdeen, J.	0 2 8				
For Native Teacher, J.				Arbroath,					
Austin	10 0 0			Teacher under M. Moffat	10 0 0				
Legg, Esq.—	4 0 0			Ayr, United Presbyterian					
For Native Teacher, J. B.				Church	5 0 0				
Sibree	10 0 0			Collections, per Rev. G. Christie—					
Lozells	10 0 1			Dalkeith, Rev. Mr. Walde,	3 0 0				
Erdington	18 1 8			Missionary Association—	0 10 0				
Collection at Town Hall,				Sabbath School					
Birmingham	30 5 7			Musselburgh, Free Church,	2 2 6				
A Wesleyan	1 0 0			Rev. Mr. Glass, collection	4 6 0				
Capt. C. R. Moorsom, R.N.	1 1 0			Haddington, Cong. Chapel,	4 8 6				
	810 11 0			Rev. G. Wight	4 8 6				
Less Expenses	19 8 11			United Presbyterian Church,					
	*791 2 1			Rev. W. Hogg—					
• Including £500 acknowledged in				Lanark, United Presby-	2 4 0				
December last.				terian Church, Rev. Mr.					
Birmingham B.	1 1 0			M'Farlan	1 11 0				
Coventry Branch:—				Lauark Mills Independent	1 0 0				
Warwick	30 1 7			Chapel					
Stratford-on-Avon—	16 6 5			Mr. Bertram, Wamphorlet	19 2 0				
Rev. M. Caston and Mrs.				Less Expenses	0 6 0				
Caston, for the College at					18 16 0				
Calcutta	10 0 0			Banff, per Rev. William					
Wilmore	2 0 0			Inglis, to be placed at the					
Fatington	3 0 2			disposal of Rev. Walter					
Kington	2 8 4			Inglis, South Africa	40 0 0				
64, 8s. 6d.				Collardryke, per Miss Michael,					
Mere, additional	1 7 4			for a Girl in Mrs. Mills's					
Trowbridge, for the Mis-				School, Samoa	1 0 0				
sionary Ship, per Rev. T.				Dundee, E. Baxter, Esq. (D.)	50 0 0				
Mann	3 3 0			Trottick Mills Sabbath-					
<i>Yorkshire.</i>				school, per Mr. J. Cable	2 0 0				
Beverley, Lair-gate, part of				Dunfermline, United Pres-	2 0 0				
Sacramental Collection, for				byterian Church					
Widows and Orphans'									
Fund	1 0 0			Edinburgh Auxiliary Society,					
Bawtry, per Rev. E. Stor-				per G. Yule, Esq.					
row	6 0 4			Collections, Rev. W. Buyers and					
Bradford District, per Mr.				Rev. Thomas Boaz.					
J. Garnett:—				Edinburgh—					
Legacy of late James Ren-				St. George's Free Church,					
nie, Esq. (less duty)	90 0 0			Rev. Dr. Candlish—	11 7 0				
Bingley	6 8 0			Argyle Square Chapel,					
W. Milligan, Esq.	2 2 0			Rev. Dr. Alexander	37 0 0				
Allerton	5 0 0			Albany Street, Chapel,					
163, 10s.				Rev. J. R. Campbell	11 0 0				
J. Walker:—				Ditto, Meeting	11 15 0				
Knottingley	11 15 0			22, 15s.					
Pontefract	15 4 9			Richmond Place Chapel,					
By Miss Barker, for Native				Rev. Henry Wright	7 14 3				
Teacher	10 0 0			South Leith, United Pres-					
Brotherton	4 15 0			byterian Church, Rev.					
				J. Smart	3 7 4				
			</						

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfe by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Hanover, Scotland House, St. Leoner Abbey-street, Dublin.

LONDON: LUKE JAMES HANFORD, PRINTER, NEAR LINCOLN'S

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,
FOR MARCH, 1848.

CONTENTS.

Portrait of the Rev. J. Styles, D.D.

- I. MEMOIR OF THE REV. JAMES WILLS
- II. THE ETERNITY OF FUTURE PUNISHMENT.
- III. THE SABBATH OF GOD PHYSICALLY NECESSARY TO MAN.
- IV. FERVENT BELIEF.
- V. INFLUENCE OF FAMILY WORSHIP ON CHILDREN.
- VI. MISCELLANEA, GATHERED FROM THE LIVING AND THE DEAD.
- VII. REVIEW OF BOOKS.
- VIII. MEMOIRALS OF THE DEPARTED.
- IX. REMINISCENCES OF MISSIONARY LABOUR IN INDIA.
- X. CONVERSION AND BAPTISM OF A BEN OZIEL, A SPANISH JEW.
- XI. THE MADAGASCAR CONVERTS.
- XII. MISSIONARY CHRONICLE.

A Portrait of the Rev. T. Chubb, Portsea, will appear in April.

The Profits of this Work are Devoted to the Benefit of Widows of
Evangelical Ministers.

No. 305.—NEW SERIES.

LONDON:
WARD AND CO., PATERNOSTER-ROW.

EDWARD W. BISHOP AND SON. GLoucester: G. AND E. KING.
BIRMINGHAM: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Harnberger and Styles; and from the Rev. Messrs. Arundel, Freeman, M'All, Beadle, Bodwell, Reading, Roll, Willis, Brown, Griffith, Lewis, Smith, and Morris.

Also, from A Subscriber, Mr. Finch, J. M.; William Johnson; John Nunneley, Esq.; Thom. Bolton; James Dyke; Martin Stapley, Z.; Thos. Chubb; Philip; An Aged Disciple; A Churchman; and, A Sunday-school Teacher.

The case submitted to us by "A Member of an Independent Church" is one upon which we should not like to give a decided opinion, without a more minute acquaintance with the facts and circumstances referred to. At a first sight, and at our Correspondent puts the case, the "sacra" referred to seems to us an extreme measure.—G. W. has our best thanks for his parting Hymn; but we never print music at the expense of the Magazine.—Thomas Coleman's communications will soon appear in our pages.—Saltator, who writes a paper in defence of Denying among Christians, most pardon us, if we use his own plea of conscience for not inserting his paper in the pages of the *Non-Resistant Magazine*. Surely he could hardly suppose that we could make ourselves parties in the debate of a practice which we have never ceased to regard as the base of professing error.

CONTENTS.

	Page		Page
Memoir of the Rev. James White	113	The North British Review	113
The Eternity of Future Punishment	119	Biblical Review	113
The Sabbath of God Physically necessary to Man	123	Remarkable Physical Facts	113
Personal Religion	128	Causes of Apostacies in England	113
Influence of Family Worship on Children	130	Spiritual Dyspepsia	113
Miscellaneous, gathered from the Living and the Dead	131	Lord's Supper in War	113
		Newport Pagnel College	113
		Removal	113
POETRY.		GENERAL CHRONICLE.	
Isaiah xl.	132	Walthamstow Institution for the Daughters of Missionaries	117
Hymn	134	Romanism in Ceylon	117
Trust in the Lord with all thy heart	134	Pope's Provision on Bibles	117
REVIEW OF BOOKS.		Reformed Priests	117
1. Jordan's Scriptural Views of the Sabbath of God	134	Reminiscences of Missionary Labour in India.	
2. Hamilton's Home Visitation Sabbath	135	—Telougo Country	118
3. Staughton's Spiritual Harvest	135	Conversion and Baptism of Abraham Ben Olbi, a Spanish Jew	119
4. The Relation of Islam to the Gospel	135	The Madagascar Converts	119
5. The East Book	140	Swedish Islands	119
6. Henry's Exposition of the Old and New Testaments	140	MISSIONARY CHRONICLE.	
7. Bishop's Wife will Live for Ever	140	Norper Mission.—Khanagar Chapel	114
Brief Notices of Books	141	Anniversary Services in May	114
MEMORIALS OF THE DEPARTED.		To Auxiliary Societies in Town and Country	114
Mr. Samuel Thurman, of Nottingham	142	China.—Re-inforcement of the Mission	114
HOME CHRONICLE.		Prospects of the Mission at Hong-Kong	114
Dr. James Legge's Departure for China	142	Amoy	114
Dr. Legge and the Chinese Converts presented to the Queen	144	May Meetings at Hushing	114
The New Archbishop of Canterbury	144	Samoa.—Trophies of Grace	114
Distribution of Bibles to Widows	144	South Africa.—Extension of the Church at Origo's Town	114
The British Quarterly Review	145	Missionary Ordination for China	114
		Chinese Meeting in Newcastle	114
		Acknowledgments	114
		Missionary Contributions	114



EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Perrin,) 27, Chancery-lane, near New Church, respectfully recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12s. for cash, and warrants they shall not exceed in weight 34 oz.; also his Hats, remarkable for their softness of nap, which have given general satisfaction, at the low charge of 17s. 5d. Paris Hats, 12s. 6d. and upwards; Dressing, 12s. 9d. and 12s. 5d.; extra Light Paris Hats, weight 24 oz. 12s. each, invaluable to sufferers from Headache.

N.B. Livery Hats, 12s. 5d.; with Gold Bands included, 12s. 5d. 11



DOUDNEYS,

Habit Makers by special appointment to the QUEEN and the Ladies of the Court. A Superior Cloth Habit for 4 Guineas.

Gentlemen's and Boys' Over Coats, in all the new Shapes and Materials, at unparalleled low prices.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st.
Established 1784.

The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Winter covering ever submitted to the public; the owners of Cloaks and Fur-trimmed Mitts and Helmets alike approve and adopt it.

The Olympic Girth, a New Patent Belt, the most eminent of the faculty recommended it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specialized appointed Great Coat Makers to H. R. H. Prince Albert, The New Styles in Coats and Fur-trimmed Mitts.

Liveries 23 1/2s. the Suit. Ready Money 20 1/2s.

THE NEW YORK



*Rev. John Lyles, D.D.
Festschiller*

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATION
1897-

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1848.

MEMOIR OF THE REV. JAMES WILLS, OF BASINGSTOKE,

One of the Secretaries of the Hants Association.

ONE of the characteristic features of the *Evangelical Magazine*, and, in the estimation of thousands, one of its greatest attractions, consists in the memorials of holy, able, and useful ministers of Jesus Christ, by which, during a long series of years, it has been so richly adorned. In this miscellany their names have been recorded; their characters correctly and graphically delineated; their benevolent and self-denying labours faithfully portrayed; their sentiments and precious observations in illness registered; and their peacefulness and devout triumph in the hour of death have been narrated, for the encouragement and benefit, especially of surviving ministers and pastors; and, in consequence of which, their memory is still green and fragrant, their explicit and noble testimony for the Saviour is still maintained, and they are yet speaking to us most fully and impressively from their respective sepulchres.

In perusing one valuable memorial and another of an endeared and holy servant of Jesus Christ, preserved in the pages of the *Evangelical Magazine*; in fixing the attention on the character and history of Howland Hill and Waugh, on Orme and Fletcher, on Thorpe and Lowell, on Wills and Hyatt, on Bogus and Griffin, and numerous other devoted and honoured

men of God, ministers and Christians of every denomination are instructed, humbled, and greatly incited; their best feelings are awakened; their noblest energies are enkindled; and they rise from the perusal determined to live near to God, and to consecrate themselves more heartily and implicitly to the Saviour, their Divine Master, than ever.

To the number of these sainted men we must now add another—one whose character deserves to be portrayed; whose ardent piety requires to be specifically mentioned; and whose labours and usefulness in the Christian ministry we are anxious permanently to record, for the imitation and incitement of others, and especially of the rising ministry.

The late Rev. James Wills, of Basingstoke, was born January 30th, 1784, in the town of Bodmin, in Cornwall. We have no minute details of his parentage, or of his history during childhood and youth; but, from documents drawn up by himself, we learn that the first eighteen years of his life were spent in total ignorance of God. "The latter part of this period especially," he observes, "was given up to every excess of vanity, and often, since I have known the grace of God, have I reflected on that period of my life with horror. It, however, affords me most powerful and satisfactory proof,

that God is indeed able to save to the uttermost."

About the close of his eighteenth year, growing weary of the dull and uniform routine of a small country town, and having procured a situation, he left Bodmin, in 1806, to spend the summer at Mount Pleasant, in Devonshire. Here he lodged at the house of a Mrs. F——, who had several young persons about his own age. "While sitting together one evening," Mr. Wills writes, "the conversation turned on death. To get rid of the gloomy subject, I observed, 'It is quite time enough to talk of these things when we come to die. The thief on the cross said, "Lord, remember me, when thou comest into thy kingdom;" and when we can enjoy life no longer let us do likewise.' We separated, and I slept well that night. The next morning I was about to rise, and had raised my head, and was resting it on my hand with my elbow on my pillow, when suddenly it appeared as though Death came into my room, and, taking his stand a little within my door, levelled his dart at me, and asked, if I were prepared to die? My conversation on the previous night immediately occurred to my recollection. I was not able to say, 'Lord, remember me,' or to ask at all for pardon. I seemed conscious that an application for mercy, at such an extremity of life, would be treated with contempt, and that it was too late to alter my condition, whatever might be the issue. Full of suspense, I expected Death every moment to perform his office, and introduce me to the eternal world."

On rising under the influence of terror and joining the family, they perceived the deadly paleness of his countenance, and anxiously inquired the cause. He detailed the singular and awakening circumstance, which he imagined had passed before him. Mrs. F—— regarded it as very extraordinary, and demanding his serious thought. The young people, however, full of ignorance and irreligion, laughed heartily and jeered, until young Wills began to think and feel with them,

or, at least, endeavoured to do so, that it had been nothing more than an idle illusion or dream. Still, he could not shake it off entirely; and he spent the day, he observes, "with unusual thoughtfulness." Returning alone in the evening, about a mile from the house where he was residing, he became so seriously alarmed at the prospect of death, that he actually staggered, and had nearly fallen to the ground before he could recover himself. Arriving at home, he complained of indisposition, and retired to his bed-room, where he knelt down, and began to repeat the Lord's Prayer and some of the short prayers which he had committed to memory when quite a child. None of these, however, seemed appropriate to his case. At last he arose, fully persuaded that he should die that night. Under this apprehension, he wrote a letter to his mother, which he placed on his table, and then retired to rest. Nature being exhausted, he soon fell asleep. The next morning, after looking around his room for some moments, scarcely believing his senses, to his inexpressible surprise, as he states it, he found himself still in the land of the living. The fear of sudden death, however, did not leave him for some weeks; and he was full of uncertainty how it would go with him beyond the grave: still his alarm, he observes, "arose more from the uncertainty whether he should be happy or miserable after death than from the sins of his youth."

The fear of death having subsided, our friend remarks: "I still continued circumspect, and a great reformation certainly took place." He spent the following winter in Exeter, and regularly went either to church or chapel, and attended to some devotional exercises: "but, alas!" says he, "all my religious services at this time were performed in my own strength." Indeed, there was no religion at all. "The root of the matter" was not yet found in him. He returned again to folly. The whole of the winter was spent in sinning and repenting, till, from repeatedly broken vows and pro-

mises of amendment, he began to think it useless to pray or promise any more.

Early in the year 1807, he went into Wiltshire. As he journeyed, he reflected much on his past conduct, and on his plans for the future. While in Exeter, though having a decided bias for the Established Church, he perceived that what he had heard in the Dissenting chapels there had been more powerful in the restraints furnished against temptation than what he had gained elsewhere. "Still," remarked our friend, "to become one of 'that sect everywhere spoken against' was a cross I was not yet prepared to take up."

His determination then was to receive the sacrament at the Established Church at once, and to be regular in his attendance on Divine service.

This continued for some time; when one evening he was induced to attend the Independent chapel, and that visit occasioned regular attendance. He gave himself up to the perusal of the Scriptures; and "I attained," he observes, "more religious knowledge in a few months than I had before in my whole life."

The word, however, did not come with "demonstration of the Spirit and with power," until one sabbath, when Mr. Winchester, of Andover, came to supply the pulpit. In the introduction of his discourse, he observed, "*God is here!*" "This short and pungent sentence was like a nail driven home by the Master of assemblies. I knew the eye of God was especially fixed on me; and that all my heart—every secret of my life—was open to his inspection; that I must certainly appear to him the most wicked wretch on the face of the earth. To myself I was the chief of sinners. My head now fell down on the ledge of the pew, nor could I raise it again during the sermon. The eye of God was upon me, and with the most terrible alarm I retired to my lodgings. On entering my room I fell down upon my knees; and now I believe I began to pray. Indeed, my agony and alarms increased, until I feared, if I

should cease to pray, Satan would certainly that moment seize me. Full of terror, I know not how long I continued on my knees. At last, however, I ventured to look back over my shoulder, to see whether or not Satan was waiting behind me for that purpose. On discovering that my fears were groundless, I arose and thanked God." In a day or two his alarm somewhat abated, but for months he was much dejected. His past life appeared nothing to him but *one mass of rebellion* against a holy and gracious God; and he dreaded his dissolution as "the commencing moment of eternal misery."

So affecting and powerful were the circumstances connected with his conversion.

This state of mind continuing, one sabbath morning he saw enter the pulpit that excellent and useful minister, the late Mr. Weston, of Sherborne. "His long prayer," Mr. Wills observes, "much affected me; but when he described in his sermon the work of God on the soul, especially in conversion, his description so exactly coincided with my experience that had I communicated my feelings to any friend on earth it would have been impossible for him at that time to have prevailed on me to believe he had not informed the preacher; but perfectly sure that none knew the state of my mind but myself and the omniscient God, I concluded that what I had been groaning under was *the work of God*, and that, not because he was angry with me and about to destroy me, as I had been fearing, but because he loved and intended to save me. The thunders of the law now fled before the sweet whispers of the gospel. My heart leaped for joy; my soul praised the God of my salvation; scarcely could I contain my transport; and I think I actually rose more than once to go up to the pulpit to embrace the dear servant of God, and to thank him for the good news which he had brought to my soul." How simple this is! How descriptive—how touching—how beautiful! In how true and vivid

a manner does it unfold the spirit of the real convert! "Since that memorable day I have had many doubts and fears; yet, blessed be God, I have never been permitted to let go my hope."

About eight months after his conversion to God, Mr. Wills removed to Salisbury. Here he sat under the enlightened and able ministry of the Rev. Mark Wilks, then stationed in that city, whose ministrations were rendered very useful to him. Mr. Wilks, like a true Barnabas, took the young convert by the hand. He was admitted a member of the church under his care in Endless-street. Mr. Wilks, perceiving his piety and talents, encouraged his services in the neighbouring villages, and was of great advantage to him, by his counsel and pastoral superintendence. The health of Mr. Wilks failed, and he retired from Salisbury; and Mr. Wills observes, "We had no settled minister afterwards, while I remained at Salisbury."

Earnest desires for the ministerial work, on the part of our friend, were awakened; but he wished to remain *still*, and mark the arrangements of Providence. Circumstances induced Mr. Wills to leave Salisbury; and, after spending a winter in the metropolis, he returned to the house of his mother.

Mr. Hart, of Bodmin, was much attached to him, and requested aid from him at the prayer-meetings; but none were aware of the burning desire for the ministry existing within him.

A few months subsequently to this period, Mr. Hart removed, and the pulpit was variously supplied. One sabbath, the people being without a minister, Mr. Wills was requested to officiate. At first, he declined; eventually, however, he consented. He became afterwards a frequent supply, and was requested to fill the pulpit for six or twelve months. This he at once refused; not deeming his native place desirable for the regular exercise of his ministry. Before he had been in his own county a year, he had supplied the greater number of the Independent churches, and among them the

Congregational society at Lose. This church was destitute of a pastor. The people unanimously requested him to take the oversight of them in the Lord, and this call was accompanied by a kind and pressing letter from the secretary of the County Association. Mr. Wills could not conscientiously consent to undertake the pastoral office, because he had not passed through any regular training for the ministry; therefore, he wrote to the Rev. Mark Wilks, then the secretary of the Evangelical Society, and by him was introduced to the Rev. T. Loader, of Dublin, with whom he spent a year and a half, diligently pursuing his studies for the ministry. Subsequently, at the recommendation of the Rev. Mr. Rooker, of Tavistock, he was received into the seminary, as he expresses it, "of his ever-to-be-revered tutor, Dr. Bogue, at Gosport." "For the benefit I received there," he tenderly and gratefully observes, "I can never make an adequate return, and while I live the kindness I received will be remembered with the most lively gratitude." He went to Gosport at the commencement of the session in 1818; and at the close of the year 1820 he first visited Basingstoke. Dr. Bogue bore his testimony, that while at Gosport he was everywhere acceptable as a preacher; that he appeared to be eminently devoted to God; that he had been a most diligent student; that he was esteemed and beloved for his fervent piety and affectionate disposition; that he considered him likely to prove an able, faithful, and zealous minister of the gospel; and that he had the manners and habits of a gentleman.

After supplying some sabbaths at Basingstoke most acceptably, he received a cordial invitation from the church and congregation to labour among them as their pastor. After fervent prayer to God for direction, and consulting especially his revered tutor, he deemed it his duty to accept the pastorate. It was his first and only ministerial charge, and the Lord signally blessed him there. He was ordained at Basingstoke November 13,

1831. The Rev. John Hunt, now of London, delivered the introductory discourse; Mr. Winter, of Newbury, presented the ordination-prayer; Dr. Waugh gave the charge; Mr. Griffin, of Portsea, preached to the people; and Dr. Bogue addressed the congregation in the evening. Thus closed a memorable day; and as there had not been an ordination at Basingstoke for thirty years, the chapel was thronged. All the ministers except *one*, who took a prominent part in the service on the day of the ordination, have "fallen asleep in Jesus."

Mr. Wills selected for his companion in life Miss Fenton, daughter of David Fenton, Esq., the highly esteemed deacon of the church under the care of the late Rev. A. Douglas, Broad-street, Reading. Three sons and three daughters with their widowed mother survive him, to mourn the loss, almost irreparable, of one of the most pious, affectionate, and devoted of husbands and fathers. His widow, in a note now lying before the writer, remarks,—and how beautiful the eulogy!—"I found him for the twenty-four years I was privileged with his valuable society just as Dr. Bogue represented him. I think I never knew his equal."

The labours of Mr. Wills in Basingstoke were eminently blest. The church soon increased. During his pastorate about one hundred and thirty-one members were added to it, and the chapel was enlarged twice in the course of his ministry. The Sunday-school, also, in which he took a lively interest, greatly improved. A new school-room was, in consequence, erected, towards the expenses of which he bore a handsome proportion. To his flock he was an eminent example of liberality in connection with the cause of God.

His love to his people, and theirs to him, was of the most tender kind, of which they gave full proof on his lamented and unexpected decease. To him he had endeared himself by his sympathetic spirit, his effectual prayers, his holy solicitude, and his unremitting efforts to promote their best interests;

and, hence, he still lives in their affectionate remembrance, and, by many, will never be forgotten.

As a preacher, Mr. Wills was very acceptable. He was a "scribe instructed unto the kingdom of God." His sermons were not hasty productions, but the result of diligent and persevering study. Well were they filled with digested sentiment, and delivered, often, in a style the most pleasing, energetic, and impressive. Many were the instances in which his ministry was blessed on his occasional visits. In one, to his native town, a sermon preached from the words, "Christ Jesus came into the world to save sinners," was the means of *his mother's conversion*. The impression it produced was never forgotten. A few hours before her death, he said to her, "My dear mother, how do you feel in the prospect of dying? Have you any fear?" She replied, "Oh! no, my dear James; why should I fear? Christ Jesus came into the world to save sinners. He came to save me."

Mr. Wills was one of the most affectionate of fathers. On the 15th January, 1826, he lost a dear little girl, aged nine months. On the morning of that day, she was found a corpse by his side. *That*, to his sensitive mind, was a most dreadful shock: it was sustained, however, with peculiar resignation. By Mr. Ayliffe, of Stockbridge, who performed the funeral service, it is said, that "when accompanying him, in the mourning-coach, to the chapel, he 'wept bitterly,' yet then, with clasped hands and uplifted eyes, he suddenly exclaimed: 'Oh! how good and condescending is God, in having thus taken a dear child of mine to himself. I think I shall love him more than ever on this account, and feel a stronger desire to enter heaven, and be with him where he is.'" On the 28th December, 1840, he was deprived of a son, aged seventeen months, the loss of whom he bore with a similar spirit.

He was, moreover, a man of a very benevolent mind. He did not forget "to do good, and to communicate." He was

among the founders of the British School at Basingstoke, and always felt a *special* interest in its prosperity.

In the erection of the Independent chapel at Overton, he was likewise instrumental: he travelled and begged for it, both far and wide, and all at his own expense. He served other churches also: through his kind assistance and interposition, the Independent chapel in Endless-street, Salisbury, and that at Whitchurch too, were provided with efficient ministers, a short time only previously to his decease. For several years he was an active secretary to the Hampshire Association, and, by *all* the ministers in connection with that Society, he was not merely respected, but very "highly esteemed in love for his work's sake." Yet, valued as his services were, he was not permitted to continue, by reason of death.

From a *post-mortem* examination, it was apparent that he had suffered long and greatly from an affection of the liver. On the 22nd of April, 1846, he attended the half-yearly meeting of the Hants Association, at Fareham. He then appeared in his usual health and spirits. On the following sabbath morning he preached in his own place of worship, on Matt. xxv. 13: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." There was a peculiar solemnity in his manner, and very serious attention on the part of the people. "When we were returning home," writes Mrs. Wills, "my dear husband said to me, 'I tried to fix my attention on several other texts, but to no purpose. I could not disengage my mind from the one on which I preached this morning. It is a text I should have chosen for an evening's discourse. I wished to say much more to the people on this subject, but had not time.'" After the morning service he complained of indisposition, yet he would preach in the afternoon, and then baptised a child. The text on which he discoursed was Luke xvi. 26, "And, beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to

you cannot; neither can they pass to us that would come from thence." It is said, "Most solemn, and almost prophetic, were both the sermons, such as, we think, few who heard them will ever forget."

"After my return from the chapel, in the evening," says his widow, "he was taken very ill, complained of sickness, and hastily left the room. In less than five minutes he rang the bell. I went up to him, and found he had vomited a large quantity of blood. He then said to me, 'My dear, it is all over with me.' A medical gentleman was immediately sent for, and, after being lifted upon the bed, it was hours before I was allowed to take off his clothes, so fearful was his surgical attendant of a return of the vomiting of blood. He was only moved once out of bed the week he was ill. On the following Tuesday morning he sat up in bed, examining the papers connected with the Association. He wished to arrange the minutes of the meeting at Fareham, and it was not without some difficulty that I could prevail on him to allow me to put by the papers until, we hoped, he would be able to attend to them without danger." *The time never came.* After that, he survived only four days.

"The first time I saw him during his illness," says one of his deacons, "I spoke to him as to the state of his mind in the prospect of death. With as much energy as his weak frame would allow, he replied: 'I have no more dread or fear of death, than I should to *walk out of this room into the next.*' A night or two before he died, after I had spent a few minutes in prayer, we were speaking of his past labours, and, in repeating those words, 'Heaven is my home, &c.,' he said: 'My dear brother, I have laboured hard in the work of the ministry for many years, and, I trust, not without some success; but *I am saved alone through grace*—free, unmerited grace—*grace alone.*'"

On one occasion, when his excellent co-pastor, the Rev. A. Johnson, asked

him, "Have you a sweet sense of your acceptance in Christ?" he replied: "I have the delightful conviction that I shall be with him." At another time, he said: "Ah! my dear children don't know *how much I love them*;" and, when his three sons were brought around his death-bed, he affectionately embraced them, and, with much solemn earnestness, said to them: "Serve God! serve God! serve God!" "His bodily sufferings at the last," says Mr. Johnson, "were very great. I uttered some Scripture passages in his hearing, such as, 'Jesus Christ, the same yesterday, to-day, and for ever,' &c., &c., on which he exclaimed: 'I know it—I know it; but the pain—the pain!'"

He lingered till a quarter before seven o'clock on the following sabbath morning, the 31st of May, 1846, when he fell asleep in Jesus, in the 62nd year of his age, and the twenty-sixth of his ministry.

Mr. Wills was interred in the burial-ground adjoining his chapel. On that occasion, the Rev. Messrs. Johnson, Fuller, Bone, Horn, and Holmes, preceded the body; the Rev. Messrs. Gunn, Pearsal, Neller, Moreton, Jennings, and Riddle, bore the pall; Mr. Riddle gave out the hymn, "Hear what the voice from heaven proclaims;" Mr. Thorn read and prayed; Mr. Pearsal delivered an address; Mr. Neller gave out the hymn, "Absent from flesh; O blissful thought!" Mr. Johnson delivered the funeral oration; and Mr. Bone concluded with prayer at the grave.

It was the particular wish of the deceased that his brother-in-law, the Rev. T. G. Stamper, of Uxbridge, should, if

his feelings would permit, preach the funeral sermon. That he did, in a most impressive manner, from 2 Tim. i. 12, "I know whom I have believed," &c. The chapel was densely crowded, the attention of all present powerfully arrested, and very beneficial, it is hoped, was the result.

The expenses of his well-conducted funeral were discharged by the members of his late church and congregation.

Thus lived, and thus died, a most valuable and useful minister of Christ—one, the excellence of whose character was most transparent—the soundness and uniform holiness of whose sentiments were finely exhibited, in his public labours and his private deportment—the affectionateness of whose temper was beautifully expressed to his beloved partner and children—and the results of whose pastoral exertions have so strikingly evinced, that God was with him to bless him, and to render him a blessing to many, very many, immortal souls.

Farewell! farewell, dear servant of God! Thy sufferings were intense, but of short duration. Thou art gone to thy Lord! Thy rest is attained! Thy crown is won! Thy bliss will never be interrupted—will never end!

"Soul, adieu! This gloomy sojourn
Holds thy captive feet no more;
Flesh is dropp'd, and sin forsaken,
Sorrow done, and weeping o'er.
Through the tears thy friends are shielding,
Smiles of hope serenely shine;
Not a friend remains behind thee
But would change his lot for thine!"

T. W.

THE ETERNITY OF FUTURE PUNISHMENT.

[We have been so much gratified and instructed, by the perusal of an article in the last number of the *British Quarterly*, on "The Doctrine of Future Punishment," that we feel persuaded our readers will thank us for laying before them the following admirable abstract, conceived in the true spirit

of Christian philosophy. We recommend the whole article to the attention of biblical students, as eminently calculated to undo the dangerous speculations which have appeared of late on this subject.—EDITOR.]

"Our opponents appeal to metaphysical reasoning, when they assert that

any amount of misery which is interminable, must surpass any amount, however severe it may be, which will terminate in annihilation. But is such an assertion consistent with the common sense and feeling of men? Does not every man admit that he must be conscious of a very great amount of misery, before he would look to annihilation as his refuge from woe? The assertion is unsupported by evidence, and, proposed as an argument, is utterly worthless.

"The great fallacy appears in the assumption, that misery is infinite, because it is interminable, although nothing infinite can be predicated of a finite being. A spirit has not infinite perfections because, with its attributes indestructible, it will live for ever. Angels are not infinitely good and happy because they will be good and happy for ever. Infinite misery admits of no gradations; but endless sufferings may differ in the degree of their endurance. If, at the present moment, the degrees of misery are various, surely both the less and the more severe may continue comparatively the same through eternity! As soon as we allow gradations of misery, we concede the notion of its infinity, and make its proportions commensurate with a finite standard.

"But confining our attention to the duration of an attribute, we observe, that infinity of duration, ascribed to that which has a beginning, is a manifest contradiction in the terms. Finite attributes can never grow into infinite. The beginning of the endless suffering is, and ever will be, the date from which the computation can be made. We have a line on which we can reckon, recede as we continually may from its terminus—a solid ground which we can fathom, rise as we continually may above its surface. The rule of the computation is the rule, not of infinity, but of an infinite series of finite quantities, and is therefore computable in every possible number of the progression of its series.

"We are not to be told that misery will become infinite because it is endless; for, at every point of the infinite series,

it will be as far from infinity as from its termination. So much may suffice for the fallacy which confounds infinity with an interminable series of finite numbers, measurable in every point of their progression.

"That God, consistently with his justice, may create a being capable of becoming wicked, and therefore of becoming miserable through the whole of its existence, is undeniably true. Indeed, according to the scheme we controvert, God has already created many such beings. Every sinner rejecting the gospel makes himself miserable as long as he exists. Why, then, is it inconsistent with the justice or the goodness of God to create an *immortal* being, capable of becoming wicked, and so for ever miserable, by its own misconduct? No reason, which would not as well apply to the creation of a mortal, can be adduced for the creation of an immortal, the moral law and terms of their existence being precisely the same. The equity of the law under which the person exists, not the duration of his existence under it, is the only question referable to the justice of the Creator. The sinner of a hundred years old, miserable from the first hour he became responsible, has as good a defence against the equity of his sentence as the sinner of a thousand, or of any term, however indefinitely prolonged. If the law which inseparably connects sin and misery be unjust, now is the time to plead against it, and to assert our right to an exemption from the misery which our sins have brought upon us. But if it be just, it can never be revoked, however prolonged may be our sufferings. We take our stand, without hesitation, upon the self-evident principle, that if it be unjust to punish an immortal being, whose continued existence is stained by sin, with everlasting punishment, it is equally unjust to punish a mortal with misery, which extends through the whole of his limited existence. In both instances the law is the same—equally just or equally unjust. As an inevitable consequence of denying this statement, our opponents must maintain

ed cannot justly create an immortal subject to the great moral law, inseparably binds together sin and although a moral agent can exist to other law.

all this it may be said in reply, the injustice of everlasting misery in its being the punishment of committed in the definite period of present life. But is this a complete of the subject? That everlasting is the consequence of the sinful this life, we are ready to affirm; either it be so directly or indirectly a sentence of the judge immediately carried into execution, or as the consequence of his sentence—is on which, as we do not decide, our ants have no right first to decide and then to make their gratuitous on the basis of an argument against the sentence be, 'Depart from the everlasting fire, prepared for the and his angels,' the adjudicated ment may be in the command to to the fire; and the declaration is everlasting, may be the publication of the law under which an imbeing must continue so long as continues in sin. Who dare affirm the aims of a future state will be even punishment, or that the sinner no longer accountable to God? as far our reasoning depends upon inquiry—are the spirits of men immortal? Most confidently we they are; and most anxiously obtain the affirmation of what we as the fundamental principle of natural and revealed religion.

maintaining the natural and propriety of the soul, we do not assert may not be destroyed by an act of punishment: our meaning is, that the soul is not indestructible a power that created it, it has if no principle of destruction or

Our opponents are not materialist when they speak of the immortality of the soul, they speak in terms we maintain, are inconsistent the sound belief of its separate

existence as an immaterial substance; and, moreover, they expose themselves to the charge of inconsistencies which do not belong to any other system, either of spiritualism or materialism.

"The controversy upon the immortality of the soul has hitherto been considered to depend upon the existence of an immaterial substance, which retains its consciousness after the destruction of the body. If the thinking principle can be proved to survive the material organization, the controversy has always been considered as decided in the affirmative. If the spirit can live without the functions of flesh and blood, and act independently of material organs, what other death has it to fear? Escaping the danger of the dissolution of the body, where else, in its course through eternity, has it to fear destruction? Such fear is imaginary. At all events, we know nothing more likely to destroy the thinking principle, than the destruction of all the instruments by which it has ever acted. So far both materialists and their opponents have considered the controversy as tending to its settlement; but now we have a school rising up among us, in which the theory of materialism is repudiated, and the existence of a spiritual substance, independently of organized matter, is distinctly asserted; and yet its founders teach, that the spiritual substance itself is subject to a law of destruction like that of the body, which it may survive for centuries, or rather a law of destruction to which even matter itself is not subject—that is, to annihilation. Such is the new doctrine of the natural mortality of an immaterial substance, on which depends the theory of the limited duration of future misery.

"But what is meant by the mortality of the soul? in other words, what is it for spirit to die, or what is dead spirit? The terms convey no idea. The substance and attribute are in palpable contradiction. Life, consciousness, thought, are, in the opinion of all men, except materialists, as much the essential properties of spirit, as extension and

impenetrability are of matter. That body should exist without form is no more absurd than that spirit should exist without life. The death of the soul may be a figurative expression, but, understood literally, it conveys no idea whatever, unless annihilation be intended. But annihilation is an event of which we have no reason to suppose it ever has occurred, or ever will occur, in any part of the universe. No instance comes within the range of our observation. The analogies are all against it. The process is altogether imaginary. That anything should annihilate itself, or pass out of being by any properties of its own, is quite as inconceivable, and quite as absurd, as that it should create itself, or come into being without the exercise of Divine power. Omnipotence may create or annihilate, but while its creative energy appears in every variety of form, we can discover no trace of an act of annihilation. As God makes nothing in vain, so the resources of infinite wisdom appear, in adapting to new purposes whatever has accomplished the first design of its creation. Ancient worlds, as to their original form and use, have ceased, but every particle of their substance remains, and the discoveries of geology continually remind us that God preserves the relics of one state to be the materials of another; as if He 'who comprehended the dust of the earth in a measure, and weighed the mountains in scales,' would not suffer an atom to be wasted. The bones of ancient quadrupeds, or shells of more ancient molluscs still serve to sustain the fruitful surface of the earth: they remain, like the stones of an older building, placed, in the economy of materials, for the foundation of a new edifice. Annihilation, we repeat, is an imaginary act, and the fossils beneath our feet warn us not to ascribe it to the Creator.

"There is prevalent, as we are aware, an obscure and ill-defined notion that all things would cease to exist, were God to suspend the general laws by which he conducts, in their orderly course, the changes of nature. But why should it

be so? Decay and dissolution are as much the result of the laws of nature, as growth and maturity. On the suspension of the law, by which certain substances imbibe the oxygen of the atmosphere, the blood would cease to be vital, but at the same time iron would cease to rust. The reparation of one substance, and the waste of another, are effected by the same law. 'Not a sparrow falls to the ground without your Father.' The dissolution of the flesh in death, is as much the result of law as is its preservation in life. Were God to cease to act on earth, all things would be fixed, as in stereotype! No process would advance, but none would recede. Life would cease, because it depends on laws and changes; and so, for the same reason, would the natural process that we call decay. Matter would remain with its essential properties, and so would spirit. Extension would continue the attribute of matter,—for what should change the shape of material things, when the laws of motion were abrogated? And what should disturb, in that universal stillness, the consciousness of mind? Colour would fade, as the undulations of light, on which it depends, suddenly subside; but the most delicate blossom of the spring, with its frail petals ready to fall when touched by the slightest frost, would be fixed immutable in that state of suspended law, as if it were carved in marble. On the repeal of the laws of heat, the dew-drop would become everlasting as an imperishable pearl on the unfading blade of grass. The powers of corrosion and dissolution, with which oxygen, nitrogen, and other elements act upon matter, are as much the ordinances of God, as the powers of sustaining life, with which they or their compounds are endowed. Without the interposition of God, the one class of laws would be as inoperative as the other. But in such a state how should spirit be annihilated? It must remain with its essential properties, subject to no change, fixed in its consciousness, amidst the stereotype of all material things."—pp. 112—116.

THE SABBATH OF GOD PHYSICALLY NECESSARY TO MAN.

A Paper read before the Ashton-under-Lyne Ministerial Association,

BY R. G. MILNE, M.A.

"THE sabbath was made for man." So spake the Lord of the sabbath. And in his assignment to the human family of one day in seven as a respite from secular toil, we find a proof positive of the philanthropy as well as of the wisdom of God.

Much might be said to elucidate the aptitude of the weekly recurring sabbath to man's whole well-being. Whether we view him in his economic habits or moral relations, in his spiritual sympathies or physiological characteristics, this periodic holy day is to him a season of pre-eminent utility and of permanent necessity.

To the last aspect of the sabbath-question we must limit our present observations. And the conviction is strong on our mind, that were it more frequently insisted on that its institute is most salutary to man's *physical* welfare, that its due and sacred observance tends to invigorate health, to prolong life, to give a zest to labour,—we might silence, if not enlist to our view of the sabbath of God, some who have habitually devoted their own energies to manual labour during its holy hours, and have persisted in exacting from their subordinates and underlings the same kind and amount of toilsome endurance on *this* as on other days.

But what evidence have we that the quietude of the sabbath is apposite, yes, indispensable to the physical constitution of man?

First.—We infer this from *the very existence and import of the sabbatical law*. "Remember," spake the living God from Sinai, "remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do *any work*, thou, nor thy son, nor thy

daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates,"* Exod. xx. 8, 9, 10. Again: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death," Exod. xxxv. 2. In recapitulating the laws, which had been enjoined at various periods of their pilgrimage in the wilderness, Moses, prior to his decease, affectionately admonishes the tribes met in solemn convocation: "Six days thou shalt labour, and do *all* thy work," &c., Deut. v. 13, 14. And Isaiah assures the Israel of his times: "If thou turn away thy foot from the sabbath," or, as Dr. Boothroyd renders it, "If thou cease from labouring on the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine *own* ways," or, according to the Septuagint, "*And wilt not lift up thy foot to any work*," &c., Isa. lviii. 13, 14.

From these and other passages, we ascertain it to be the dictum of Infinite Wisdom, that one day in seven shall be certified to man of every clime and class as a day of emancipation from menial employment and corporeal drudgery. Now, why an enactment so stringent in its prohibitions? Why this legacy of the sabbath to the working man, as "life's sweetest calm, poverty's best birth-right, labour's only rest?"—as an estate of time, which no human authority can abridge or alienate?

To suppose that this statute was given to the human race, but at random and

* Not "any work" is the Divine prohibition, save that which is essential to health, charity, or worship; not "any work" which is sordid, lucrative, secular.

without adaptation to some known and essential properties of their being, would be an insult to the Lord and Lawgiver of man. He governs all other creatures by laws suited to their distinctive natures, and controls neither their habits nor their operations by any law which is not thus appropriate. It may be presumed, therefore, that, in evoking the law of the sabbath, and in making its demands and its interdicts imperative upon man, universal man, God saw,—we say not, foresaw, for to his omniscience “there is no future,” but all is eternal now,—God saw a fitness in them to the physical exigencies of man's being.

Further: We infer the propriety of this weekly sabbatism from the **EXAMPLE OF GOD HIMSELF**.—“On the seventh day,” relates the divine historian, “God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made,” Gen. ii. 2, 3. Again: “On the seventh day he rested and was refreshed,” Exod. xxxi. 17.

But “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” Isa. xl. 28. Why, then, should the Almighty One hold sabbath? Why limit and perfect the energies of his creative power within the space of six calendar days, and desist on the seventh? In this pause there is a holy meaning, and a condescending adaptation of Jehovah's ways to man's comprehension and imitating faculty. For so constituted is man, that, to be perfectly instructed, there must be the law exemplified as well as the law engraven. In the language current in common life, he must “be shown how it is done.” Hence, the God “by whom are all things” “rested on the sabbath, and was refreshed.” Thereby he became our Exemplar. He then ceased from his works, that we might cease from ours. He authorized the sanctification of the

day, and, we “whom he hath made” “his people and the sheep of his pasture,” can do nothing else, nothing less than sanctify it.

True; in the important notices above given of the Divine conduct there is no law, in the sense of a commandment, ordering something to be done or avoided. There is in them, however, the evolving of a *grand principle*, and the embodiment of that principle in his own procedure. The revelation of it as his will clothes it with all the potency of law before the human conscience,—and to be God-like, man must sabbatize for himself, and guarantee to his fellow-man all exemption on the Lord's-day from unnecessary, irksome toil as his indefeasible, indestructible privilege.

Again: We are instructed in the adaptation of the sabbath to man's physical temperament, by the fact, that *its repose was enjoyed by man in the time of his innocence*. Then, before the sentence caused by his apostasy was passed, “In the sweat of thy brow thou shalt eat bread,”—then, when Eden was almost “spontaneous in the production of its fruits, and the culture of its soil must have been invigorating rather than debilitating,—then, when no more exertion was put forth, as Milton expresses it,

“Than sufficed
To recommend cool zephyrs and make ease
More easy; wholesome thirst and appetite
More grateful;”—

even then the will of his Maker was that there should be a weekly suspense in his occupation, that his body might have its repose by a pause in his labours, and his mind its recreation by a diversion of thought from things partly carnal and sublunary to things wholly spiritual and heavenly.

And was the sabbath needed for *sinless* man?—man, radiant in the sunshine of Divine favour?—man, a blessed stranger to languor, lassitude, and woe? Oh, what would *sinful* man be without its blithe and blessed hours!—man, with- in whose being Death has sown the seeds

akness and decay! Life might but with a downward tendency frightful deterioration.

thly. — The secular rest of the is proved to be a necessary pro- for man *by the researches of phy-* et; tiresome, ceaseless labour over- jades, disorganizes, and swiftly up his body.

r, were his life one unvaried round and toil,—were he compelled to sabbathless days, “hackneyed to as and chained to the oar,” within row precincts of the workshop, the ng-house, or the study—the me- riveted to his machine, the clerk ledgers, the student to his books, ould become a grinding bondage, atless captivity;” the sinew would lone and tension, and the soul its y, vigour, valour.

constitution of our nature,” ob- the Rev. Dr. King, in his recent e for the Times, “rebels against arrassonable bondage, and however nd threats may be plied to quicken ng diligence, no efforts of the em- on, nor of the employed them- an so defeat the purposes of God xtract from human flesh and bones leanness of gainful service, which ere never intended to afford. Despite arts and impulses, action, when so ed, loses its spring. Perpetual palls on the taste: how much a perpetual vassalage? Our nature it and languishes over it; and nd is pithless, when the heart is

prevent this servitude of the body is the ends secured by the sabbath of It brings with it to the children , as a patrimony, a holiday from ore travail which God hath given sons of man to be exercised there- and never has sabbath yet dawned

on our world without the song and salu- tation of many a careworn operative,—

“O day! most calm, most bright,

* * * * *

The couch of Time; Care's balin and bay!
The week were dark, but for thy light—
Thy torch doth show the way.”

And Religion is not alone in teaching man to prize the golden hours of this sacred day. Science follows in her wake, giving her manifold testimony, that the sabbath is not only beautiful in season, but that the liberation it claims from the servitude of traffic is congenial, yea, absolutely requisite, to man's being and well-being; that, were the relaxation it holds out to be denied him—its stillness to be agitated by the incessant whirl and din of business—man could not be long *what* he is, nor *where* he is.

But as the investigations of men who have experimented on the capabilities of the human frame are invaluable on this part of the subject, we subjoin the testi- mony of Dr. Farré, a man of no mean pretensions in the medical world. In the course of his examination before a Parliamentary Committee on the Sab- bath, he stated: “As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see, from the analogy, that ‘the sabbath was made for man,’ as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordi- nary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God prevents man from destroying him- self, is the alternating of day and night, that repose may succeed action. But

although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, and give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued diurnal* exertion and excitement on his animal system is not so immediately apparent as it is in the brute, but in the long-run he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age, which, (as to mere animal vigour power,) ought to be the object of his preservation. . . . This I will say, that *researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered an arbitrary enactment, but as an appointment necessary to man.*"

To this evidence so explicit, so complete, what need we add by way of comment or illustration? Science and Scripture are thus seen hand-in-hand, jointly justifying God's ways to man, and demonstrating that the sabbath economy is to be numbered with the most beneficent of Divine appointments.

Finally.—The views already advanced are fully substantiated by *experiment*, and by *testimony*.

I. By *experiment*.—One fact will suffice, as it is the type of numberless instances. "Not many years ago," writes Dr. Humphry, of Amherst College, "a contractor went on to the west with his hired men and teams, to make a turn-

pike-road. At first he paid no regard to the sabbath; but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His labourers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's-day. So true is it that the sabbath-day labourer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from this world."*

II. By *testimony*.

1. Shall lawyers deliver their judgment?—*Sir Matthew Hale* records his experience. "Though my hands and mind have been so full of secular businesses, both before and since I was a judge, as, it may be, any man's in England, yet I never wanted time in my six days to ripen and fit myself for the businesses and employments that I had to do, though I borrowed not one minute from the Lord's-day to prepare for it by study or otherwise. But on the other side, if I had at any time borrowed from this day any time for my secular employments, I find it did further me less than if I had let it alone." And the same distinguished Judge penned, for the benefit of his grandchildren, the expressive stanza:

"A sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a sabbath profaned,
Whitsoo'er may be gain'd,
Is a certain forerunner of sorrow."

Justice Blackstone, in his *Law Commentaries*, states it as his opinion, that "the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution." "It enables the industrious workman to pursue his occupa-

* Quoted from Dr. Humphry's *Essay on the Sabbath*; reprinted by the Sunday-school Union; and, without doubt, the cheapest and most popular treatise on the subject. Price 6d.

the ensuing week with health and alms."

shall senators declare the results of observation?—The philanthropic force says: "It is very curious to see newspapers speaking of inappreciation to business, forgetting the weekly admission of a day of which our Maker has graciously endowed our faculties would be preserved the effects of this constant strain." Asking of some contemporary politicians whose minds had given way under stress of intellectual labour, he replies: "I must say that the occurrence of the same catastrophe to these men, Londonderry and Sir J. Romilly, destroyed themselves—the one in 1818, the other in 1818,) has strongly impressed on my mind the unspeakable value of the institution of the Lord's-day."

"The strong impression of my mind, that it is the effect of non-observance of the Sunday." "If he (Dr. Farre) had suffered his mind to enjoy occasional remissions, it is highly probable the strings would never have broken as they did from over-tension." "All physicians prescribe their advice. Dr. Farre, whose sentiments have already been cited, moreover stated, in his inquiries: "I have found it essential to my own well-being to abridge my labour on the sabbath to what is necessary. I have frequently witnessed the premature death of medical men from continued exertion." . . . "I advised clergymen, in lieu of the sabbath, to rest one day of the week; it is a continual prescription of mine."

"All men, of whatever class, not necessarily be occupied six days of the week, should abstain on the seventh, and, in the course of life, would thereby gain by giving to their bodies rest, and to their minds the change suited to the day, for which it is dictated by unerring wisdom." "All men of business—manufac-

turers, tradesmen, artisans—give voice to their experience?—The *manufacturer* tells us that "he can mark a certain decline" in the quality of the work thrown off "towards the approach of the sixth day,"—that "he finds an indication that all is not elastic and accurate as it was on a prior day; and this unvaried round still continued, there must be increasing depreciation." The *operative* assures us that "instead of augmenting his wages, he diminishes them, by continuous labour—that the loss of the sabbath rest is positively loss to his remuneration. The *master-baker* witnesses: "The trade of baking is very laborious and exhausting, so that the men absolutely require the rest for which the sabbath was designed.* The *journeyman baker* adds: "I can speak for myself; when I go to work, I am so affected in the breath, from the heats and colds, that I can hardly stand in the bakehouse, and the seventh day, being a day of rest to me, would tend materially to prevent the effect upon the constitution to which I am at present liable, and would renovate the constitution very much."

Like evidence, elicited from other classes of the trading community—from both the employer and the employed—might be multiplied to an almost unlimited extent. But enough has been adduced to show the beneficent tendencies of the sabbath—that the industrial wealth of a country is lessened, rather than augmented, by robbing the operative of his sabbath; that no master can set aside the requirements of the sabbatic law, to suit either his own convenience or cupidity—and exact toil from his servants on this day, without incurring the penalties annexed to its violation; that viewed *physically*, as well as *spiritually*, God and man concur in asserting, "The sabbath was made for man."

* See Evidence before Parliamentary Committee.

PERSONAL RELIGION.

WHAT the sun is to light, the spring to the river, the heart to the animal system, that is personal religion to the cause of God: it is the centre, the source, the impulsive power and regulator of all. In proportion as it exists and flourishes will the churches of Christ prosper, and the whole system of means and apparatus for the diffusion of the gospel throughout the earth, by which the present day is happily distinguished, be sustained and successful. How important is it, at the present period, that personal religion should increase, flourish, and prevail!

It will not be sufficient, in the times in which we live, that the personal piety of the professors of the gospel be of an ordinary character, and in common with that of past ages;—it must rise to a higher level, as well as overflow a wider space, and attain to a higher standard than it has hitherto reached in the church of God. The state of the world, the claims of the nations, the aspects of Providence, and the strife approaching and impending between good and evil, as well as the glory of the Redeemer, and our own progressive meetness for “the inheritance of the saints in light,” demand this. Never was there a time in which the followers of Immanuel were called upon to examine themselves so deeply, adjust their spiritual state by Scripture so carefully, and cultivate their Christian graces so vigilantly, as now. We must not only be trees of righteousness in the vineyard, but manifestly “of the Lord’s right-hand planting,” with roots deep, the branches strong, the foliage luxuriant, and clusters of fruit abounding to the Owner’s praise.

Nothing can be a substitute for personal piety, that is, the religion of the heart and of individual life, in the times which are now passing over us, and nothing can supply the want of earnest devotedness to the Saviour, and supreme and glowing love for him. If this be wanting, all is wanting; nor can any publicity of profession, nor any attain-

ments in science, nor all the powers of eloquence, nor all the deeds of benevolence, supply its place. “Though I speak with the tongues of men and of angels,” says an inspired apostle, “and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” So important to the Christian state and character is holy love, the love of the heart to God, to Christ, to man, and to all that is heavenly and Divine. It is the sum and substance of individual piety; the holy flame which must burn on the altar of every heart; and, like that in the ancient Jewish temple, though kindled at first from heaven, must be continually supplied, and carefully attended, by human ministrations.

Let us, then, habitually contemplate the reality, excellence, and power of true religion in its application to ourselves, and its influence over our own hearts, dispositions, and character. Let us carefully form right conceptions of what an eminent measure of it would include, and then to that more elevated standard let us aspire. If we attain to it, it will be manifested principally—

1. *By deeper repentance for sin.*—How shall we loathe and abominate that which has done so much mischief in the universe of God, and spread such desolation over this lower part of his creation! Sin is an insult to the majesty of the Eternal, an invasion of his prerogative, a violation of his laws, an abuse of his mercies, a rejection of his grace. How should we bow in deep humiliation for it before his throne! It has introduced disorder into the wondrous structure of the human soul; the understanding it has darkened; the will it has perverted; the conscience it has weakened; the affections it has carnalized; and, by its power, “the imaginations of the thoughts of the heart are only evil, and that continually.”

How can we be sufficiently humble for it? How acute should our penitential sorrow be! Surely for such an evil, "all the fountains of the great deep" of our nature should be broken up, and floods of godly sorrow overwhelm our souls. We should say, with the prophet Jeremiah, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the sin of our nature, the transgressions of our lives, the rebellion of our world, and for what they have done in dishonouring God, and injuring his intelligent creation.

2. *By stronger faith.*—What can wash that stain of guilt away? What can procure its pardon from the eternal throne? What can repair the mischief it has done? Nothing but the blood of Christ. Then

"To the dear fountain of thy blood,
Incarnate God, I fly;
There let me wash my spotted soul
From crimes of deepest dye."

Where else shall I look? To whom besides can I go? Not rivers of oil, nor seas of blood, nor cattle of a thousand hills, nor works of future obedience—no, nor the merit of all the saints in heaven, could expiate my guilt, or take my crimes away. But Thou, O precious and immaculate Jesus, Thou canst, Thou hast done it, by the one offering of thyself upon the accursed tree, and for ever perfected, as to pardon and justification, all them that are sanctified. "O for a strong and lasting faith,"—a more simple, full, confidential reliance on thy atoning blood! This is all my salvation, this is all my desire. There is no other name given under heaven whereby I can be saved: No other will I seek. No other receive. Surely shall one say, "In the Lord have I righteousness and strength." "In him shall all the seed of Israel be justified, and shall glory." Here is Jehovah's method for the pardon and salvation of a sinner, and however deep the stain of sin may be, and however long it may have stood, the blood of the "Lamb of God" can take it away. Do we not want a stronger faith? Should we not exercise it? Should it not be ever coming, ever applying,

Vol. XXVI.

ever "looking to Jesus?" In proportion to our faith will be the enjoyment of our pardon; and in the same proportion shall we honour the Saviour, and glorify God. Not in vain did he say to each applicant in the days of this flesh, "According to thy faith so be it unto thee," for agreeably to the measure of faith is the abundance of the mercy bestowed. Weak faith dishonours Christ, and robs us of the blessing; strong faith lays hold of his strength, triumphs in his merit, receives from his fulness, and glories in his salvation.

3. *More eminent holiness.*—For what were we "elect according to the foreknowledge of God the Father," and chosen in Christ Jesus "from the beginning," but that we should be "holy and without blame before him in love?" With what were we called but "with an holy calling;" and what is the "will of God concerning us" but "our sanctification?" This is the beginning, middle, and end, the all-in-all, of the Christian state, experience, and character. We are the "saints" and the "children of God," and have the evidence of that high and near relation just in proportion as we are holy. The work of the Spirit in regeneration must be developed by this; and "every one that is born of God" will partake of the holiness of his Father in heaven. There will be in our new nature a resemblance to his, and a character formed, the moral lineaments of which will correspond to the revealed character of the Most High. O, then, what manner of persons ought we to be in all holy conversation and godliness! How spiritual in our thoughts; how heavenly in our affections; how circumspect in our behaviour! How careful to avoid sin, even the very appearance of evil; how conscientious in the discharge of duty; and how diligent in the pursuit of every good word and work! Surely, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," on these things should

L

we think, and these learn and do. Growth in these will be growth in holiness. Eminence in these will reflect the praises of Him "who hath called us out of darkness into his marvellous light." To this let us aspire, and, by greater spirituality of mind, greater command over our thoughts, words, and actions, greater abhorrence of sin, and more diligent cultivation of all that is holy, amiable, and divine, approve ourselves the "children of God without rebuke in the midst of a crooked and perverse world."

4. *By nearer resemblance to the Saviour.*—In this very largely, and, obviously to all, will eminent piety consist, and a higher degree of religious principle and character be displayed. "If any man," says the apostle, "have not the spirit of Christ, he is none of his." Let none assume his name without his spirit, or follow in his steps, and give manifest occasion for the rebuke, "Ye know not what manner of spirit ye are of!" The spirit of Christ was the noblest model of the heavenly and divine ever presented to our world: it was one of holiness, devotion, benevolence, zeal, compassion for a dying world, and solicitude for the honour of his Father in heaven. Is ours like it? Ought it not to be? We are Christians, and shall have the happy evidence of it, just in proportion as we have the Spirit of our Lord. It is this that

will enable us most scripturally to decide that all-important inquiry, "Am I his, or am I not?" By this will all men know that we are his, and by this shall we do most for the advancement of his cause, the spread of his gospel, and the triumphs of his kingdom. Our disordered world will never be rectified but by the prevalence of the spirit of Christ; and the church will never be united, strong, or triumphant, till she embodies and displays the spirit of her Lord. Then will she "awake, and put on her beautiful garments." Then will she "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," and go to the conquest and regaining of a lost world. Spirit of the Lord Christ, descend, O descend upon us, and upon all thy followers! Let every one that "nameth the name of Christ" put on Christ, and cultivate and display his spirit before the world. Let us not be contented with so faint a resemblance as we have hitherto borne to our blessed Master; let us remember whose we are and whom we serve, and display the spirit of our Leader and Example. Let the same mind be in us which was also in Him, and thus let us have, and give evidence, that we are the Lord's. The spirit of Christ will sanctify each individual, elevate the church, exemplify the gospel, and bless the world! M. C.

INFLUENCE OF FAMILY WORSHIP ON CHILDREN.

THE simple fact that parents and offspring meet together every morning and evening for reading the word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honoured in

everything; that no business of life can proceed without him; and that the day's work or study would be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes, in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" and if they answer "Yes," he enters.

As prayer is the main part of all family worship, so the chief benefit to children

is, that they are the subjects of such prayer. As the great topic of the parent's heart is his offspring, so they will be his great burden at the throne of grace. And what is there which the father and mother can ever do for their beloved ones, that may be compared with their bearing them to God in daily supplication? And when are they so likely to do this with melting affection, as when kneeling amidst a group of

sons and daughters? And what prayers are more likely to be answered, than those which are offered thus? The direct influence of family prayer is then to bring down the benediction of Almighty God upon the children of the house. Divine authority, the example of all the godly in every age, and the practical benefits which are ever accruing from it, commend it to the adoption of every Christian household.

MISCELLANEA, GATHERED FROM THE LIVING AND THE DEAD.

MR. EDITOR,—I send you a few valuable gleanings, which, I trust, will be acceptable to the pious readers of your excellent Magazine. LEDNURA.

THE BELIEVER'S SANCTIFICATION IMPERFECT.

SANCTIFICATION is never perfect while the believer is in the body. The conflict between the flesh and the spirit continues to the end with various success; but upon the whole, the actings of corruption get weaker, and the habit of grace strengthens in the soul. Still the spark of evil is *not* *extinguished*. Satan lives; and, if permitted, can easily enkindle it into a flame. This he is ever seeking to do—fanning it by the temptations of the world and the flesh, or by spiritual wickedness. Knowledge is imperfect, and therefore holiness must needs be so too. A state of sinless perfection is thus wholly unattainable by the Christian in this world. "In many things we offend all." "If we (even the apostles,) say that we have no sin, we deceive ourselves, and the truth is not in us." Thus the Scriptures plainly declare such profession to be a delusion. It is a dream that can only consist with low notions of the spirituality and perfect holiness of the Divine law. It is contradicted by the experience and recorded confessions of the most eminent saints of God in all ages, and is further in opposition to all the characters under which Christian experience is described in Scripture, as a *race*, a *warfare*, a

wrestling against spiritual enemies, who certainly are not slain but at the last,—a *crucifixion*, which, though it surely terminates in death, is lingering. In some sense, indeed, the Christian is a perfect character—he is perfectly justified in Christ; in him he has a complete righteousness to trust in before God—Christ is his law-fulfiller, the ark of his refuge, the depository of the law for him. He is also perfect as regards the purpose of God to complete his own holy image, the graving of the law upon the soul. Of this the believer has an earnest, in that nothing less than the perfect sway of that principle of holiness which God has already implanted there will ever satisfy him. He is struggling to maturity—"not as though he had already attained, either were already perfect; but this one thing he does, forgetting the things which are behind, and reaching forth unto those things which are before, he presses toward the mark, for the prize of the high calling of God in Christ Jesus." This is Christian perfection, as attainable below.—F. Goode.

THE BELIEVER'S SECURITY.

THE notion of the believer's falling from grace—received into final perdition, may consist with the belief of some native power in him, at first to procure it; to do more towards its acquisition than simply to receive it of God's free mercy looking

upon him in his ruin; then, indeed, if it be native power by which he acquires this grace, he may finally lose it by his natural folly and waywardness. But if it be all of God's goodness, *predestinating* him to be conformed to the image of his Son,—that is to holiness, and therefore making the soul willing in the day of his power,—then it is, surely, as contrary to reason as to the express testimony of Scripture to believe that he whose “gifts and callings” are without repentance, who seeth the end from the beginning, should ever forsake what is so entirely the work of his own hands. No; beloved, he who is the author, is also the finisher of faith; though earth shall combine against the believer—though his inward foes be ever ready to betray his soul—that word shall surely have its accomplishment, “They shall be my people, and I will be their God.” The confidence of this truth is, however, perfectly consistent with holy fear. We are of ourselves ever prone to depart from the ways of God, and hence the caution is needful—“Let him that thinketh he standeth take heed lest he fall.” David, an eminent saint of God, fell in a moment into the slough of sin, after a long and near fellowship with God, and he felt the sad and shameful consequences of his fall to the end of his days. Hence arises the use of those warnings which are pressed so repeatedly in the word of God upon the consciences of all the professed people of God. They answer a double purpose; they admonish the unsound professor of his danger of final perdition, and forfeiture of Christian privileges; and, at the same time, they serve to keep from these the true people of God, by inspiring them with a holy, salutary fear, lest, peradventure, they, through the deceitfulness of sin, should be led away with the errors of the wicked, and fall from their own stedfastness; so that promise of God has its fulfilment: “I will not depart from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.”—*F. Good.*

THE SCRIPTURAL DOCTRINE OF FINAL PERSEVERANCE A CORDIAL TO THE FAINTING BELIEVER.

NOT as a vain presumption that I am one of the saints because of some dream, or feeling, or past experience, whatever may be the tenor of my life. No; the privilege and the character to which it belongs cannot be separated. The perseverance of God's people is a perseverance in holiness, and they, therefore, are sure of eternal life; because He who has called them to holiness, and pledges himself to keep them in holiness, as the way to life, he ordains them to the means, as well as to the end. The assurance that I am a child of God, and therefore I shall never fail of salvation, cannot exist for a moment, but as the Spirit of God witnesses with my spirit—not that he once began—but that he is carrying on a work of grace, a sanctifying work in my heart. Any habitually-indulged sin at once demonstrates that my confidence of interest in God, because of some former convictions and religious feelings, has been a delusion, and the sinful propensities of God's people, in the same proportion that they grieve and banish the Comforter from their souls, take away *all enjoyment* of this truth of final perseverance; not because the truth itself is doubted, but their agreement with the character of those in whom alone it is verified. God will never permit his children to comfort themselves under circumstances like these, by any such abuse of his grace; they know and feel that the doctrine of perseverance is one with which they have nothing to do, but as they are *turning* from their evil ways; whereas this doctrine is a precious cordial for the fainting soldier in the day of battle: it strengthens his weak hands, confirms his feeble knees, animates him under all the terribleness of conflict. He remembers that God is faithful, who has promised, “They shall *never* perish, neither shall any one pluck them out of my hand.” Tell him this sweet truth, then, if he be wavering, ready to give up in despair, as, but for this hope of salvation, he well may. Tell

him of it, if he be *even fallen*, so as he be but struggling and grappling with the enemy, though it be in the dust. But if he be parleying with Satan, tampering with sin, ceasing the warfare, this precious truth of God becomes as poison to the soul.—*F. Goode.*

THE IMPORTANCE OF KNOWING WHAT IS
IN THE HEART.

God left Hezekiah to himself, that by this trial, and his weakness in it, what was in his heart might be known—that he was not so perfect in grace as he thought he was. It is good for us to know ourselves and our own weakness and sinfulness, that we may not be conceited or self-confident, but may always live in dependence on Divine grace. We know not the corruption of our own hearts, nor what we shall do if God leave us to ourselves. His sin was, that he was lifted up. What need have great men, and good men, and useful men, to study their own infirmities and follies, and their obligations to free grace!—that they may never think highly of themselves, but beg earnestly of God that he will always keep them humble. Hezekiah made a bad return to God for his favours, by making even those favours food and fuel of his pride. Let us then shun the occasions of sin. Let us avoid

the company, the amusements, the books, yea, the very lights that may administer to sin. Let us commit ourselves constantly to God's care and protection, and beg of him never to leave us nor forsake us. Blessed be God, death will soon end the believer's conflict; then pride and every sin will be abolished, and he will no more be tempted to withhold the praise which belongs to the God of his salvation.—*M. Henry.*

ENCOURAGEMENT IN THE WORK OF GOD.

WHATEVER is done towards rendering the word of God generally known and attended to, is like bringing a stone or an ingot of gold towards erecting the Temple. This should encourage us, when we grieve that we do not see more fruit of our labours. Much good may appear after our death, which we never thought of. Let us not, then, be weary in well-doing. The work is in the hands of this Prince of Peace. As he, the author and finisher of the work, is pleased to employ us as his instruments, let us arise and be doing, encouraging and helping one another,—working by *his* rule, after *his* example, in dependence on *his* grace,—assured that he will be with us, and that our labour shall not be in vain in the Lord.—*Ib.*

Poetry.

ISAIAH XL.

BY MRS. MOODIE.

REJOICE, O my people! Jehovah hath spoken;
The dark chain of sin and oppression is broken:
Thy warfare is over,—thy bondage is past,—
The Lord hath look'd down on his chosen at last.
A voice from the wilderness breaks on my ear,
O Israel rejoice! thy redemption draws near:
A path for our God the wild desert shall yield;
He comes in the light of salvation reveal'd!

His word hath declared it, who speaks not in vain;
He bends the high mountain, exalts the low plain;
All flesh shall behold him; far nations shall bring
Their glad songs of triumph to welcome their King.
As the grass of the field in the morning is green,
So man in his beauty and vigour is seen,—

A perishing glory, the beam of a day,
A flower that will fade with the evening away.
The breath of the Lord o'er its verdure shall pass;
Its beauty shall wither and fade like the grass;
The flower from its stem the rude whirlwind may sever;
But the word of our God is establish'd for ever.

O Zion! that bringest glad tidings of peace,
Raise thy voice in the song—thy afflictions shall cease:
Arise in thy strength; banish every base fear;
Tell the cities of Judah redemption draws near.
He comes! and his works shall his glory confess:
He comes! his lost children to succour and bless:
In mercy and truth to establish his throne,
That his name to the ends of the earth may be known.
(From the *Jewish Herald*.)

HYMN.

WHEN clothed in righteousness divine,
We know, O Lord, that we are thine;
Time's darkest scenes grow bright;
'Tis then we see our second birth,
And feel the bliss of heaven on earth,
All suffering then is light;

We see in our Redeemer's face
The Father's glory and his grace,
The triumphs of his love—
That love, our hearts' supremest joy,
Our noblest praise shall here employ,
And tune our harps above.

Thou interceding Paraclete,
Still grant to us thy witness sweet,
The fellowship sublime,
Which bears our spirits to the sky,
The pledge of immortality—
Eternity in time!

Foleshill.

J. S.

TRUST IN THE LORD WITH ALL THY
HEART.

WHY dost thou to the future look,
With such a gloomy heart;
For cannot He who still'd the waves,
Bid all thy fears depart?
E'en should affliction, trial, loss,
Be in reserve for thee,
Does not the word of comfort speak,
"Cast all thy care on me?"
And thou hast found, in by-gone days,
That help from God was near,
Which kept thee firm in duty's path,
Dispelling every fear.
Then why art thou cast down and sad?
Is he not still the same?
Is not his word of promise sure?—
Yea, "Faithful" is his name.
Take not such deep and anxious care.
For days yet unreveal'd;
But let thy heart in God rejoice—
He is thy strength and shield.

S. G.

Review of Books.

SCRIPTURAL VIEWS of the SABBATH of
God. By the Rev. JOHN JORDAN, B.A.,
Vicar of Enstone, (Oxon. pp. xxiv. 236.
Partridge and Oakley.

IN the production of this little volume, a clear head and warm heart have been united. The writer has pondered his subject with the spirit of a Christian theologian; and if even his name were not yet familiar to the public, the reader would gather, during perusal, the conviction that he wrote for *their* profit rather than his own. We find no literary artifice, nor any affectation of recondite scholarship, but great plainness of speech, setting forth material sufficiently copious to have been dilated into a much larger volume. But the satisfaction which

we have had in a careful reading of the work, must not divert us from the duty of review to the more pleasant yet less useful award of eulogy.

A treatise on the sabbatic institution must necessarily contain much that is already familiar to the biblical student, and, indeed, to every intelligent reader; but which must frequently be brought anew to his remembrance, and presented for the instruction of the less informed. A considerable store of this kind is contained in Mr. Jordan's chapters, and will be passed over in silence, or with slight notice, while we give our chief attention to the *characteristic* portions of his work, to those distinguishing passages which the purchasers of the new book may be pleased to make their own.

The High-churchman, or, to use a less English but more expressive phrase, the high ecclesiologist, is always a low sabbatarian. He is devoted to a human system—a system constituted by almost numberless details; requiring long, yet absorbing, and, at last, fascinating study. But the result of this study is most injurious. Your ecclesiologist has added so much to his Bible, has lengthened out so far his list of worthies, that the observances of merely scriptural worship, the commemoration of events and sanctification of days hallowed by inspired writers, are utterly insufficient to satisfy his devotion, which is ever craving after more. The radiant glory of Divine presence and power has withdrawn from his sanctuary; a curtain of reserve now hides it, even from his own eye; and in an outer court, where the laity may lay down their offerings and say their prayers, he has lit up the many tapers of traditional glory, ill supplying the absence of that one clear light—*Jesus Christ crucified*. He also crowds his calendar, modern-antique as it is, with so many saints' days, that if they were generally observed, in addition to fifty-two Lord's-days every year, half our time would be spent in holiday. This would be manifestly inconvenient; and, therefore, as he deems the church to be worthy of chief honour, the spouse of Christ to be not less adorable than Christ himself, and her traditions to be authoritatively exponent of his will, an expedient must be found to give prominence to the days in which her legends are recounted, her feasts kept, and her ritual recited. If he be a pure Romanist he has his Lord's-day lowered into first-day ecclesiastical and counts *Dominica*, *Paris secunda*, and so on to the end, and, instead of the commandment, as written in the Decalogue, he inculcates his compendium on the people, "*Observe the festivals*."* Sunday is the first festival in his week, and therein the opera, the play, the bull-fight, the promenade, conveniently serve to keep the multitude in a state of thoughtlessness, providing also incentives to grossest sins, preparatory to the business of the confessional on the next stricter holiday. Or, if he be a ceremonious Protestant, more or less punctilious, with some shreds of ecclesiastical religion to cover him in destitution of evangelical piety, he follows in the wake of many elder brethren who have written in learned leisure to show that the old Jewish precept, as they call it, to keep holy the sabbath-day, is abolished. The inference is obvious, that, by favour of our *flexible* dispensation, good Christian people may be safely allowed licence, under a decent measure of authority, to moderate the gloomy rigour of a puritanical sabbath

by indulgence in cheerful "sports" and social recreation.

Our author is alive to the actual tendency of a doctrine which lowers the standard of sabbath-keeping; and, therefore, applies himself to demonstrate that the obligation proceeds from God himself—not from the church. That such ground should be taken and successfully defended by a devoted minister of the Anglican church, is very opportune. For this, and this alone, is the authority under which due observance of the Lord's-day can be maintained, in opposition to the swelling torrent of worldliness, which, with multitudes of our fellow-countrymen, sweeps away the venerable sanctities which ought ever to mark and guard this blessed institution—the *sabbath of God*.

About half the volume is occupied with a deduction of sacred history illustrative of the origin of the sabbath, its law, and the observance thereof, down to the apostolic age. The term *sabbath* is used in preference to Lord's-day or Sunday,—a preference in which many do not concur; but our business is not with nomenclature, and we do not apprehend that between sabbath and Sunday the houses of Lords and Commons will ever again be divided, or that the words will be made significative of opposite theological parties.

Yet, antecedent even to the facts of primeval history, Mr. Jordan truly discerns principles of immutable propriety, according to which society was constituted, and God was to be acknowledged. The development of the first principle appeared in the union of the first human pair, and institution of marriage, on which all social order depends; and the maintenance of the second was provided for by that sabbatic sanctification, without which pure Divine worship cannot anywhere subsist. Both these institutions were desecrated or impaired: the one by polygamy and concubinage, the other by irreligion; but neither of them could be abolished, notwithstanding the unfaithfulness and impiety of men. It can be proved that the integrity of the sabbatic principle did not depend on the consecration of any day in preference to the others, as the first, the fourth, or the seventh, but it remained that the particular day should be pointed out by positive precept, and it might then be continued or changed by any distinct expression of Divine authority. We deem the author's view on this point to be incontrovertibly sound, and well-reasoned out; and as the principle of the day is simply *one in seven*, so "the principle of the observance" is not barely abstinence from labour, which alone would be nothing better than idleness, but *sanctification of the day to God*:

"Thus the seventh day is sanctified of

* So it stands in most of the catechisms, books of Christian doctrine, &c., used on the continent.

God, to be holy to himself for man's use and blessing. He may disregard, neglect, and despise it; but he cannot change or alter its destiny. 'Loving darkness rather than light, because his deeds are evil,' he may turn day into night, and scorn the value, and the glory, and the blessing of that luminary, which shines with his meridian splendour in the firmament; but the sun still holds on his course unremittingly in the heavens as God has ordained; he rises and sets, yea, though all men refuse his genial rays. None can blot him out, or draw a cloud athwart his light, though many shun his radiant glory. He can neither move, nor change, nor diminish, but at the bidding of Him who created him. The same is the imperishable sanctity of the sabbath. 'God hath blessed, and who shall reverse it?' So long as time shall endure, and until that eternal sabbath which remaineth for the people of God, shall have begun, the earthly sabbath must maintain the nature given to it of God; and the seventh day, that is, the one-seventh portion of time, must be sanctified, as it has been by the fiat of the Most High, to his own special service and honour. It is separated from all the rest of time, and hallowed of God: this is its own peculiar characteristic, which God has impressed it with, that it is 'holiness unto the Lord.'"

The trifling objection made by some persons, who choose to call the sabbath a Hebrew* institution, that the sacred writers are silent respecting it until the giving of the Law at Sinai, has been again and again refuted; but here we have the refutation strengthened by the adduction of some excellent conjectures. It is well for the argument that conjectures abound,—that favouring coincidences are numerous. They are as the dawn, which in this early stage of the inquiry indicates the approach of daylight evidence; and although each be insufficient by itself, they possess much cumulative weight. Some of them deserve, indeed, especial consideration; as, for example, does the temporal analysis of the history of the deluge, which is admirably wrought out, and shows it to be highly probable that Noah kept the sabbath. It cannot be abridged, and is too long to be extracted, but merits careful examination, and conduces nearly to the persuasion that sabbath-breaking was one of the chief sins of the antediluvians. But, on the other hand, the conjectural interpretation of the phrase, *בְּכֶפֶץ יָמִים*, in process of time, or, at the end of days, at Gen. iv. 3, although often repeated by other writers, is not at all supported by the usage of the Hebrew lan-

guage, is superfluous, and had better be rejected. We have abundance of more substantial data from which to derive an historical conclusion, and Mr. Jordan's patient collation of the similar days which appear to recur in the history of the deluge is a thousand times more valuable than any far-fetched guess of this kind. It exhibits a *fact*, not a mere philological conjecture, made but by westerns in syllable criticism on an ancient eastern language, but obscurely understood by many who bring from it citations. And with respect to collections of examples gleaned from the sacred writers, and others of inferior antiquity, of the frequent use of the number seven, it may be observed, once for all, that although they look remarkably well when arrayed on the same page, they are inconclusive, and scarcely less so for being multiplied; for, unhappily for the presumption of evidence, there are also *other* numbers frequently employed for the sake of literal emphasis and mystical significance. The scriptural doctrine of the ever-blessed Trinity owes little to the immense collection of threes from all quarters; and the taste for these arithmetical trifles has been most prevalent in times when the absence of sound critical acumen and solid biblical knowledge has been most injuriously experienced. The impregnable fortress of revealed religion needs not the crazy outposts of Jewish *gematry*. Perhaps these coincidences of number are not always to be despised; but, at best, they are only subordinate, and only deserve notice when placed beside real evidence, and viewed under the same light therewith.

After all this, it must be said, in justice to Mr. Jordan, that he generally refrains from laying too great stress on these coincidences, and the result of his investigations is fairly and concisely given in the closing paragraph of the second chapter:

"But now, upon the supposition, we may say the belief, that it (the sabbath) had been instituted at the time of the creation, as Moses's history evidently implies; and, further, upon a review of the condition of mankind all through the early periods of the world's history, showing the depravity of mankind and the neglect of the sabbath, first, as a cause, and then as a consequence of that depravity,—what, upon these considerations, should we expect to find in the history? Why, just such references to circumstances and occurrences, as we may properly suppose would grow out of an institution like this, and which the history does, in fact, contain. Such, for example, are the allusions to certain particular days of every seven all through the period of the deluge, the division of time into weeks, as known and used in Laban's family, the mourning for seven days by Joseph, and

* We cannot adopt their inaccuracy by writing *Hebrew*—a designation introduced after the Babylonian captivity.

other mystical, or, it may be, in some cases, superstitious uses of the number seven, which are not unfrequently met with. Now all this we say is so natural, as arising out of the institution that Moses relates the origin of, as materially to confirm and establish the belief of that account of it as true, and to convince us that, from the very first, and even in the time of man's innocency in Paradise, 'the sabbath was made for man.'

"The law of the Decalogue respecting the sabbath" is discussed in a truly lawyer-like manner, and confirms an impression some time ago received, that the author is a better lawyer than some who differ from him. As for those who would exclude the fourth commandment from the table, under the erroneous notion that it is but a ritual and ceremonial enactment, he plainly taxes them with being, by nature, averse from holiness, and therefore disliking this commandment, which is uncongenial with their corrupt propensities. "It is because he is a sinner, and, therefore, incapable of understanding, appreciating, and enjoying the holiness of the day, that he resists the ordinance, and rejects the blessedness." He then points out that, as this law is undeniably part of a *civil code*, it cannot be shifted to another, any more than could an ecclesiastical canon be transferred, with validity, to a code of civil or criminal law. He observes, that while the first commandment reveals to the house of Israel that the Lord is especially their God, who delivered their fathers from captivity, this fourth commandment reveals him to the whole world, as also their God, who created the universe, and is the father of all mankind. He expounds the "*pre-amble and provisions*" of this Divine statute with much force of apt illustration; points out the intention of the Legislator; vindicates each clause from objections laid against it; and skillfully sums up the meaning of the whole. In doing this, he demonstrates that there is no legal flaw, no defect in the foresight of Him who framed the statutes, nor any literal inferiority therein to those which have been most carefully constructed with human skill. He further produces the *declaratory statutes* afterwards published by Moses, and recorded in the Pentateuch, that all misapprehension might be obviated. This done, he proves that the law was not regarded as impracticable, and that it never became obsolete; but that it continued to be observed; that transgressors were subjected to the penalties provided; that, from age to age, inspired men denounced those who did not keep it, as obnoxious to God's displeasure, until, at last, the whole nation was signally punished by a long captivity, not for disowning the law, but from flagrant and stubborn transgression of it,

by the allowed prevalence of sabbath-breaking.

This interesting disquisition being finished, we are conducted into the presence of Jesus, "the Son of man, and Lord of the sabbath." As Lord of the sabbath, which he can only be by virtue of his proper and full divinity, "equal to the Father as touching his godhead," he is to be honoured by all men, even as they honour the Father. God the Father was honoured in the earliest ages of the world, when mankind commemorated every week his work of creation; and God the Son is henceforth to be equally honoured, while the sabbath "is adapted to the new state of things that has begun on the earth, and shall be employed to commemorate the great first act of the new creation,—the rising again from the dead of Him who, having power to lay down his life, yielded up the ghost on the cross for man's redemption; and, having power to take it up again, rose from the dead for man's justification. We follow our blessed Master, as he gradually discloses and exercises his Divine authority over the sabbath, not destroying either the law or the prophets, but fulfilling them. The Jews have disfigured this institution, as all others, through utter ignorance of its holy principle and beneficent intention, making it a mere idle day of sluggish quietude. But the Saviour impresses his own character of active benevolence on the sabbath of God. On this day he goes into a synagogue, and there casts out an unclean spirit, while the congregation, overawed by the godlike deed, presume not to utter a murmur of dissatisfaction. He raises, by his powerful word, the impotent man, and bids him take up his bed and walk; and then the dastardly Pharisees carp—not at the miracle, for that they dare not, but at the permission given to the poor man to carry home the only bed he had; and while at last they seek to slay their gracious Benefactor, he puts them to silence by making this authoritative declaration, "My Father worketh hitherto, and I work." Those puerile casuists would condemn a hungry man for rubbing an ear of corn in his hand, that he might eat the grains, because of the fancied resemblance of such an action to the servile work of grinding, using their fingers as a mill; but as the Lord of the sabbath walks through the corn-fields on the sabbath day, he allows his hunger-pressed disciples to disregard the superstition, just that he may take occasion to explain his authority over that institution. And to explain, by lively example, the spirit and manner in which it should be observed by all his followers, he chose on days of rest to heal the withered limbs, or to restore the exhausted strength of those forlorn supplicants who

felt confidence for the first time when they could pour out their prayers at his feet.

(To be continued.)

HORÆ VINDICLÆ SABBATICÆ; or, Familiar Disquisitions on the Revealed Sabbath. By RICHARD WINTER HAMILTON, LL.D., D.D. Leeds. Small 8vo. pp. 224.

Jackson and Walford.

IN his advertisement to these "Disquisitions," "the author bespeaks indulgence;" and for that severe stroke which fell upon him in the midst of his preparations to appear before the public, in the lamented death of the beloved Ely, he is entitled to more than ordinary sympathy; for he felt, beneath this unexpected calamity, so as few are wont to feel in our world. But we greatly lean to the conviction, that never did our beloved brother issue any work from the press, for which less of indulgence was necessary than the "*Horæ Vindiclæ Sabbaticæ*." Indeed, we cannot but think that "the indescribable constraint" of which he complains as having seized on him after the death of his friend, contributed, in no small degree, to soften and subdue the tone of his mind, and to fit him for writing with increased pathos upon the rest of the blessed sabbath. Of all the labours of his pen—and we never overlooked or undervalued any of them—we should be disposed to turn to this with special if not with decided preference. It is, as an argument, very perfect; and, notwithstanding that, in a certain quarter, logical power has been denied to the author, we believe that the "Disquisitions" before us will abundantly prove that Dr. Hamilton can, when he pleases, sustain a train of connected reasoning with more than peripatetic skill and success.

But the hallowed and ethereal bearing of this volume, as we reflect on the nature of the theme, is to us its most precious characteristic. It is not only a book on the sabbath, but, in the best sense, a *sabbath-book*,—a work for the closet and the heart, which those who love the sabbath will peruse with equal satisfaction and advantage. We have said that it is a work very perfect of its kind, and we can unhesitatingly submit the truthfulness of this verdict to the decision of any competent tribunal. Dr. Hamilton has overlooked no topic of moment involved in the examination of the great question to which he has addressed the powers of his vigorous mind. The plan adopted by him is peculiarly favourable to a full discussion of all that pertains to the authority, sanctification, and physical aspects of the sabbatic rest. We have the "**ORIGINAL SABBATH,—the HEBREW SABBATH,—the CHRISTIAN SAN-**

BATH,—the HEAVENLY SABBATH,—and the PRACTICAL SABBATH;" and under each of these heads, our author has put forth great acuteness of discrimination, and great force of argument,—showing, at every stage of his induction, the identity of the sabbatic institution, in harmony with the change of dispensational events and circumstances.

The last disquisition, entitled "*The PRACTICAL SABBATH*," is, perhaps, in some views of it, the most valuable of the whole. For after having rescued the sabbath from the grasp of those who would reduce it to the condition of a mere church festival, depending for its authority and sanction upon the tradition of early times, he has, as we think, well defined the Christian liberty which pertains to it under the Christian economy;—on the one hand, guarding against the over-licence of some, and on the other the under-licence of others; protesting equally against all sabbath profanation, and all Jewish and ceremonial restriction. We recommend this chapter to the attentive perusal of those who would dare to trifle with the sabbath, and to those whose Christian liberty has been menaced with unnecessary scruples.

We cannot close our critique without conveying to our reverend friend the delight and profit we have derived from the perusal of this new labour of his pen,—the most useful, we should unhesitatingly say, of all his literary productions.

SPIRITUAL HEROES; or, Sketches of the Puritans, their Character and Times. By JOHN STOUGHTON. 8vo. pp. 448.

Jackson and Walford.

"*THE Puritans*," observes Mr. Stoughton, "taking the word in its old-fashioned and comprehensive signification, saved England, in the seventeenth century, from a relapse into Popery. On this account they deserve to be honoured and loved by the Protestants of the present day. In all probability, the salvation of England from such a relapse in the nineteenth century, will depend, under God, upon the men who imbibe their sentiments, and emulate their piety and heroism. From the beginning, Puritanism has been the soul of English Protestantism, and therefore its history deserves to be diligently studied, and its spirit gratefully revered, by all who really value the cause of the Reformation."

No one entitled to form or express an opinion, in reference to the Puritans, can call in question the fact that, next to the Reformers themselves, they were, in Queen Elizabeth's time and downwards, the true heroes of Protestantism. But for the stand

they made, at the risk of substance, liberty, and life, against Popish innovation, happy England might at this moment have been covering at the feet of Rome, and her civil liberties might have been immolated at the shrine of monarchical despotism. Their true character is now at last beginning to be correctly estimated; and passing events, in the revival of Anglo-Catholicism, tend to give an impulse to those impartial investigations which will more and more develop their true history.

We are grateful, therefore, for every contribution from writers of power, tending to bring forth to the light the honest record of their opinions, their conflicts, their endurances, and their exiles. In his "Spiritual Heroes," Mr. Stoughton does not profess "to write a history of the Puritans;" but, from various authentic sources, he has gleaned and grouped a vast number of facts, which will have the effect, we trust, of reviving and invigorating the Puritan spirit. If the youth in our Nonconforming circles would but make themselves acquainted with the heroes of their spiritual ancestry, they would be taught to foster great principles, and would find but little temptation to roam in quest of other ecclesiastical pedigrees.

The interest of Mr. Stoughton's work may in some measure be judged of, by the list of subjects:—"The Islington Congregation,"—"The Three Martyrs,"—"Pilgrim Fathers,"—"The Church in Southwark,"—"The Brave Lord Brooke,"—"The Westminster Assembly,"—"Oxford under Owen,"—"East Anglican Churches,"—"Black Bartholomew,"—"The Plague Year,"—"Toleration and Persecution,"—"The Three Death-beds,"—"The Three Graves."

We can assure our readers that these Puritan sketches are no ephemerals, but pains-taking and vivid portraits of men "of whom the world was not worthy," beautifully placed in the historical niches to which they severally belonged, and associated with all the touching incidents, which entitle them to be "had in everlasting remembrance." At some early period we hope to introduce into our pages some extracts, which will abundantly justify the literary judgment we have thus pronounced.

of the character of Mohammed, his views and motives in promulgating his new religion, and the nature and foundations of the system which he has established. The author was led to the study of the subject by the important events which had occurred in Turkey shortly before 1830, and which seemed to him to open up a prospect of the revival of Christianity, not only in that empire, but, eventually, throughout Asia.

The first point discussed in the Essay is the external relation in which, according to the Koran, the Islam and the gospel, and their respective authors, stand to each other. The author next proceeds to treat of the internal relation between the two systems. He is of opinion that Mohammed's views are at first limited to the establishment of a monotheistic national faith, and only gradually extended to the erection of a religious system, which should be universal; and that it was not until after his views had expanded, that he thought of disparaging Christianity out of Arabia. Having discussed these points, Dr. M. comes to the future prospects of Christianity in reference to its antagonist. He maintains that Islam ascribes an authority to Christianity which must undermine its own, so soon as a thinking spirit is aroused among Mussulmans. He thinks that Islam is preparing the way for Christianity, for which, like Judaism, it is a substitute, and an introduction among nations in a low state of culture. The gospel, which the Arabian prophet acknowledges, so evidently makes Christ the centre and end of everything, that it is a contradiction to make it point to any subsequent revelation of greater authority.

The decay of the Mohammedan governments, the author is of opinion, will lead to the decay of the religion so closely connected with them; and the progress of civilization, affecting civil institutions, supposed to possess a Divine sanction, will undermine the faith on which they rest.

"In India all these causes are at work. The political power of the Mohammedans is overthrown; improved institutions have been introduced, and are progressive. The effect of all these agencies, however, in weakening the hold of their religion on their understandings and affections, is as yet scarcely, if at all perceptible."

The translator is of opinion that, in attempting the conversion of the Mohammedans, the best plan is to try if we cannot, in the first instance, do away with their prejudices against Christianity, by an exhibition of its real character. This he prefers to open and avowed argumentation. And he thinks that when at length we are driven to argument, our aim should be rather to assert truth, than to expose error. All refutations should be done as gently as

THE RELATION OF ISLAM TO THE GOSPEL.
Calcutta, 1847. pp. 57. 8vo.

THIS pamphlet, containing a translation of Dr. Mochler's German Essay on the subject announced on the title, will be perused with the deepest interest by all who wish well to the progress of Christianity in the East. The object aimed at is to contribute to the formation of a just estimate

possible, with an entire abstinence from all the most irritating topics.

We hope all our missionary brethren who come in contact with the followers of Mohammed, will possess themselves of this able pamphlet, and again commend it to the perusal of such of our readers as may have access to it. It highly deserves to be republished in this country.

The BASS ROCK; its Civil and Ecclesiastical History, Geology, Martyrology, Zoology, and Botany. 12mo. pp. 586.

W. P. Kennedy, Edinburgh; and Hamilton, Adams, and Co., London.

THIS volume, though historical and scientific, has all the interests of a romance. It is the joint production of five different authors, all men of celebrity in the literary world. The first part, containing the "Civil and Ecclesiastical History of the Bass," has been contributed by the Rev. Thomas McCree; the second, supplying the "Geology of the Bass," is from the able and well-known pen of Hugh Miller; the third, the "Martyrs of the Bass," is by the Rev. James Anderson; the fourth, the "Zoology of the Bass," is by Dr. Fleming, Professor of Natural Science in the New College, Edinburgh; and the fifth, the "Botany of the Bass," by Dr. Professor Balfour, of the University of Edinburgh.

The work is highly interesting and instructive, and will be read by those who feel a generous sympathy in the Scottish struggles, during the cruel reign of episcopacy, with more than ordinary delight. It is an admirably-executed volume.

AN EXPOSITION ON THE OLD AND NEW TESTAMENTS; wherein each Chapter is summed up in its Contents; the sacred Text inserted at large in distinct paragraphs; each paragraph reduced to its proper heads; the sense given, largely illustrated with Practical Remarks and Observations. By MATTHEW HENRY, late Minister of the Gospel. A new Edition, in Three Vols., containing Supplementary Notes to each Book in the Old Testament; to the Four Gospels, and the Acts of the Apostles. Large additions to the Exposition of the Epistles and Apocalypse, and numerous Wood Engravings, illustrative of Biblical Scenes, Customs, and Objects; together with a Life of the Author. Vol. I. 4to. pp. 1012.

Partridge and Oakley.

It would be altogether superfluous, if not presumptuous, to commend Matthew

Henry's Exposition of the Bible. It has stood the test of a hundred and thirty years; and, of all ancients or moderns, Matthew Henry is yet the prince of commentators.

The present edition, the cheapest that has ever seen the light, is, in all respects, the most complete. The additions to the several books of Scripture are highly judicious; supplying generally those very materials in which Henry's Commentary is most defective; and adapting it to the present state of biblical science. The engravings and maps, two hundred in number, furnish an illustrative apparatus of immense value to the present edition. They are executed in the best style of modern art; and well explain the orientalisms of the sacred volume. Such a volume as this was never before produced to subscribers at the small sum of *thirteen shillings and sixpence*. We express our grateful thanks to the Rev. A. L. Gordon, for the noble sacrifice he has made, in order to confer this great boon upon the humbler classes of society. We believe, in the long-run, he will be no loser. Such a standard edition of Matthew Henry's Commentary cannot fail, at such a price. It ought to find a place in every Christian family; in all our Sunday-school and Congregational libraries; and among all our Sunday-school teachers. If it should be necessary slightly to raise its price, it must not, cannot retard the sale.

WHO WILL LIVE FOR EVER? An Examination of Luke xx. 36. With Notes. By JOHN HOWARD HINTON, M.A. 8vo. pp. 32.

Houlston and Stoneman.

IT does one's very heart good to read a pamphlet of the acute and logical character of the one before us; and more especially when all the criticism and logic it contains is enlisted powerfully on the side of truth, and against errors of a widely ramifying and most destructive tendency. It would be difficult, and almost impossible, in a brief notice, to convey any just idea to our readers of the hermeneutical value of Mr. Hinton's treatment of our Lord's words, in his answer to the Sadducees, Luke xx. 36, "NEITHER CAN THEY DIE ANY MORE;" suffice it to say, that, out of this short but pregnant sentence, he has constructed an argument of crushing weight against the new-fangled theology of the literal death of the soul, as the punishment of the wicked. Whatever variety of opinion may be entertained on minute parts of his critique on the passage and its context, we think it will be generally accorded to the author, that he has fully demonstrated his point, "that

the words of our Lord, 'NEITHER CAN THEY DIE ANY MORE,' constitute a direct and positive declaration of the immortality of the human race." "If yet," observes Isaac Taylor, as quoted by Mr. Hinton, "there were room for a form of affirmation which might seem to comprise all others, to grasp the very idea of endless existence, and to exclude ambiguity, we find it in our Lord's declaration concerning those who should be 'deemed worthy to obtain part in' the future life, (*Οὗτοι γὰρ ἀποθνήσκει ἐν δόξῳ*.) "THEY CANNOT DIE ANY MORE," being on a par with the angels.' The terms carry the idea of an abstract, or of a physical impossibility of undergoing dissolution or extinction: such are to be made heirs of indestructible existence."

We hope this pamphlet, which is very cheap, will be circulated most extensively through the whole kingdom: it is calculated to do much good.

BRIEF NOTICES OF BOOKS.

1. *The Ecclesiastical Polity of the New Testament unfolded, and its Points of Coincidence or Disagreement with Prevailing Systems Indicated.* By SAMUEL DAVIDSON, LL.D. Thirteenth Series of the Congregational Lecture. 8vo. pp. 478. Jackson and Walford.—As we hope soon to furnish a joint notice of this and Dr. Wardlaw's Treatise on the same subject, we can only now express the satisfaction we feel in announcing to our readers the publication of Dr. Davidson's invaluable Lectures, and in assuring them that they must ever rank as a standard work.

2. *A Synopsis of Criticisms upon those Passages of the Old Testament, in which Modern Commentators have differed from the Authorized Version; together with an Explanation of various Difficulties in the Hebrew and English Texts.* By the Rev. RICHARD A. F. BARRETT, M.A., Fellow of King's College, Cambridge. Vol. III. Part I. 8vo. pp. 530. Longman and Co.—Mr. Barrett proceeds vigorously in his laborious undertaking, having, in this first part of his third volume, reached the close of the historical books of Scripture. We are sure that all biblical students will prize his work. Among Non-conformists, who are not behind Oxford or Cambridge, in hermeneutical attainments, it takes good standing. We heartily wish him God's blessing in prosecuting his important task to a successful issue.

3. *Posthumous Works of the Rev. Thomas Chalmers, D.D., LL.D. Home Bible: Quotidian. Daily Scripture Readings.* Vol. II. Thomas Constable.—Having already, in our notice of Vol. I. of this Posthumous Series, expressed our strong but sincere conviction of the peculiar merits attaching to Dr. Chalmers's Sabbath Communions with God, and Daily Readings of the Sacred Volume, we need not again give expression to our convictions. We can only say, that the second volume is in no respect inferior to the first. The author's remarks on some of the historical books are of great value.

4. *The Bible not of Man.* By GARDINER SPENCE, D.D., New York. And, *The Religion of the Bible.* By the Rev. THOMAS H. SKINNER, New York. 12mo. pp. 332. Collins, Glasgow.—There are two admirable essays, from very able pens, included in one volume of Collins's Cheap

Series. The works are well known and highly prized; and, at the small sum of *eighteen-pence*, must have an extensive circulation.

5. *The National Cyclopædia of Useful Knowledge.* Part XIII. Cæsar to Castanea. 8vo. pp. 235. 1s. Charles Knight, 90, Fleet-street.—This is the first part of a new volume of this very admirable and conveniently-sized Dictionary of Useful Knowledge, published at the cheapest possible rate.

6. *The Pictorial Bible.* Standard Edition. Part XI. Second Half. 2s. Charles Knight.—This half-part carries the work down to the nineteenth chapter of Matthew. The execution of the work continues to be equally good as in the former parts.

7. *A Glance at the Globe, and at the Worlds around us.* By JEFFREYS TAYLOR, Author of "Æsop in Rhyme," "The Young Islanders," "Incidents of the Apostolic Age," &c. &c. Foolscap 8vo. pp. 248. Houlston and Stoneman.—This is a volume which the instructors of young people will soon know how to prize, when they have made themselves acquainted with the author's ingenious plan. A better contribution to the school-room has not been made for a long time. It makes the culture of the memory and the understanding go hand in hand.

8. *Devine and Moral Songs for the Use of Children.* By ISAAC WATTS, D.D. With thirty Illustrations drawn on the Wood, by C. W. Cope, A.R.A., and engraved by John Thompson. 8vo. John Voorst, Paternoster-row.—Never were Watts's incomparable Songs for Children so beautifully illustrated before. It is no extravagant praise to say, that the embellishments to this splendid edition are worthy of the original work. Both the painter and the engraver have done themselves great credit by the manner in which they have executed their task.

9. *The Congregational Year-Book, for 1847.* Containing the Proceedings of the Congregational Union of England and Wales, and its confederated Societies, for the Year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications of the Congregational Body throughout the Kingdom. 8vo. pp. 188. Jackson and Walford. 1s.—We are thankful to Mr. Blackburn for this second volume of the Congregational Year-Book. Valuable as was the first volume, this is a great improvement upon it: and cannot fail to commend itself to every Nonconforming circle in England and Wales. It contains a mass of well-digested and interesting denominational information, which has been collected at considerable expense, both of time and money. The worthy editor, who has devoted so large a portion of his best days to the service of Independence, is deserving of all encouragement from his brethren in his endeavours to serve our common cause.

10. *Scripture Symbolism; or, Tabernacle Architecture.* By the Rev. SAMUEL GARRETT, Minister of Trinity Chapel, Waltham Cross, Author of "The Dawn of Life; or, Scripture Conversions." Small 8vo. pp. 196. Seeley.—A very instructive and well-written volume on—the Jewish Sanctuaries; the Brazen Altar; the Laver; the Candlestick; the Table of Shewbread; the Golden Altar; and the Mercy-Seat. By those who wish to enter into the spirit of Scripture Symbolism, this volume will be greatly prized.

11. *The Sabbath-School Teacher's Note-Book; or, Notes and Illustrations of Scripture Lessons, designed to aid the Teacher in the Instruction of his Class.* By the Rev. C. H. BATEMAN, Second Series. For one Year. Small 8vo. Hamilton, Adams, and Co.—Such is our high estimate of this Note-Book, that we could wish to see it used in every Sunday-school throughout the empire.

Memorials of the Departed.

MR. SAMUEL THURMAN, OF NOTTINGHAM.

THE subject of this notice was for fifty-two years a member of the church assembling in Castle-gate Meeting-house, Nottingham. During the greater part of this long period his name has held a conspicuous and honourable place amongst the friends of religion in that town. At the same time the course he pursued was too unostentatious and uniform to furnish many incidents of a striking and remarkable kind. His main characteristic was contentment rather than enterprise. His only ambition being the desire to do good, his wishes met with constant gratification. The sphere of exertion most coveted by him, presented itself wherever the young needed a guide, the poor a helper, or the sorrowful a friend. Of this excellent individual it is presumed that many will be pleased to find some account in a magazine, the spirit and aims of which are so congenial with those by which he was himself characterized.

Mr. Thurman was born in the village of Tollerton, Notts, in the year 1772. Being of a delicate constitution, an employment was sought for him less laborious than that of his father, which was that of farming. He was, therefore, apprenticed to Mr. Wilson, of Nottingham, father of the late much-respected Alderman Wilson. Thus was he brought to that town in which Providence had determined that he should spend his life. To his introduction into Mr. Wilson's family must be attributed, in a great measure, the complexion of his future course. It was this which led to his lengthened and honourable connection with Castle-gate Meeting-house,—as a hearer,—a sabbath-school teacher,—a member of the church, and, at length, a most useful deacon.

While an inmate in the house of Mr. Wilson, Mr. Thurman formed an intimate acquaintance with several persons, who were afterwards distinguished in the religious world, and with some who now occupy eminent stations in the Christian ministry. No one who knew the deceased will wonder that, in regard to worldly business, great confidence was reposed in him; so that his course from the beginning was one of advancement and honour. He became in time a partner, and at length succeeded to the business.

Mr. Thurman joined the church at Castle-gate, in 1795, the year in which the late much-respected Mr. Alliot commenced his ministry in Nottingham. He was

elected to the office of deacon in the year 1822. To say that during the long period of his membership he "gave no occasion to the adversary to speak reproachfully," would be to understate the truth; he "adorned the doctrine of God his Saviour;" and even those who were wont to deride religion, confessed that Mr. Thurman was "an Israelite indeed." In him might be seen the Christian character, as it is portrayed by the great Apostle—"that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

He discharged the office to which his brethren had called him, in such a manner as to "purchase to himself a good degree." As a deacon, Mr. Thurman was, beyond common example, "a father to the poor," and a friend to the distressed. Few have kept themselves more unspotted from the world; few have shown greater assiduity in "visiting the fatherless and the widows in their affliction." The poor, the feeble, the aged, could always feel assured of his sympathy. His prayers cheered the chamber of sickness, and those who "looked for a comforter, seemed almost instinctively to direct their steps to him. Mild, accessible, and unassuming, no one ever felt discouraged in his presence. To use a common expression, people of every rank could open their minds to him. It may be mentioned, as a proof of this, that candidates for church-fellowship very commonly requested that he might be appointed as one of their "visitors."

He cordially welcomed strangers to the house of God, and was unwearied in his efforts for the accommodation of all who stately attended. Free alike from selfishness and pride, he was willing to be the least and the last, if others were only brought under the sound of the gospel, and enabled to hear with comfort. As might be expected, it fell to his lot to take a leading part in the devotional meetings of the church. His prayers were appropriate and fervent. They were varied, because truly natural, and could never be charged with the fault of injudicious length.

In reference to the regard he paid to the public ordinances of religion, it may not be amiss to give the following extract from his funeral sermon:—"The most exemplary feature of our friend's conduct, in reference to the house of prayer, was the constancy of his attendance. Well is it for ministers of the gospel, that there are some of their hearers whom every novelty

does not draw aside. Well is it for churches, that there are some of their members who do not think a service not worth attending if the minister is to be absent. Well is it for the cause of spiritual piety, that some persons as regularly attend prayer-meetings and week-day services, as others, systematically and for years together, neglect and slight them. Well is it for the world at large, that all do not 'forsake the assembling of themselves together' as often as the least imaginable hindrance can be alleged, or the smallest attraction draws another way—worshipping God only when the weather is not gloomy enough to require a grain of self-denial, nor fine enough to invite them to walks of pleasure. Not darkness, nor cold, nor rain,—not the absence of the pastor, nor the anticipated smallness of the attendance,—not frequency of service, nor times of public excitement, nor such business as could at all be laid aside, ever prevented our friend from filling up his place in the house of God:

"There did he find a settled rest,
While others go and come;
Not as a stranger or a guest,
But like a child at home."

In the simplicity of scripture language, it may be said that Mr. Thurman was "a lover of good men." He held in high esteem the faithful ministers of the gospel, and hailed with delight any apparent tokens that a day was coming when Christ's followers shall be visibly, as they are truly, one. This feeling led him to welcome Christians of every name to the Lord's table, and to rejoice in the prosperity of those institutions which call forth the sym-

pathies and the efforts of all who "hold the head, even Christ Jesus."

The career of this excellent man was drawn to a close by an affliction, in which patience had "her perfect work." His weakness forbade the pleasure of much Christian intercourse, and lessened the frequency of those communications in which he told of the comforts of Divine love, and of the aspirations of faith and hope. His sincerity having been sealed by a holy life, needed no additional confirmation. Abundant labours were his appropriate preparation for heavenly rest. Other voices were silenced, that the Master himself might say, "Well done!" His decease took place on the 11th of September last, and was followed by a funeral sermon, by the Rev. S. McAll, from 1 John i. 7,—a passage from which Mr. Thurman had derived signal benefit at the outset of his religious career. The sermon was preached, in conformity with a wish which had been expressed by the deceased, not on the sabbath, but on a week-day evening. The congregation, however, exceeded that which usually assembles on the sabbath-day.

His gentle and pleasing form no longer adorns the well-known seat in Castle-gate Meeting; his light and welcome step no longer approaches the abode of want and sickness; his cheerful voice is no longer heard, as he moved through his house, and filled it with the praises of his God; but to be where he now is, is "far better." He would not, even as he cannot, return to us. He has joined that "great cloud of witnesses," whose salvation shows forth the sure and blessed truth that "the blood of Jesus Christ cleanseth us from all sins."

S. M.

Home Chronicle.

DR. JAMES LEGGE'S DEPARTURE FOR CHINA.

On the evening of the 16th of February a meeting of Dr. Morison's congregation was held at Trevor Chapel, Brompton, for the purpose of expressing their prayerful sympathy on behalf of Dr. Legge and his family, on occasion of their return to Hong-Kong. The interest excited was so great that the place of worship was crowded half an hour before the time of service. Hundreds, it is supposed, retired who could not find standing-room in the aisles. The opening prayer was presented with much solemnity by the Rev. Robert Philip, a townsman of Dr. Legge. The Rev. Joseph

John Freeman then delivered a very appropriate and feeling address, in which he did ample justice to the missionary qualifications of Dr. Legge, and to the high and pressing claims of the Chinese mission. His allusion to the Chinese converts, who were present, was peculiarly happy, as he compared them to the wave-sheaf, or first-fruits, of the Jewish harvest. The view taken by him of the Chinese mission was large and enlightened, and eminently calculated to enlist on its behalf the strongest sympathies of the Christian public.

When Mr. Freeman had closed his admirable appeal, Dr. Harris proceeded to deliver his farewell counsels and encour-

ragements to his old and attached friends, in a strain of sanctified wisdom and eloquence never surpassed on any similar occasion,—not even by the resident tutor of Cheshunt College himself. Having known Mrs. Legge from her early childhood, and made himself well acquainted with the labours of Dr. Legge, there was a congruity in the whole of his observations, which told upon the large circle of Dr. and Mrs. Legge's friends with most hallowed effect. We do hope that the Dr. will be persuaded to give up his MS. for publication.

After Dr. Harris had closed his valedictions, the Rev. E. A. Dunn, who had baptized Mrs. Legge, commended the missionary circle, with much affection, "to God, and to the word of his grace."

At this stage of the interesting proceedings of the evening, it had been arranged that Dr. Morison, the pastor of the church, should present to his son-in-law, Dr. Legge, and to Mrs. Legge, a testimonial of the affectionate respect of the people of his charge towards his beloved children. He accordingly proceeded to do so, commending his flock for the liberality displayed by them, and for the delicacy which they had observed in the mode of furnishing the testimonial; no one having been solicited to contribute, but all the seat-holders having been made acquainted with the fact, that such a testimonial was about to be presented. In addition to other private gifts, and innumerable kindly offices to Dr. and Mrs. Legge, Dr. Morison was empowered to put into his son-in-law's hand a splendid gold watch and chain, worth more than 30*l.*, and a purse containing 55*l.* 10*s.* The watch had the following inscription engraved on the inner case:—"TO THE REV. JAMES LEGGE, D.D.; A TOKEN OF AFFECTIONATE ESTEEM, PRESENTED ON HIS RETURN TO CHINA, BY HIS FRIENDS AT TREVOR CHAPEL, BROMPTON, Feb. 16th, 1848. REV. JOHN MORISON, D.D., LL.D., PASTOR."

After the presentation, Dr. Legge acknowledged the kindness of his friends, in an address of great power and pathos, which drew tears from many eyes, and which was well calculated to endear to all Christian hearts the cause of missions and the claims of China.

The Rev. S. Martin, of Westminster Chapel, then closed, in devout supplication and thanksgiving, a service which can never be forgotten by those who took part in it. Appropriate hymns were given out by Messrs. Martin, Gilfillan, (missionary to Hong-Kong,) Chancellor, and Spence; and as Dr. Morison read the closing hymn—

"Bless'd be the dear uniting love,
That will not let us part," &c.,

the majority of the assembly were dissolved

in tears. May the angel of the covenant go with his servants, and with all their missionary brethren and sisters proceeding to the land of Sinim!

DR. LEGGE AND THE CHINESE CONVERTS PRESENTED TO THE QUEEN.

On Wednesday, the 9th February, on his return to Hong-Kong, Dr. Legge and the three Chinese converts were presented to her Majesty the Queen, and to his Royal Highness Prince Albert, at Buckingham Palace, by the Right Hon. Viscount Morpeth. Both the Queen and the Prince evinced great interest in the Chinese youths, and asked many questions, which it was highly gratifying to Dr. Legge to answer. On retiring, Dr. Legge put into the hands of the Prince a memorial explanatory of the objects of his mission, and descriptive of the Theological Seminary at Hong-Kong for the training of native evangelists.

THE NEW ARCHBISHOP OF CANTERBURY.

We announce the elevation of the Bishop of Chester, to the highest office in the Established Church, as a token for good. A more suitable or a more popular appointment could not have been made by the Premier. The Puseyites are all enraged with it, and this looks well.

DISTRIBUTION OF PROFITS TO WIDOWS.

SINCE the half-yearly distribution of profits, on the 5th January, three additional grants have been made to widows whose applications had not arrived in due time, amounting to 26*l.*, which, with the sum of 830*l.*, reported in the February Magazine, makes the amount distributed for the half-year 856*l.* Our brethren in the ministry, and the deacons of the churches, must keep the claims of the *Evangelical Magazine* more steadily and uniformly before the congregations, or the Trustees cannot hope to continue the amounts now granted to the *hundred and fifty widows* receiving assistance from the Magazine fund. We do know, from experience and observation, that wherever ministers, deacons, and members of churches take a lively interest in the circulation of the work, it maintains its standing amidst all the existing competitions of the periodical press. Do let our brethren think what a boon to the widows of ministers the Magazine fund has been for more than half a century!

Our Welsh and Scottish friends ought to do more to promote the sale of the work,

as their widows, Presbyterian and Independent, receive a far larger proportion of the fund arising from the sale of the Magazine than its circulation in Scotland and Wales would strictly warrant. The plan, too often resorted to, of twelve or fifteen people agreeing to take in the Magazine, and to share the expense among them, must obtain very widely indeed, in order to secure any profit from the sale of the work. The Editor, as a Scotchman, always pleads for the ministers' widows of his native soil; but he takes leave to ask his countrymen to deal fairly and generously by the Magazine in return.

THE BRITISH QUARTERLY REVIEW.

WITH such articles as appear in the last number of this Review, it cannot fail to retain its hold of a wide and intelligent circle in this country. We have perused its pages with more than ordinary delight and satisfaction. It is, indeed, a healthy and vigorous specimen both of literature and theology. The first article, which is an extended critique on the Rev. T. R. Birk's "Christian State; or, The First Principles of National Religion," is a calm and conclusive refutation of the best class of arguments resorted to in defence of National Establishments. The fifth, on the "Doctrine of Future Punishment," is decidedly one of the ablest Essays in Theology that has issued from the modern press. The eighth, entitled, "The Christian Ministry,—How to amend it," is so suggestive of wise and practical thoughts that we recommend it to the careful perusal of all our brethren in the ministry, and particularly our younger brethren. The other articles—some on history, some on science—are all valuable contributions in the several departments to which they belong.

THE NORTH BRITISH REVIEW.

AMONG the ten articles which compose the sixteenth number of the *North British*, that on the Hampden Controversy is the one which will create the greatest sensation. "We cannot conceal our impression," say the writers, "that whatever body in the English Church, whether more or less numerous, powerful, and influential, first grasps the scriptural ideal of the church's spiritual independence and freedom, will have an element of strength for winning the sympathies of the English mind, such as statesmen and mere establishment-men little dream of." We believe it; but then we equally believe that the church's spiritual independence is incompatible with any form of state-connection

that has ever existed, or ever can exist. The following remarks are well worthy of the serious consideration of evangelical Churchmen:—"It is evidently as a mere establishment-man that Lord John Russell feels and acts on these occasions; he is bent on working the church as a part of the machinery of the state—an appendage of the crown and the aristocracy. Sir Robert Peel would doubtless play the same game, though perhaps more cautiously. We are persuaded it is a game which, if our evangelical friends will not see through, the Tractarians do. They are consolidating a church-power, superstitious and tyrannical it may be, but yet spiritual; and we cannot but think it high time that something decisive were done on the other side towards preparing, at least, for the assertion of a church-independence, spiritual also, but, at the same time, evangelical, catholic, and free."

BIBLICAL REVIEW.

THERE are several powerful and ingenious articles in this number of the *Biblical*. Among these may be ranked "Sketches of the Doctrine of Angels," from the pen of Dr. Harris. We have seldom read a more interesting essay. The theory advocated by the author is, the inferiority of angels to man. The article is very original in its cast of thought, and well worthy of the most careful perusal. We would direct attention, also, to the third, seventh, and eighth articles, on the "Sovereignty of God," "Nonconformist Poetry," and "The Pulpit and the People."

REMARKABLE PHYSICAL FACTS.

SIR ASTLEY COOPER relates the case of a sailor who was received into St. Thomas's Hospital, in a state of stupor, from an injury in the head, which had continued some months. After an operation he suddenly recovered so far as to speak, but no one in the hospital understood his language; but a Welsh milk-woman happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again completely forgot his Welsh, and recovered his English.—An Italian gentleman, mentioned by Dr. Rush, in the beginning of an illness spoke English; in the middle of it French; but, on the day of his death, spoke only Italian.—A Lutheran clergyman of Phila-

delphia informed Dr. Rush that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years.—An ignorant servant girl, mentioned by Coleridge, during the delirium of fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favourite authors.—Dr. Abercrombie relates the case of a child, a few years ago, who underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet, at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars.—Dr. Pritchard mentions a man who had been employed with a beetle and wedges, splitting wood. At night he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was, whether his sons had brought home the beetle and wedges? They, being afraid to enter into an explanation, said they could not find them; on which he arose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away.

CAUSES OF APOSTASIES IN ENGLAND.

THE literature of the last ten years has done far more than the preaching or the ritualism. A whole regiment of writers—Whig, Tory, and Radical—have combined to malign everything Protestant, and to extol everything Popish. Miss Strickland has made angels of all our Popish queens, and almost demons of our Protestant ones. Mr. Tytler has done his best to whitewash Mary of Scotland, and to blacken the fame of the Scottish reformers. Mr. Maitland has done the like service for the English ones; and Mr. Burns, with his series of pretty little novels, has taught our young people that the Reformation was a judgment from God, the death of Edward VI. a providential deliverance, and the glorious revolution a mere rebellion.

SPIRITUAL DYSPEPSIA.

THIS is in some places a prevailing disease. Allow me, in a word, to point out its cause, signs, and remedy. It is caused by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. They are hearers of the word, but not doers. It is indicated by great fastidiousness of appetite. They can eat nothing, unless it is that which is prepared solely to gratify the palate. Every sermon must be as spruce, as neat, as beautiful as the choicest words or the flowers of rhetoric can possibly make it, or it disgusts them. The remedy, as well as the preservative, is to eat plain food and go to work. Be content with plain preaching, and practise what you hear, "bring doers of the word and not hearers only."

LORD SIDMOUTH ON WAR.

"I USED," he said, when speaking of the wars in which England had been engaged during his time, "I used to think all the sufferings of war lost in its glory; now I consider all its glory lost in its sufferings. So one's feelings change."

PROVINCIAL.

NEWPORT-PAGNEL COLLEGE.

A VERY interesting meeting of the friends of this Institution took place at Newport-Pagnel, on Wednesday, January 26th, for the purpose of publicly introducing the Rev. W. Froggatt to the office of Tutor, recently accepted by him.

The congregation assembled at the Independent chapel, at eleven o'clock, A.M., when the service was opened by the Rev. R. Elliott, of Devizes. A discourse was then delivered by the Rev. W. Froggatt, expressive of his views of the nature and objects of the important office, on the duties of which he was about to enter. It may suffice to say that its statements were such, both in substance and spirit, as fully to meet the expectation of those who had, under the direction of a gracious Providence, invited Mr. Froggatt to the charge of the College at Newport, and worthy the author of "A Revived Ministry our only hope of a Revived Church." Special prayer on behalf of the new Tutor and the Institution, was offered by the Rev. T. P. Bull; after which, the Rev. Algernon Wells delivered a highly interesting and appropriate discourse, from 2 Tim. ii. 2. It is needless

farther to characterise these addresses, or to speak more particularly of the subjects treated on in them, since it is hoped they will shortly appear in print.

It is believed that the service was felt to be one of deep and solemn interest by all present.

Notwithstanding the inclemency of the season, a large number of friends were present, and between forty and fifty persons met at a public dinner. After dinner the company was addressed by the Revs. Messrs. Wells, Froggatt, Elliott, Barker, of Spring Hill College, Watson, of Hackney College, Gilbert, Poulter, T. P. Bull, J. Bull, and Henry Bateman, Esq. At the request of one of the ministers present, that some statement should be made respecting the late resignation of the four students who declined acceding to the wishes of the Committee, the minutes relating to that affair were read. A strong feeling of the kindness and forbearance, both of Mr. Watson

and the Committee, towards these young men, as well as of the propriety of the course pursued in reference to them, was expressed by all who spoke on the occasion, some of whom were before unacquainted with the particulars.

It may be satisfactory to the friends of the College to know that five new students have been admitted, and that the vacancies created by those who thought proper to resign their connection with the Institution are filled up.

Newport-Pagnol, January, 1818.

REMOVAL.

THE Rev. John Parry, late of East Cowes, Isle of Wight, has been invited to take the pastorate of the Independent church, meeting at the Old Chapel, Cliffe, Lewes, which he has accepted; and is expected to enter upon his labours on the first sabbath in the present month (March.)

General Chronicle.

WALTHAMSTOW INSTITUTION FOR THE DAUGHTERS OF MISSIONARIES.

MY DEAR FRIEND,—The liberal and prompt kindness of yourself and congregation, on behalf of the Mission School, calls for the cordial thanks of the committee, and which, in their name, I beg to offer you. Will you kindly announce your Communion Offering in the next number of the *Evangelical Magazine*, and the few other sums which I have received since January in the present year?

Yours affectionately,

D. FOULGER.

Rev. Dr. Morison.

Communion Offering, over and above the £ s. d.	
average Contributions for the Poor at Trevor Chapel	10 0 0
Rev. Mr. Pollard, Saffron Walden, collected at Missionary Prayer-meeting, February	2 8 0
W. Stirling, Esq., Saffron Walden, towards the enlargement	2 0 0
James Hinchliff, Esq.	5 0 0
Mr. C. W. Ridditch	0 10 0
James Hamilton, Esq., per Rev. J. J. Freeman	10 0 0
Rev. W. Lothian, St. Andrews, per Rev. A. Mackray	1 0 0
Rev. Mr. Buchanan	1 0 0
Mrs. Burnes, Weston Manor	0 5 0
Miss A. Bourne, per Mrs. Holdsworth	0 5 0
Miss Vasey, Denmark Hill, per Miss Stedmore	10 0 0
A Friend, per Mrs. Foulger	2 0 0
Miss Parker	0 5 0
Miss Basky	1 0 0
Miss A. Basky	1 0 0
Miss E. Basky	0 10 0
Miss F. Basky	0 10 0
Mr. Nicholson, per Dr. Morison	1 1 0

ROMANISM IN CEYLON.

AN English Baptist missionary writes as follows:—"Popery is increasing in Ceylon. The greatest efforts are being made to proselyte English burghers and natives. A company of nuns are daily expected to commence a convent in Colombo. One of the bishops is now at Rome, making preparations for still more extensive operations. We have here English, French, Italian, and Goa priests; some of the school of Dr. Wiseman, and others more allied to the dark ages."

POPERY PROVIDES NO BIBLE.

ALTHOUGH Roman Catholics have had missions in Siam more than 200 years, not a Bible, nor even an entire Testament, in the language of the people, has been provided for them. The American missionaries in Siam believe this to be substantially true in regard to their labours throughout the East.

REFORMED PRIESTS.

It is stated that Dr. Achilli, who has recently seceded from the Romish Church, and who is now Professor of Divinity in St. Julian's College, Malta, has under his tuition fifty students who were recently Romish priests.

REMINISCENCES OF MISSIONARY LABOUR IN
INDIA.—TELOOGOO COUNTRY.

In my former communications I gave you some account of the progress of Christianity at Chicacole, the most northerly station of the Society's mission in the Teloo goo country. I now proceed to give you a brief statement of the mission at Vizagapatam, to which station I was appointed by the Directors of the L. M. S., in the year 1835: but, previous to my entering upon the particulars of our labours and trials there, it may be interesting to the friends of missions to have a few particulars of our journey thither, in order that they may have some idea of the peculiar trials through which we are called to pass, and the peculiar mercies which our gracious God scatters in our path when engaged in his service in a heathen land.

In the month of May, 1835, we set sail from the shores of old England, in the ship *Royal William*, and, after the usual storms and calms, trade winds and gales, attendant upon a voyage from England to India, on Tuesday, the 2nd of September, we hailed with joy the tropical shores of the land of our adoption, and the waving cocoa-nut trees which were visible from the deck of our goodly vessel. Early on the following morning we dropped anchor in Madras roads, after a voyage of nearly four months, during which we had experienced, in no small degree, the upholding hand and gracious providence of Him, whose way is in the sea, and whose path is in the mighty waters. On our landing at Madras, after passing over three successive walls of rolling surf, we were conveyed to the house of a brother missionary, where we were kindly welcomed as fellow-labourers in the heathen wilderness of India's wide empire. Our attention was soon attracted by the black faces, eastern costumes, vociferous tongues, and strange sounds which issued from our Hindoo fellow-subjects on every side. Our eyes and hearts were pained by beholding on every hand idol temples, a priest-ridden and degraded population, inflaming themselves with idols under every green tree, and thus virtually denying the Lord that made them.

We experienced much kindness from Christian friends at Madras, and, after obtaining what was needful in the way of furniture, &c., we proceeded to our station, which is about five hundred miles north-east of Madras.

We went on board a small coasting-vessel bound for the northern ports. Never shall I forget the first night we spent on board this coaster. The confused heaps of baggage above deck, and the horrible smells below, together with the pitching motion of a small vessel lying at anchor, were enough

to produce in persons unaccustomed to a seafaring life the most disagreeable nausea and sickness that could well be conceived. Add to this combination of disagreeables, we had a plentiful cargo of cockroaches, which walked over us, and fled around us, creating a most disagreeable buzz, which effectually prevented us from obtaining any repose during the night. Mrs. P. suffered particularly from sea-sickness, and notwithstanding her great desire to get on deck to breathe the fresh air, she was obliged, through sheer debility, to remain in her cabin the greater part of the time we were on board. The discomfort, filth, and annoyances attendant upon a short coasting voyage in India are, in my experience, far greater than any endured on the whole voyage out from England to Madras.

After being in sight of Madras for four days, we at length got a slight breeze, which conveyed us to Masula in about six days more. This is a large native town, once famous for its manufacture of cloth, and is now, to some extent; though the trade between it and England has been greatly superseded by British manufactures, and much also has been removed from hence to the increasing ports of Madras and Calcutta.

Here our little vessel had to land some passengers and goods, which afforded us an opportunity of landing for a few days. We had letters of introduction to Judge P— and his lady, who received us with the greatest kindness, and entertained us with true English hospitality for upwards of ten days.

Under the kind and generous treatment which we received from our new acquaintances our wearied frames soon revived, and we felt as if we had escaped from the wearisome confinement of a prison. Our tongues were filled with praise, and our hearts with gratitude, to Him who had raised up for us such kind friends in the midst of this strange land.

Here I preached, for the first time, in an episcopal chapel connected with the Church of England. The congregation consisted chiefly of the civil and military servants of the Company. Since then, the chapel has been consecrated by the bishop of the diocese, so that none but episcopally-ordained clergymen can now preach in it. The wall of partition has thus been built up, instead of being pulled down. During our stay here we enjoyed delightful fellowship with a few other Christian friends at this station, and found it both refreshing and profitable to mingle our prayers and praises with our fellow-countrymen and fellow-pilgrims, on the way to the heavenly Zion. We have often found in India that true Christianity is too free and glorious a thing to be confined within the walls of episcopal con-

formity and sectarian bigotry: it is free as the air we breathe, and cannot be confined by the ties of a stiff and soulless uniformity. No; blessed be God, we know, from our Bible Christianity, no such sectarian bigotry. We can say, with the apostle of the Gentiles, "We have one Lord, one faith, and one baptism." Missionaries in a heathen land rejoice to have fellowship with all those who love our Lord Jesus Christ in sincerity and truth."

After staying a few days with our hospitable friends, Judge P— and his lady, we set off in our small vessel again, in order to pursue our voyage to Vizagapatam. By this time the N. E. monsoon had set in, and there was every probability of our having a rough passage to our destined port. The vessel had anchored about six miles from the shore, as the bay was very shallow, so that we were obliged to sail out to her in a small boat, which was far from pleasant just then, as the wind and tide were right against us. The poor sailors, after rowing hard and tacking about for six hours, at length succeeded in reaching the vessel. We were soon upon deck, and I had an interview with the captain relative to the advisableness of our proceeding to Vizag. As there was every probability of very threatening weather in the bay of Bengal, he strongly urged our going on shore again, and proceeding by land to Vizagapatam. I deemed it prudent to act agreeably to this advice, so that we got into the boat again, and as the wind and tide were all in our favour, we were on shore in the course of half an hour. Our dear friends again welcomed us under their hospitable roof, and were very glad that we had listened to the captain's advice, and had determined to go by land. I cannot but stop here to adore the protecting providence of God, (in whose hand our lives are, and whose are all our ways,) in leading us to adopt this plan; for after we had landed, and the vessel had gone out into the bay, a dreadful gale arose, so that she was driven south of Madras, and the sea arose so high, that every port below deck was obliged to be shut for some days. The consequences of this close confinement to my dear partner would, in all probability, have been fatal. Surely we may say in this, and in many other instances of our history, 'Thou hast brought up our lives from destruction, O Lord our God!'

The next thing was to prepare for our land journey. For this purpose, I purchased one palanquin and borrowed another, and ordered, from the collector of the district, relays of bearers on the road. Our friends kindly provided us with a few provisions for the journey, and also gave us letters of introduction to civil and military gentlemen at the stations through which we

were to pass on our journey to Vizag. We commenced our journey on Thursday, 29th of October, at four o'clock, P.M., and travelled the night. The next morning we found ourselves at a large town, called Ellore, where we were kindly entertained for the day by Major C— and his wife. This first part of our journey we stood very well, and were quite surprised at the ease with which our bearers carried us.

The next two stages, from Ellore to Rajahmundry, were far more fatiguing. We had to wait several hours for a new set of bearers at the small village of Yeerugooden—a place more than half way to Rajahmundry.

Here, indeed, we felt that we were strangers in a strange land. The unclouded eastern sky, the brilliant plumage of the birds, the apparent stillness of the atmosphere, the low mud huts of the natives, together with their idol temples, the strange black-and-brown faces of the Hindoos and Mussulmen, and the still stranger sounds which issued from their lips, made an indescribable impression upon our minds. Then, indeed, we felt it a pleasure that we could mingle our sympathies and prayers together at the throne of grace; and that, though we could not make our message intelligible to man, yet we could open our hearts to God, and plead with him for the conversion of this heathen land. Now we could join with an emphasis and heart unknown before, in the lines of our pious Doddridge—

"Look down, O God, with pitying eye,
And view the desolations round;
See what wide realms in darkness lie,
And hurl their idols to the ground."

We put up during the heat of the day at the travellers' bungalow, and, after we had partaken of some refreshment, and had collected our bearers together, we set forward, about three, P.M., on our journey to Rajahmundry, a large town situated on the north side of the sacred Godavery. The sun was still very powerful, the road very dusty, and, as there was but little wind stirring, we found the journey very fatiguing, especially as our bearers were not like fleet horses or powerful locomotives, but carried us on at the rate of two miles and a half an hour.

At length, after many stoppages and hindrances, arising from the badness of the roads and the inferior strength of our bearers, we arrived, about nine o'clock at night, on the banks of the sacred Godavery. The queen of night had arisen in mild glory, and cast her pleasing light and cool beams on its gently-rippling waters. It was, indeed, a glorious sight to our wearied eyes, and refreshing to our spirits, to behold this splendid river, (at this season of

the year two miles wide,) gliding down towards the sea, and carrying joy and fertility along its banks. It seemed to repay us for all our previous toil, and to call forth a song of praise to Him, who, even in this weary land of the far East, has provided so many refreshments for his wearied creatures, and filled the land with so many fragrant shrubs, wide-spreading trees and fertile streams, to counteract the effects of the extreme heat. It is interesting to the friends of improvement to know, that the waters of this immense river have lately been made available for the cultivation of a large tract of waste-land, through the scientific efforts of a pious engineer officer of the Company's service.

After arriving at the edge of the river, we found the large passenger-boat was on the other side of the river; so that we had to wait patiently for upwards of two hours before we could induce any of our friends on the other side to come and help us. In the meantime all my fellow-travellers soon resigned themselves into the arms of tired nature's sweet restorer—balmy sleep.

I could not so resign myself, but kept on, at intervals, calling out for the (pudñou, pudñou,) boat, boat! At length, after repeated cries, the natives towed over the boat for us. It was one of the best I had seen in the country, large and commodious, and well suited to withstand the immense current which at times rushes down from the hills through the midst of this river on to the sea. The bearers had now to be waked up, which is no easy matter after they have once lain down to repose, and exhorted, by repeated cries, to lift up our palanquins, and place them on the boat. This being done, they put us on the boat, and, in about twenty minutes' time, we found ourselves at the town of Rajahmundry, on the other side of the river. At length we were conveyed to the Judge's house, situated on the walls of the old fort overlooking the river. We were set down in the verandah of this great house, about two, A.M., and all, by mutual consent, took a gentle nap until the morning dawned, when our kind host, Judge W—, kindly welcomed us to his roomy mansion, and showed us a large upper room, where we could remain during the day.

It was the sabbath; but there was no church-going bell nor any company that kept holyday, and our position reminded us of the words of the pious Psalmist, when driven, by his bitter adversary, into the caves of Judea, he exclaimed, "I had gone with the multitude with the voice of joy and praise." But though destitute of those religious privileges which our brethren enjoy in highly-favoured England, yet we could read our Bibles, and converse on the things touching the kingdom and glory of

the Messiah. We could also mingle our prayers and plead before God together, for the fulfilment of those promises which are the missionary's solace amidst the darkness of a heathen land. I tried to get up a service in our friend's house, but his heart did not respond to my suggestion, and we were obliged reluctantly to relinquish it.

On the following morning, before day-break, we set out afresh on our journey, and travelled twenty-four miles, to the village of Juggumpett, a station on the high road to Vizagapatam. This place is pleasantly situated in a fertile plain, and surrounded by hills of different heights and shapes. Here we found a small bungalow, built by the Company for the accommodation of European travellers. We staid here during the heat of the day, and quite enjoyed our humble fare, a rasher of bacon and some bread. We were much delighted with the beauty of the scenery, and passed our time pleasantly in endeavouring to utter some broken sentences in Telooگوو to the numerous visitors who came to look at the white-faced foreigners. We gave away a few tracts and portions of the Scriptures in Telooگوو to those who were able to read, and made preparations for our journey.

I will, dear sir, with your permission, finish this narrative next month. Meanwhile, I remain,

Yours affectionately,

A T'LEOOGOO MISSIONARY.

Islington, Dec. 11, 1847.

CONVERSION AND BAPTISM OF ABRAHAM BEN OLIEL, A SPANISH JEW.

[THE following Narrative, extracted from the *Jewish Herald* for February, was delivered by Abraham Ben Oluel, on occasion of his baptism, at the Wesleyan Chapel, Brentford, on the morning of Christmas-day. He is the son of Spanish Jews, and is an agent of the "British Society" for the Conversion of the Children of Abraham.—EDITOR.]

I was born in April, 1826, at Tangiers, and educated there in the Jewish schools until the age of fifteen. On leaving school I removed to Gibraltar, and there learned to read and write the Spanish language. How it was, I cannot remember, but I there obtained a Spanish New Testament. Some time after, when I returned to my native country, I carried with me my Testament, and read in it occasionally. My father often asked me what kind of a book it was that I was reading, but I never told him, lest he should take it from me. It was my meditation day and night; and my desire was to know, if it were possible, that the Messiah, whom we had been so long ex-

pecting, was already come. Having consulted some of my Jewish friends about it, they told me that the book was made by the Christians for the sake of converting the Jews. This answer made me read it with increased attention. But I was yet blinded, and could not believe that Christ had already come.

One Saturday, while I was reading, my uncle, who is a learned man, came to make me a visit, when my father asked him to see what book it was I held in my hand. He told him that it was a Testament. At that, my father took the book from me, and to this day I have not seen it again. He also chided me severely for having read it, and forbade me ever to look into any Christian book.

Shortly after, a converted Jew visited my country, and distributed a great number of Hebrew Testaments, but by the command of the priest, they were taken to the synagogue and burned by those who had received them. However, I secured a copy, which was a consolation to me, in the moon of the Spanish one which my father had taken away.

When I was eighteen years' old, I removed again to Gibraltar. Here I heard of an evening school for young men, where the English and Spanish languages were taught, instituted by the Wesleyan Missionary Society. So I went to speak about it to the master of the school, and he said he should be glad to receive me. I told him that I could not attend on Friday evenings, as that was our sabbath time. He asked me to attend the service on Sunday evenings, to which I consented. The first Sunday evening that I was in the school, a Spanish youth, who is a member of the Wesleyan Society, gave me a hymn-book, and showed me the hymns which we were to sing. From that time we became acquainted with each other, and indeed he is a faithful servant of the Most High, and his prayer for Israel is that they may be saved.

It was not long before the Jews discovered that I attended at a Christian school; and my father's friends told me that it was a dishonour to my family: in fact, they induced me to leave the school. But my friendship with the young Spaniard still continued, and he prevailed upon me to accompany him to a Friday evening Bible-class. This was the Jewish sabbath, but the explanations given of the New Testament at the class interested me so much, that I could not relinquish my attendance on it. From this time I began to see the light. My Spanish friend, at my request, lent me books concerning the Christian religion; and the book which convinced me that Jesus Christ is the true Messiah, the Saviour of the world, was

"Keith on Prophecy." My friend also asked me to go with him to his class; and I was much struck one evening, when, coming into the room, I found the leader of the class engaged in fervent prayer on my behalf. From that moment I began to feel the burden of my sins, and to see the necessity of a Redeemer to reconcile me to God.

One sabbath my friend was speaking to me of Jacob's prophecy, Gen. xlix. 10. Afterwards, on accompanying him to chapel, the preacher took for his text the very same prophecy. I should have thought that he must have heard our conversation, but I knew this could not be. No, it was ordered by the providence of the Shepherd of Israel, that I might be led into the path of truth.

Shortly after my father arrived at Gibraltar, and was angry to find me associating with the Methodists. He and my cousins did all they could to deter me from embracing Christianity, and offered me many temporal advantages, if I would promise to have nothing more to do with it; but I answered that if they were unable to prove to me that Jesus, who was crucified by our forefathers, was not the Son of God and the true Messiah, they troubled themselves in vain. When they could not by any means persuade me, they joined in persecuting me. At last my father forsook me. He departed to Tangiers, being ashamed to live in Gibraltar to see me become a Christian, and he took with him all that I had in the world, thinking that I should soon follow him. "But for the excellency of the knowledge of Christ Jesus, my Lord, I suffered the loss of all things; and I do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is by the law, but the righteousness which is of God by faith." The last words I heard from my dearest father were, that he should have been more happy to leave me on a dying bed, than seeking Christianity; and that it would have been better for me that I had never been born.

Some days before my father left Gibraltar, I made known to my Christian friends my desire, if it were possible, to find a place where I might study for the purpose of becoming, by the grace of God, a missionary among my brethren after the flesh. For my desire is to offer myself a living sacrifice to my Saviour, and to labour for his glory, seeking the salvation of the lost sheep of the house of Israel, particularly those of my country, for whom "I have great heaviness and continual sorrow of heart." My Christian friends at Gibraltar counselled me to come to London, that I might escape the persecution of the Jews, and obtain my desire to study. I came, recommended to the Rev. Elijah

Hoole, who introduced me to the "British Society," and on the 10th of August I came hither to receive religious instruction from the Rev. W. C. Yonge.

Since my conversion, I have enjoyed peace with God; and though I have had to endure many trials, yet am I happy, knowing that "all things shall work together for my good." And may God the Father, the Son, and the Holy Ghost, enable us to live according to his will, and finally grant that we may be found with the Lamb on Mount Zion, having the name of our Father upon our foreheads, and singing a new song to Him who was slain and has redeemed us to God by his blood, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Amen and Amen.

A. BEN OLIEL.

THE MADAGASCAR CONVERTS.

(Extract of a Letter from David Ratsarahombi, to a Friend at Walthamstow.)

Port Louis, Sept 29th, 1847.

I AM thankful to say, through the blessing of our heavenly Father, I am in good health, and stronger than ever, in spite of the constant walk to give instruction—I mean the lesson which the Redeemer left to the human race, that they may know the way of salvation.

The most part of the people who are eager to learn and listen to the word of God, are in the upper part of the mountainous road, and the worst of it is the rough stones; on account of which, my shoes wear out very fast. A shoemaker, on seeing me very often at his neighbour's house, asked me, "What can I do for you, Radanidia?" "I do not know what you can do for me this moment," said I. "Allow me to mend your shoes for nothing, in return for the favour you do to us," said he. "It is not through me alone that you have me to teach you; it is by the people of God in England, for your sake." "Well, for that very reason I do that," said he; "had I the means to be useful to that devoted Society, I would do it with great pleasure; we must wait, however; some day or other the Malagasy will be their assistants in this holy purpose; and now you must accept my poor offer as an auxiliary, that you may be able to come to me, and everywhere." In seeing his wish to show a good example to others, it may be, as he said, one day or other, the Malagasy may be useful members of the Society in time to come. So I said, "Well, do that as long as you can, and may God bless you through Jesus Christ!"

However, it does not appear a bad road to me, on account of the joy I have from

the people, that they like to learn and listen to the word of God, as in times of old, when the gospel was preached to the poor—when the Redeemer was here on earth. And shall the children of God in England be weary toward the support of the gospel's cause? And shall I be discouraged in every difficulty? I mean not the road which I have just spoken of, but the church of Rome, which wishes to suppress the Bible readers; but thanks be to God for his efficacious word, that those who have tried and tasted the gospel, Christ is good and precious to them, and no other! In a word, the instruction I have given to them is going on very well indeed, and attendance on every occasion, and on Sunday especially, is equally gratifying.

Now, dear Miss H—, as I have a prospect in view, to make a voyage to Madagascar, perhaps to go round it, in a few days more, if I should be permitted, it is very trying to leave the people; many of them would have prevented me from going, on account of the state of Madagascar at the present—others burst into tears, and expressed their feelings in submission to the will of God, saying, "The will of the Lord be done; may you be successful in your endeavours!"—while others express their warmest love to the cause of Christ, and that they will give instruction to their companions during my absence. I have told them that Ramiandrasina will take my place during my absence, to preach on Sundays. I have given him some instruction about it. I can assure you that there are pious people around me, whom you have not seen, versed in Scripture, and who walk worthy of the gospel.

I desired very much to ask M. Le Brun to let Rafaravavy give instruction during my absence, but her duty at Moka demands her presence.

You, I have no doubt, will think me very glad to see Madagascar again. Madagascar! with all thy faults, I love thee still.

Pray for me, that whenever I shall be in the providence of the Most High, I may be precious in his sight, in life and death, and may good be done for mankind!

May God bless you, and the church of God in England! My respects to you.

Your affectionate and obedient
Servant,

DAVID RATSAHOMBI.

(Written in English.)

SANDWICH ISLANDS.

LETTERS and papers have been received by the American Board of Missions to May 24. They indicate about the usual progress in education, good morals, Christianity, and civilization.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



EBENEZER CHAPEL, TRAVANCORE.—*Vide* p. 154.

NEYOOR MISSION.—EBENEZER CHAPEL.

THE humble sanctuary that bears the name of EBENEZER CHAPEL, an engraving of which appears in our present number, (p. 153), was erected, under direction of the Rev. John Abbs, through means of a special contribution from friends at Southport, Lancashire. The locality in which it stands is Autoor, an outpost connected with the Western Division of the Neyoor Mission. In this interesting spot, God has greatly blessed the labours of our brethren and their native coadjutors, and they have derived no little advantage in carrying on their work from the use of a suitable building for holding divine worship. Additional information respecting the Chapel and the progress of the Gospel among the inhabitants of Autoor will be found in the succeeding statement from Mr. Abbs:—

“This place of worship stands near a road, which is much frequented on account of its being the direct way to a famous temple. The vicinity is inhabited chiefly by heathens, and has been in times past the theatre of great opposition to the Gospel. When Christianity was introduced into the village, the Soodras around united to prevent its entrance; afflicted those who embraced it; and at length destroyed, by fire, a small place which had been temporarily set apart for the service of God.

“When these outrages were suppressed, the present building was erected—much to the comfort of the persecuted disciples. It is a house dedicated to Jehovah, standing in the midst of a number of temples consecrated to the honour of Satan. In an adjoining field to the north-west is to be seen one of these abominations; another, of larger dimensions, meets the eye a few paces from the gate of our compound; and at the distance of a mile is a still more ancient and extensive place of Demon worship. The standard of the Cross being thus fixed in the camp of its enemies, we naturally looked for obstacles; but the triumphs of grace in this sphere of labour have been sufficient to encourage the hope of final victory.

“The Chapel is comparatively large, with comfortable verandahs; but it is not so well filled as we desire, owing to the efforts which are still made in this part of the district to deter the lower classes from attending a Christian Sanctuary. Yet, for more than seven years, have persons been found in this and neighbouring villages willing to brave the malice of their opposers, in order to listen to the words of life.

“There are other buildings on the premises, occupied by a family, the members of which, at various times, have been subjected to great temporal loss on account of their connexion with our cause. The head of this family died about four years since, in the peace and hope of the Gospel. When I first knew him, he was a quiet, inoffensive man, but very worldly in his habits and motives. He was fond of referring to what he had endured for the sake of Christianity, yet was evidently so ignorant of its spiritual nature, as to make me fear it would be found, at last, that he had “suffered many things in vain.” A seasonable reproof led him to abandon a sin to which he had been addicted, and to pay fervent attention to the word and worship of God. His subsequent conduct and expression of hope in the Redeemer induce me to believe that, for some time previous to his death, he had become renewed in spirit, as well as reformed in external character. In answering inquiries as to his preparation for eternity, he would generally make some remark which convinced me that he was trusting in the Lord Jesus alone for salvation; so that when the tidings of his death reached me, I felt satisfaction in the remembrance of our intercourse, and have a confident persuasion that he has been removed to a more pure and perfect state of existence.”

* * * It should have been mentioned in our last number, in the account of UNION CHAPEL, Hong-Kong, that the plans of the building were gratuitously furnished and its erection superintended by an esteemed Wesleyan friend, Mr. ROWLAND REES, now of Dover.

Anniversary Services in May.

The Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements :—

MONDAY, MAY 8.

EVENING.—SERMON by Rev. JOHN JORDAN, B. A., Vicar of Enston, Oxfordshire.

WEDNESDAY, MAY 10.

MORNING.—SURREY CHAPEL, Rev. ROBERT CANDLISH, D. D., of Edinburgh.

EVENING.—TABERNACLE, Rev. WILLIAM BROCK, of Norwich.

THURSDAY, MAY 11.

MORNING.—ANNUAL MEETING, EXETER HALL. The Chair to be taken by JAMES KERSHAW, Esq., M.P.

EVENING.—ADJOURNED MEETING to be held at FINSBURY CHAPEL.

FRIDAY EVENING, MAY 12.

The Rev. T. RAFFLES, D.D., LL.D., of Liverpool, SERMON TO THE YOUNG, at POULTRY CHAPEL.

LORD'S DAY, MAY 14.

SERMONS will be preached, and COLLECTIONS made, at various Places of Worship, in London and its vicinity.

MONDAY, MAY 15.

EVENING.—The SACRAMENT of the Lord's Supper will be administered at various Places of Worship.

* * Further particulars in a future number.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Ladies who have usually been invited to attend a Meeting at the Mission-House in the month of March, for the payment of Contributions from Female Auxiliaries in and about London, are respectfully informed that such Meeting will *not* be held this year.

The Directors of the Society fear that attendance on a fixed day and hour for the above purpose has been attended with much inconvenience to their friends; and they now request that the Contributions may be paid in, at any such periods as may be most convenient to the parties, on or before the 28th of March. The Directors continue deeply sensible of the value of the services of their Christian Friends, and earnestly trust that they will endeavour to render their Auxiliaries and Associations as effective as possible.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay in their amounts at the Mission-House, on or before Friday, the 31st instant, the day appointed for closing the accounts. The lists of Contributions should be forwarded to the Mission-House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1848.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions so as to be received at the Mission-House on or before Friday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements *sums* collected from Congregations, from Branch Associations, and by Deputations in London.

CHINA.

REINFORCEMENT OF THE MISSIONS.

THE Public Service, held at Craven Chapel on Tuesday evening, February 8th, to take leave of a large party of Missionary Brethren and Friends—SIXTEEN IN NUMBER—proceeding to various stations in China, was deeply interesting, and the attendance overflowing. A larger assemblage of the friends and supporters of the Society never congregated within the walls of this spacious place of worship. Not only was every seat occupied, but the aisles were crowded; and the most intense interest was manifested in all the proceedings of the evening. The occasion was no less novel in the history of Missions, than it was solemn and delightful in the reflections which it could not fail to awaken; and the impressions produced in favour of the Chinese Mission will, we are assured, be equally powerful and permanent.

The Missionary Friends who bade farewell to the Christian Public, previous to their embarkation for China, were the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Rev. T. Gilfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts; with Misses Hanson, Evans, and James.

The Missionaries, and those accompanying them, having taken their seats near the centre of the chapel, the Service was commenced by singing.

The Rev. Dr. MORISON having read the 10th chapter of Matthew, and offered prayer,

The Rev. ARTHUR TIDMAN, Foreign Secretary of the Society, ascended the pulpit and spoke as follows:—It has often been our privilege to assemble in the sanctuary of God to unite our prayers and humble efforts for the extension of his Gospel among the heathen; and it is not the first time we have met together to offer our valedictory prayers for, and express our affectionate sympathy to, beloved brethren going far hence to the Gentiles. We are assembled on such a solemn and delightful occasion to-night; but this meeting has a striking feature of novelty,—of novelty not only in our own history, but in the history of the Protestant Missions of Britain, nay, of the whole Protestant world. At no period before—and we speak it with exultation, yet with deep sorrow—were there in the history of the Protestant Evangelical Church of Europe, sixteen Christian men and women met together, about to depart with the Gospel of Christ to the shores of China. If, ten years ago, we had spoken of China in a meeting like the present, it would have been the burden of our prayers, but scarcely would it have been in the anticipations of faith. We were then accustomed to pray that China might be opened, but still, to our apprehension, China was as likely to be shut for another century as it had been for centuries past. But now, thanks be to God, China is open, and we have brethren before us who have already stood upon her shores, and proclaimed the Gospel with the Holy Ghost sent down from heaven,—brethren who are now about to return,

accompanied by others who long to share in these honourable labours, and there to live and to die for the salvation of perishing myriads.

Our brethren and sisters, then, who are going forth, are partly veterans and partly new recruits anxious to be engaged in the work. Our beloved friend, Dr. Legge, was forced for awhile to return, through the failure of health, but God has overruled that painful dispensation for great good; and, while we have to sympathize with our afflicted brethren, and to mourn that they are compelled so often to revisit our shores, yet in this, as in every other case, we have found that God overrules such dispensations for the diffusion, not only of Missionary intelligence, but of true Missionary principles. Let no man suppose, that our Missionaries, exhausted as they may be from disease and toil, when they return home, come here to eat the bread of idleness, or to seek mere relaxation and self-indulgence, and, therefore, that they are to be regarded as a burden to the Churches hard to be borne. They are men who bring with them that information which they have gathered from things they have seen, and felt, and done, and who breathe a spirit which, being diffused among the Churches at home, tends to strengthen our faith, and make us ashamed of our vain professions of self-denial and liberality. Brethren, when I see men like Dr. Legge, whom it is my happiness to know well, and to love him as intimately as I know him, giving themselves to this cause, oh! if there

were men amongst us that contributed of their abundance—their hundreds, and even their thousands—it would be a poor offering compared with such a life!

Another old soldier in the cause of the Chinese Mission is also present, and about to return,—our brother, Mr. Young; accompanied by his excellent, industrious, and useful Missionary wife—a Christian woman who has made very vigorous and very successful attempts to instruct Chinese females in the great truths of the Gospel of Christ Jesus. These esteemed brethren and their excellent wives, go with the entire confidence, respect, and love of the Directors, and all the Missionary brethren to whom they are known. With these brethren, there are about to depart other Christian friends who are just entering upon the field,—Mr. and Mrs. Kay, Mr. and Mrs. Hyslop, Mr. Edkins, and Mr. Gilfillan, with three female labourers in the Missionary cause.

These thirteen individuals are all going forth to different departments of Missionary work in connexion with our several Chinese Stations. They are accompanied by three Christian Youths, the first-fruits to Christ of the Chinese Mission in modern times—three young men to whom our brother, Dr. Legge, has been a friend and a father—who have had the advantages of his kind instruction, of his excellent and judicious guidance, and, above all, of his Christian example. Since they have been in this country, where they have enjoyed a course of useful education, both literary and Christian, we have reason to believe that their hearts have been savingly brought under the power of the Gospel; and they, having made, as most of you are aware, a public profession of their faith in Christ, have been received into the Christian Church. These young men go forth with the design of receiving a suitable course of preparatory theological instruction for the Christian Ministry, in order that they may be employed hereafter as God shall give them ability and opportunity, as the teachers of the Gospel to their countrymen. You all probably know that European Missionaries may labour in five cities that are open to British Commerce; but that, with respect to the interior, natives only of China would be allowed to go through the length and breadth of the land, preaching Christ and redemption by his blood. We hope, therefore, that these youths, in connexion with others, who may hereafter be raised up for that purpose, will be found amongst those who shall penetrate the recesses of that country, and preach the Gospel where Christ has not yet been named.

These brethren and sisters, amounting altogether to sixteen in number, are about to sail in one vessel—a little sanctuary—where they will form a Church upon the mighty waters—all borne on by the same motive of love to Christ and love to man. And when

they arrive at their destination, which, we trust, through the good providence of God, they will about the close of June next, then we shall have, in connexion with our Chinese Mission, eighteen male European labourers, besides thirteen females, equally necessary and useful in their respective departments; and six native evangelists and teachers already in the service.

You have thus the facts of the case before you, and I am sure that you will feel a deep interest in these devoted labourers; not only for the passing hour, but, when you hear of their names and labours on future occasions, it will tend to quicken your prayers and to heighten your joys, that you were permitted to meet on this occasion to commit them to God and the Word of his grace in solemn and united supplications. These brethren are going to four different stations—one, with two of our female friends, is proceeding to Shanghai, the most Northerly Port open to British Commerce; four of our friends will be located at Amoy, one of the Southern Ports; three or four, we expect, will ultimately settle at Hong-Kong; and the rest, with those now in China, will take their station at Canton.

While the Directors of the London Missionary Society are thus sending out our brethren in augmented numbers, they are acting in the spirit of simple trust in the Churches of God, or rather in God himself. They have, at the present moment, no small share of difficulty to sustain the labourers already in the field; but they believe that the loud calls of Providence, so plain and so impressive, cannot be disregarded without great criminality. Our brethren, therefore, commit themselves to this great enterprise, and we doubt not that the Churches of Christ will sustain them, not only by their supplications, but by their generous and adequate support.

The Rev. JAMES SHERMAN next addressed the Missionaries and Friends departing for China:—Dear brethren and sisters in Christ,—dear to our hearts by a thousand ties, but dearer than all for that love to Christ and love to souls which takes you far hence among the heathen, and makes you willing to sacrifice English comforts, health, and even life, if it be the will of God, to save them from destruction—this great assembly are not idle and uninterested spectators of your departure. They behold you as a part of the great army of the Captain of Salvation going to fight bloodless battles, and achieve victories over ignorance and vice,—to emancipate captives from the tyranny of the Prince of Darkness, and to scatter love, peace, salvation, friendship, and joy, wherever you are located, among the millions of China. Oh, think you, can we be uninterested spectators of such a group? In better meaning we apply the words which fell from the Psalmist's lips

with reference to the hosts of Israel, "Egypt was glad at their departure." We are glad at your departure; the whole Church of Jesus Christ in heaven and on earth is glad at your departure; angels are glad at your departure; the Son of God himself, your Redeemer, is glad at your departure. Beloved brethren and sisters, there is joy in heaven and on earth to-night about your departure. Oh, did my eyes ever expect to see this day! Ten years ago we dreamed not that China would be accessible to Christian effort; but now its gates are thrown open. This, I confess, is such a day, that my faith, however large it might have been about China, never expected to see on earth.

Some of you have been in the field already, and worn your armour well; others are girding it on,—veterans and recruits. You, my dear brother Legge, brought three native youths to this land, who, at that time, knew but little of Christ and of the way of salvation; but, in this country, their hearts have been regenerated by the Spirit of God, and they are now going forth to proclaim the salvation of the Lord Christ. How rich a reward for your care and instruction! We gladly unite with you to-night, and say, What shall we render, on your behalf, to the Lord for all his mercies? We will take the cup of salvation, and call upon the name of the Lord. It has been the hard lot of some of your dear brethren who have come from the same field of labour, to be obliged, from ill health, to abstain from prosecuting their enterprise. They cannot return again; but we rejoice to see our brother from Amoy and his wife, with renewed health, rejoining the Mission, and we bless God on their behalf.

Amidst hopes and fears, many of you (even, I believe), are putting on the armour for the first time,—leaving your native shore and friends, and going to untried scenes and labours. Well, you go not on a warfare at your own charges. Jesus Christ has grace enough for you all—peculiar grace, just the graces which you need. He never deserted a soul that aimed to serve him, and he knows how to sustain spirits that are ready to devote themselves to him, however weak and incompetent they may be. You may trust him with all your heart to carry on your cause, and to assist you in the enterprise which you now undertake.

If I might specially single you out, my dear young friend Gilfillan, who has been my peculiar charge, I would remind you that you have had many spiritual privileges. Providence remarkably directed your steps in leading you to Surrey Chapel. Your education has been prosecuted with great care, and the Church has high expectations of your future labours, while it takes a peculiar interest in your present welfare. Follow the footsteps of Morrison and Milne, and let us have glad tidings of your faith and labour for Christ

your King. When you are far from us, let us have this testimony, that you desire to please God. I had the pleasure of knowing the father of a fellow-labourer who accompanies you,—Mr. Edkins; and I think, if that spirit takes an interest in what is passing to-night, as doubtless it does, it is with no small joy that he sees his son ready to go forth to the heathen to testify the Gospel which he had long preached.

Ye dear youths of China, with what interest do we all look upon you; what an infinite mercy to you, that, by the providence of God, you should be placed under the special care of such a tutor and such a friend as you have in Dr. Legge! I rejoice that you are sufficiently acquainted with the English language to understand me. Yours will be a mission unrestricted by any peculiar limits. All China is open to your devoted zeal to testify the Gospel of the grace of God to your heathen countrymen. Pray much for the power of the Spirit of God to come down upon you to qualify you for the task, and to give you Divine success in any work you undertake. Be very humble and tractable, and desire to be useful and happy servants of Christ.

In conclusion, let me offer a few remarks to you collectively. We and you have but one desire that you may be personally holy, and successful in all your labours to engage multitudes of souls to become the willing servants of your Divine Master. Would you do this—then love the Lord Jesus. Whom should you love but him? He united himself to your nature. He loved you, and gave himself for you; he wrought out your redemption; he has clothed you with the robes of his righteousness and the garments of salvation; he is sanctifying your spirits; he has called you out of the world, and now out of his Church, specially for this service. He designs to give you a palm, white robes, and everlasting rest with himself; and need I ask you to-night to love him? Can you do anything else? If the love of Christ burns with a pure flame in your hearts, it will be one of the best incentives to labour, and make it both sweet and effectual, though it cost you much personal suffering. In a little while the Master is coming to put a crown on your brow, and to call you to his everlasting kingdom. If your toil in the field of labour be short, if you have but a brief time to work for him on earth, it will only be a nearer way to the glory which is to be revealed, and to that sinless service to which you aspire. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Rev. Dr. LEIFCHILD addressed the congregation to the following effect:—It must be gratifying to the friends of Missions to see so large an assemblage on the present occasion, and we feel this place honoured by hav-

ing the service conducted here. To-night we have had a living proof of the character and strength of the religious principle. You see the spirit of Christianity actuating individuals now, in the same manner as it did 1800 years ago. Then men, impelled by a desire to spread this religion over the whole world, left country and kindred far behind, and went to remote parts of the earth, to dwell among people who wanted them not nor their religion, but were well content with their own; and to become one of themselves, that they might bring them to be one with them in the faith of Christ. This very spirit you see to be actuating our brethren and sisters in Christ now before you. It is not my province to address those friends who have already been so affectionately addressed by our dear brother who has just spoken, except to congratulate them on the principle with which God has been pleased to endow them, and to assure them of a remembrance in our prayers. There are two out of the number present who are members of the Church of which I am the Pastor, and it will be expected, therefore, that I should say a very few words to them.

One of them is the Rev. Joseph Edkins, a student of Coward College, under the care of our friend Dr. Jenkins;—his father, whom I well knew, scarcely lived to see his son enter on his preparatory studies for the ministry, much less to witness the consecration of himself to Jesus Christ among the heathen, in a very different sphere from that more narrow and quiet one to which he was originally inclined. Perhaps the angels that rejoiced over his conversion may have informed the spirit of his sainted father of this consecration. However that may be, the Saviour knows of his separation to this work, and he is, no doubt, pleased with it. But what a call upon you does this present, my dear Sir, for circumspection, devotion, and diligence in your Christian calling; that you may, by the grace of God, manifest among the heathen a purity, a chastity, a holiness, a zeal, that shall illustrate and enforce the doctrines you teach, without which it would be better for you never to have entered on the work at all. But, my dear youth, God is able to make all grace to abound towards you, and for this be assured your friends and fellow-communicants in this place will especially pray. May we, whenever we hear from you or about you, be refreshed by the conviction, that you have imbibed no error in doctrine, and have fallen into no sin in practice!

And now, my dear Mary Hanson,—the other member of this Church in the group before me,—what shall I say to you? I have known you from your earliest years; and how delighted have I been at the Missionary zeal kindled in your bosom at an early period of your Christian course, prompting you to avail yourself of the assistance of a Society formed for sending out single Christian females to

teach the children of the heathen. You braved the deep, visited the Cape, and taught the Hottentot children the way of salvation; you then visited Caffreland; there you seated yourself among the tawny little ones in that wild country, shewing them the way to happiness and heaven, yourself content to live and die among them, unnoticed and unknown by the Church of this country. Nor would you have left that spot, had you not been driven from it by the unhappy Caffre war. Now, my dear young friend, Providence has opened your way to a vast and large sphere of Missionary labour, and you are about once more to leave these shores and commit yourself to the dangers of the deep. If you should be permitted to reach the place of your destination, you will meet with kind friends, who will welcome you to those shores, and will be your kind protectors; but, above all, your gracious Saviour and Lord is there. If God should allow us to hear from you, tell us,—what we most want to know,—how the fields are whitening to the harvest. This Congregation will, at least, support one Missionary for China: they wish to have a hand in that great and mighty work which God is presenting before us. We must be strangely deficient in Christian principle and in Christian zeal if we were to hold back. God bless you all!

Dr. LEITCH having commended the Missionaries to God in prayer,

The Rev. Dr. LEGG ascended the pulpit, and said:—Dear friends, we have received, with feelings of deep emotion, the expression of your "farewell," and I now respond the term—"farewell!" Let my brethren, who are departing from their country for the first time, cherish the remembrance of this evening. Let them look around upon this vast congregation, and let them treasure up the expressions that fell from the lips of our beloved and honoured friend, Mr. Sherman; the warm and earnest words of prayer from him who introduced the services of the evening, and from the venerable pastor of this Church. This will cheer their spirits if ever they should be placed in trying circumstances, similar to what my own have been. We shall have an interest, not in one Church only, but all the Churches to which we belong. The voice of supplication rises up on our behalf from all who love our common Lord and Saviour, and who are anxiously looking for the time when "all men shall be blessed in him, and all nations shall call him blessed." Our chief inspiration to faithfulness and activity must ever come from our obligation to Christ. This highest motive, however, should not prevent our associating others with it of a less exalted nature; and we cannot but feel that our connexion with yourselves and the general Christian community, is an ever-active impulse animating us to walk worthy of that high calling.

After the 21st of this month our feet may

never stand on English ground again, and our dust may be mingled with the dust of China. When we come before the judgment-seat of Christ may we be able to meet you at that day and give a good account of the stewardship with which you have invested us, as messengers of the Gospel to the Chinese!

We are duly sensible of our encouragements, as we are about to embark in this great enterprise, from the present circumstances of the Chinese Mission. How different is our position from that of Dr. Morrison when he went forth forty-one years ago, single-handed, bearing the standard of the Cross to China. There he continued to labour and toil for years, at Malacca and Macao, but was never able to display himself before the Chinese people in the simple character of a Christian Missionary. How different would our position have been had we received our appointment in 1834, (the year in which Dr. Morrison died, the honoured author of the English and Chinese Dictionary—the still more honoured author of a version of the Scriptures in the Chinese tongue), when China still continued shut against the Gospel of Christ. Look at the position in which the Missionary to the Chinese is now placed. He finds himself in the condition of a herald commissioned by his Master to speak comfortably to the people: to proclaim to China that her warfare is accomplished, that her idolatries and miseries are about to be removed, and that the Lord is prepared to gather his children under the shelter of his wing. We now go to China to be welcomed—welcomed by its people, and five great and effectual doors of utterance are open. We go now to China, no longer to be in the position of solitary labourers; but we go, as Mr. Tidman has told you, a band of Missionary labourers, sixteen in number, in connexion with the London Missionary Society, sent there for the propagation of the Gospel. You send out a goodly company of us this evening, but you will soon send more to succour us, and you will not relax your efforts, until every open port, where the Gospel can be preached to millions of Chinese, shall be efficiently and continuously represented by the agents of your Society.

I do feel constrained to re-echo the sentiments of Mr. Tidman. I have admired the faith of the Directors of our Society in this matter. I have often been filled with astonishment that they should persevere in this good work, and occupy the large field of China, when they feel pressed and straitened on every hand. But, doubtless, they do well to repose their faith on God; doubtless, they will not be disappointed in reposing confidence on the Congregational Churches of this country, and you will this evening give a demonstration and a pledge, that I am not now speaking more than the truth.

But I will not occupy much more of your

time; it will suffice if I state one more encouragement in connexion with the departure of myself and the present company to the Empire of China. We go not alone, as European English Agents of the London Missionary Society, but there go along with us these three young men, whom doubtless you are delighted to have in the midst of this assembly to-night. Encouraged by these circumstances we proceed with alacrity and joy to the field of service which has been opened up to us. A great work is to be done, and we hasten forward, as it were, in spirit to take our part humbly, yet diligently and earnestly, in its achievement. There is to be built up in China a Christian temple, the largest which the limits of that land will admit of; and the day will yet come when its top-stone shall be brought forth with shoutings of "Grace, grace unto it!" when heaven will exult over the millions of living stones of which it shall be composed; and our names—oh! let us cherish this in the spirit of humility, let us cherish the conviction, that our names, all unworthy of the place, will yet appear in all time and in all eternity engraven upon those stones which shall constitute the materials of that mighty temple.

I trust that there are now present not one or two, but many young men who will come forward and dedicate themselves to be baptised for the dead in China. Hark! there speaks to us a voice hushing, in its solemnity and melancholy as it rolls across the ocean, every elementary sound—a voice that pierces the very centre of our land, rising from a countless multitude of people who are bone of our bone, and flesh of our flesh. They cry, "Come over and help us!" Hark! there comes to us a voice from heaven: we turn our eyes there—we behold the Lamb in his glory. He is seated on His throne, and He is expecting till all His enemies be made His footstool. He points to the land of Sinim, and proclaims, "Lo, I have made all my mountains a highway, and exalted the valleys; whom shall I send, and who will go for me?" There must be those from whose spirit there will arise the reply, "Lord, here am I, send me." There may, there must be some who thus respond; but such cannot be the case with the great multitude forming this assembly. What, then, shall I say to you? "Farewell," and may God command a thousand blessings to rest upon you, and all the Churches of this country! Surely, if he were to pour out upon you a double portion of the Missionary spirit, there would be a time of refreshing from the presence of the Lord. "God be merciful to you, and bless you," and all that co-operate with you in this work of faith and labour of love, and "cause His face to shine upon you, that His way may be known upon earth, and His saving health among all people."

The Eldest of the CHINESE CONVERTS

then addressed the assembly, in admirable English, to the following effect:—I am glad to have an opportunity of meeting so many of the friends of Christ and of the Chinese Mission. I must thank you for sending the Gospel to China, for seeking to turn us from darkness to light, and from Satan to God. I was once a heathen,—now I hope I am a Christian. To you and others in this country my thanks are due. It was in Malacca I first met with Dr. Legge, and from thence I followed him, with one of my friends here, to Hong-Kong, for I was determined to follow up my education. My father wrote to me soon after, approving of what I had done, and advising me to be diligent in my studies. When Dr. Legge made up his mind to go to England, he intimated that, if we would accompany him, we should return with him to China. After some time, we said that we would do so, and accordingly we left Hong-Kong towards the end of 1845, and have been in this country about twenty-two months. We have all been very happy in Britain. My father has written to me several letters, and he is glad that we came with Dr. Legge to England.

We have made tolerably good progress in the English language, and various branches of knowledge. We have become acquainted with the doctrines of Christianity, and have professed our faith in them by being baptised.

I believe that there is one God, and one Mediator between God and man, namely, Christ Jesus; and that he came into the world to save sinners. I was as a sheep going astray, but God has brought me to Christ as the shepherd and bishop of souls. I hope I am a Christian, and desire to carry the doctrines of Christianity to my countrymen. I expect we shall embark in a few days. We shall labour to diffuse the knowledge of the true God and Jesus Christ whom he has sent; and we hope that, before long, God will bring many more of the Chinese young men to believe in Christianity, and to join us in proclaiming the unsearchable riches of Christ.

We shall soon embark on board the ship, and I have to say to you, "Farewell!" Pray for us,—pray that my companions and myself may be kept steadfast, and that God would make us the instruments in turning our relations, and many of our countrymen, to the knowledge of Jesus Christ. Again I say, "Farewell!" I shall remember the congregation I have met to-night as long as I live. (A spontaneous and irresistible burst of feeling from the assembly followed the conclusion of this address.)

After a few observations from each of the other two Chinese Converts, the Rev. J. C. HARRISON offered the concluding prayer, and the meeting separated.

PROSPECTS OF THE MISSION AT HONG-KONG.

THE progress of our Mission at Hong-Kong continues to afford great encouragement, and to give assurance of still better things. Our readers have, in former numbers, been made acquainted with several gratifying instances of the success of the Gospel in this island; and the following statement from Mr. Gillespie, forwarded from Victoria in November last, gives promise that a considerable addition will ere long be made to the number of its converts who have found grace and strength to "put on Christ."

In the beginning of this month, (writes Mr. G.), we had the pleasure of examining several candidates for baptism. There are seven men in all—Chinese—desirous of admission into the Christian Church. They appear perfectly sincere, and several of them seem deeply impressed with a sense of sin, while they all possess a general idea of the mercy of God as extended to sinful men through Jesus Christ. But it has been thought proper to defer their admission into the church for a season, in order that their steadfastness may be tested, and their acquaintance with divine truth, by attendance on the morning-class, extended. We look for the blessing of God on them. Shall He bring to the birth, and not cause to bring forth?

The following letter is from one of these inquirers, who is not by any means the most promising, but he appears sincerely anxious to obtain an acquaintance with the Christian

Doctrines. It was about the beginning of this year, while in Canton, that he first heard of the Gospel through his uncle, one of the Chinese baptised last year; and his sole errand to Hong-Kong, a few months ago, was to attend the Bible-class, and receive instruction in the way of salvation. He writes thus:—

"I reverentially present this, that the teachers may know I came expressly to Hong-Kong to read the holy classic of God, and the manners of the truth. You, teachers, on examining me found that I was shallow in the principles of the books, and could not answer you well. I take a believing heart to be of the first importance. Although a man be perfect in the books, and intelligent in principles, yet if he does not cultivate a believing heart, he cannot do good. Now I have heard that in a few days you will go home. I also in a short time will go on

board a ship; because, in the fifth month, I engaged with the Fung-Sing Hong in Canton, my former employers, to go to Singapore, as a keeper of the accounts of the cargo in the hold. So this month I shall embark.

"But, as I cannot be baptised, my heart is not at peace, and going home to pray by myself to Jesus, I do not know whether He will redeem me from my sins or not. I do not know when I will have leisure to return, and I present this paper, requesting that you teachers would give me some books which I

may take with me and read on board the ship. Now I have nothing to rely upon but that God will give His Holy Spirit to open my heart, that I may be able to understand the truth; and I also rely on the merit of Jesus Christ to redeem me from my sins, and save my soul, and in his kindness to protect me in peace."

The other converts, (adds Mr. G.), remain steadfast in the faith, and to day we have had the pleasure of hearing from Leang-a-Fa of the baptism of another convert in Canton.

AMOY.

In the following communication, our brother, the Rev. Alexander Stronach, bears gratifying testimony to the *salubrity of the climate of Amoy*, and adds to the statement some very encouraging facts relative to the progress of the Mission:—

We regret, (writes Mr. S.), that incorrect impressions regarding the climate of Amoy have, in some way or other, been received by our friends in England. Now the American Brethren labouring in this quarter fully concur with me that the climate of Amoy is equally favourable to health with that of any of the now open Ports in China. This opinion they have repeatedly expressed in communicating with their respective Boards in America; and, acting upon their representations, the American Board of Commissioners for Foreign Missions have transmitted to Mr. Pohlman the sum of three thousand dollars for the immediate erection of a substantial and commodious place of worship. Our brethren have already obtained a site for their chapel in a central part of the town.

As I observed in my former letter, it was undoubtedly owing to the Mission Families at first residing on Ko-long-su, while a great part of that island was covered with stagnant water from the paddy-fields lying uncultivated, that so much sickness prevailed. Since removing to suitable houses in Amoy, good health has been generally enjoyed by the American Brethren as well as by ourselves.

Every day our chapel is well filled by the Chinese, who come thronging to hear the word, and to receive religious tracts. Daily they sit before me with an expression of thoughtful attention, and many of them appear as if a new interest was awakened in their minds, while I unfold to them, in various aspects, the greatness of the Divine Majesty, his ineffable holiness, his inflexible justice, and also his infinite condescension and mercy in Christ Jesus our Lord. At these meetings I observe the faces of a good many individuals who come in day after day. Undoubtedly, the light of Divine Truth is shedding its rays on the minds of not a few, and its excellence generally is acknowledged by all who ask questions or make observations at these meetings, while many admit that idolatry was unknown in China in very ancient times. I do fervently trust that the

truth, continually communicated and earnestly and affectionately urged on the regards of this people, is even now working; and, like a little leaven placed in a large quantity of meal, will continue to work more and more extensively, even though not yet manifest to our observations, until the whole lump is leavened.

For some months past a Chinaman named Go-to has been most regular and constant in his attendance on all our religious services, both in our chapel and at the hospital. He appears to be honest and sincere in his professed preference for the truth of the Gospel, and in his endeavours to keep the Lord's Day holy. Though he is now about 55 years of age, he is very desirous to learn to read the Scriptures in his own language. In order to meet his wishes, I have sent my Teacher to his house with simple elementary religious books in Chinese, to enable him to commence the study of the written language. His house is within the walls of the citadel, and at a considerable distance from our chapel. The Teacher thinks that his two sons will also apply themselves with him in the endeavour to acquire the art of reading. He is an artificial flower maker, and his whole household appear to be well-meaning and respectable people. I trust he is not far from the kingdom of God.

I am happy to hear that the return of our beloved friends, Mr. and Mrs. Young, to Amoy may be soon expected: we fondly hope that other Brethren will accompany them to this station. The arrival of many more fellow-labourers would be hailed with joy by all the Missionaries engaged in this field of labour, for we deeply feel in regard to it, that "the harvest truly is plenteous, but the labourers are few."

We learn that this City, including its suburbs, contains a population of one hundred and fifty thousand, exclusive of the inhabitants of the villages scattered over the island. Besides all these, we have free access to the very numerous towns and villages on the nearer mainland, and the various islands around us.

MAY MEETINGS AT HUAHINE.

During the absence of the Rev. Charles Barff from Huahine, his lack of service in the Mission was supplied, alternately, by his brethren, Platt and Charter, of Raiatea. In a communication, addressed by Mr. Platt to Mr. Barff under date of June last, we have the following very gratifying account of the Native Anniversary Meetings held at Huahine in the month of May:—

Mr. CHARTER supplied for a few weeks after your departure, and I went to Huahine in the beginning of May. After a voyage of two days and two nights, we arrived at day-break on the Wednesday, a week before the May Meeting. On my arrival I was informed that the following day was appointed as a fast, for the people to humble themselves before God, on account of the great sickness and mortality then prevailing.

I will now proceed to give you an account of the conclusion of our May Meetings; pre-mising that the Juvenile Meeting, followed by the usual Feast, was of a very gratifying character. Though several of the children were sick, and some had died, and many could not come from their lands on account of the heavy rain, yet we had nearly 200 present.

The whole collection amounted to 94 dollars, including 19 dollars from the children.

The meeting was animated; and our old blind chairman acted better than many who have eyes. The resolutions and speakers were as follows:—

Titi and Tetoofa proposed the chairman; who, when he had taken the chair, called on Tamore to engage in prayer.

Taimains proposed, and Maihoru seconded,—That we unite in praising God, because the great commotions which distracted us a short time ago have passed away, and we are now living in peace.

It was proposed by Vaipatu and seconded by Matanui,—That because we have now peace, it will not be right to sit still without any object in view; that we be energetic in causing the word of God to spread among the heathen.

It was proposed by Tue and seconded by Uturoa,—That we arise and do the work of the Lord in our own land, that there may not remain one ignorant man or woman in this land.

It was proposed by Pamu, and seconded by Tiakia,—That we of this land praise God because he has caused his Word to grow among the heathen, and continues to prosper it.

It was proposed by Pohuetea, and seconded by Arue,—That we must not say the work is done, and so sit down in idleness; but look for other lands, and send the messengers of peace to take to them also the Gospel.

It was proposed by Aumai, and seconded by Paiti,—That the church and the people generally pray to God to send down his Holy Spirit on all lands, that they may be more energetic and earnest in making known the Word of God, and that the heathen may receive it.

Tamatōa proposed, and Roi seconded,—That the Secretary give in his account. The subscription then commenced, and after the collection was made the people dispersed.

SAMOA.—TROPHIES OF GRACE.

The following impressive and delightful instances of the divine blessing on Missionary labour are mentioned in a recent communication from the Rev. George Pratt, of Matautu, in the Island of Savaii. Under date of June last, our brother thus writes:—

I think I have, on former occasions, referred to an old Irishman, called Stephen Hendrick, who deserted his ship while at anchor off this place. I never could induce this man to attend our English service; and yet he thought himself by no means a bad man. In September, 1845, in boarding a vessel, his canoe was upset; and, from remaining for several hours in his wet clothes, he caught a severe cold, which terminated in consumption. He placed himself under my care, and I had many opportunities of conversing with him. I found him exceedingly ignorant, and, at the same time, full of a pharisaical spirit, thanking God that he was not so bad as other men.

After some time the light dawned upon him;

and, from reading a copy of the Scriptures which I gave him, and conversation and prayer, he began to see his need of the great Physician. For fifteen months I supplied him daily with medicines, &c., and visited him as often as I went to Safune, till the last few weeks, when he was brought to me. His views of the Gospel scheme seemed to be clear: he uniformly described himself as a sinner, depending entirely on the grace of God through Christ for salvation. He was naturally of an irritable temper, and this would often shew itself towards those who waited on him—when counselled on the subject, he appeared to regret what he had done. On January 14th, after having been insensible for

some time, he died; and I cannot but indulge the hope, that he has been admitted amongst the number of those saved in the eleventh hour, and is now with the Lord in Paradise.

The next case was that of Taufu, an old man of Saleala, who had only been in the church a few months—his conduct was unblemished—his end was peace.

The last case is that of Muleaga, a Chief of Lealatele, whose occupation was that of tattooing. Finding his illness increase upon him, he applied to the Popish priest and doctor; but, obtaining no relief either in body or soul, he again turned back to us. He sent me his tattooing instruments; but this I regarded at the time as a mere superstitious act—a kind of peace-offering that might be the means of restoring his health.

I was, however, much pleased to find, that, as his end drew near, he had forbidden his relations to practise the usual heathen rites at his burial. To those who know nothing of the hitherto heathenish state of Lealatele, this little token of the power of the Gospel may, seem trifling; but, to the Missionary who has watched and prayed and preached to them for years without apparently any effect, it is a token for good, and a ground of hope that the bread cast upon the waters is not lost.

This naturally leads me to speak of Sala, the principal Chief of the place, possessing far more influence than Tuala, the Popish Chief. This man, from station as well as inclination,

was the ringleader in all the night-dances and other heathen customs and abominations, which, though almost extinct in other places, found a nursery here. At last, he began to think how heavy would be his reckoning, not only for his own sins, but for those of all his people, who, without exception, refused to attend to the claims of the Gospel till their Chief should lead the way. At his request I went and conversed with him. I found him, like most of the Chiefs with whom I have had any intercourse, far more intelligent than the common people. He acknowledged that he had led the people into all wickedness; but that from henceforth he was resolved that they should no longer have his example and influence as an excuse—that he had made up his mind to lay hold on the word of God, and to seek for eternal life.

His habitual conduct for the past five months, contrary to the predictions of the enemies of the Gospel, has proved his sincerity. He has taken back one of his wives to her father—is diligently learning to read—has resisted all the attempts of the Papists—is growing in knowledge, and I hope in grace. His wife was before him in her desires; but, on account of her situation in the Chief's family, communicated them to no one, till the Chief himself manifested a disposition to alter his course of life. Another couple in the family of Tuala, and an old man, are hopeful candidates in this hitherto dark land.

SOUTH AFRICA.

EXTENSION OF THE CHURCH AT GRIQUA TOWN.

FROM our brethren at Griqua Town, under date of November last, we have received the following delightful statement, in reference to the extent of the divine blessing on their labours during the past year :—

We have had during this year several very pleasing tokens of the divine presence and blessing. A gracious awakening has taken place among the Bechuana of the Batlaru Tribe, accounts of which we have already forwarded, and the work has been gradually proceeding and extending; a large harvest has been already reaped, and we are still expecting more fruit. Among our Bechuana Out-posts our labours have been blessed in an extraordinary manner during the year, and upwards of One Hundred people of that nation have been received into church-fellowship.

Another gratifying feature in the Griqua Town Mission, this year, is the increased liberality of our church—the sum contributed is 78*l.* 5*s.*, shewing an advance of 28*l.* 5*s.* on the contributions of last year.

Another cause of encouragement is, that

we have at length been enabled to commence the works at the Vaal River, so long in contemplation; and we trust, with the blessing of God, to bring to a successful termination a project on which, humanly speaking, the prosperity of our Mission so greatly depends.

Some slight improvement has also taken place in the political administration of the country, which has now been placed upon a more regular and liberal footing.

It has pleased the Lord to remove from our midst an aged female member, the oldest in our church. She was upwards of eighty years of age, and had been bedridden above fourteen years, during which time she manifested the most exemplary patience and resignation to the will of God, and gave most pleasing evidence of a heart renewed by divine grace.

MISSIONARY ORDINATION FOR CHINA.

On the 18th of January, the Rev. Battinson Kay was publicly designated as a Missionary to Hong-Kong, in Grosvenor-street Chapel, MANCHESTER. The Rev. James Gwyther read the Scriptures, and prayed; the Rev. Dr. Legge, who is about to return to that station, described the field of labour; the Rev. Dr. Massie proposed the usual questions to Mr. Kay, as to his piety and faith, the motives which led him to engage in the Missionary work, and the manner in which he designed to prosecute it; the Rev. Richard Fletcher offered the Ordination Prayer, which was accompanied with the imposition of hands by the Ministers; the Rev. Dr. Halley delivered a solemn and faithful Charge to the Missionary; and the Rev. James Griffin concluded the interesting service with prayer.

CHINESE MEETING IN MANCHESTER.

On the 19th of January, a Public Meeting was held in Mosley-street Chapel, on behalf of the Chinese Missions of the London Missionary Society; when Samuel Fletcher, Esq., presided. The Rev. Robert Newstead, formerly a Wesleyan Missionary in Ceylon, engaged in prayer. The Meeting was then addressed by the Chairman; the Rev. William Fairbrother, late of China; the Rev. Dr. Legge, and two young Chinese whom he had brought with him, and who deeply interested the Meeting by their pious and affecting appeals, as well as by their remarkable command of the English tongue; the Rev. Dr. Halley, the Rev. R. Fletcher, and the Rev. D. E. Ford, followed; commending the Missionaries and their young friends, who were soon to embark together for China, to the affectionate and prayerful remembrance of all present. Dr. Legge, in a few words, expressed his grateful acknowledgments; and, after prayer, the Meeting separated.

The collection, which was made for the Theological Institution at Hong-Kong, amounted to £62. But it is hoped that the powerful impression produced by these services will yet yield more abundant fruit, as all departed highly delighted with what they had seen and heard, and many refused to retire till they had enjoyed the pleasure of shaking hands with the Converts as some of "the first-fruits" of our Missionary exertions in China. May they increase a thousand-fold!

ACKNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, viz. —

For the Theological Seminary, Hong-Kong. To Mr. Thorp, Manchester, by Rev. Dr. Halley, for a parcel of books on Music; to Friends at Commercial Street Chapel, Northampton, per Mrs. Prust, for a box of useful articles; to Rev. Dr. and Mrs. Jenkyn, Coward College, for a valuable parcel of philosophical, mathematical, and classical books, with a model of the steam engine.
 For Rev. Dr. Legge. To Mr. and Mrs. Gosling, Manchester, for a box of useful articles.
 For Mrs. Young's School, Amoy. To Mrs. Davies, and a few Friends, at Petworth, for a box of useful and ornamental articles.
 For Mrs. W. Porter, Madras. To Miss Hawkes, Country, for a box of apparel, &c.
 For Mrs. Sugden, Bangalore. To Miss Peck, Finsbury Square, for a box of useful articles.
 For Rev. James Kennedy, Benares. To Rev. J. Kennedy, and Friends, Stepney, for a box of books, &c.
 For Mrs. Kennedy. To the St. George Street and Church Chancery Missionary Working Society, Liverpool, for a case of useful articles.
 For Rev. J. L. Wardlaw, Bellary. To Messrs. A. & J. H. Ross, Glasgow, for a case of apparel, &c.
 For Rev. Dr. Ross, Sydney. To Miss Holland, Sandford, for a parcel of books.

For the South Seas. To Mrs. Dove, Falfeld, for a parcel of clothing, &c.

For Mrs. Howe, Tahiti. To T. Barnes, Esq., Farnworth, for a box of calico, &c.

For Rev. T. Bullen. To the Young Ladies at Mrs. W. Pool's establishment, Andover, for a box of apparel.

For Mrs. Macdonald's School. To Ladies at Swanland, near Hull, per Mrs. Conder, for a package of useful articles, &c.

For Rev. W. Harbutt, Samoa. To Mr. T. Harbutt, and Friends, North Shields, for various packages of useful articles.

For Rev. J. Read, Kat River. To Mrs. C. Glyn, and Friends, Wichehampton, for a parcel of patchwork.

For Hankey. To Young Friends, at Portofello, for a box of clothing; to Miss Howell, and Young Friends, Westminster, for two parcels of clothing.

For Rev. T. H. Clark, Jamaica. To Mrs. Alderson, and Friends, at Bishopsgate Chapel, for a box of useful articles.

To Mr. J. Jermy, Beccles; to Mr. Cope, Worcester; and to Rev. J. Smith, Redburn; to Mrs. Bell, and Mrs. Edmonds, Newhouse, Salop; and to Mrs. Cretwellson, Ardwick, for volumes and number of the Evangelical Magazine, and other Periodicals.

MISSIONARY CONTRIBUTIONS.

From the 21st January to the 17th February, 1848, inclusive.

£ s. d.			£ s. d.			£ s. d.		
<i>London and its Vicinity.</i>			<i>For Female Education at Benares.</i>			<i>Agnes Altkin</i>		
Sir C. E. Fardley, Bart.	100	0	E. Baxter, Esq., ditto	5	0	Mr. Stainsby	0	5
T. M. Coombs, Esq.	100	0	J. G. Baxter, Esq., ditto ..	5	0	Susan Boon	0	2
Seth Smith, Esq.	50	0	W. G. Baxter, Esq., ditto ..	5	0	Mrs. Whittaker	0	2
W. Sharp, Esq.	50	0	J. Crane, Esq.	1	0	Miss Iddles	0	5
W. Leavers, Esq.	50	0	J. Patrick, Esq., and Friends	5	0	Small sums	0	19
Mrs. A. C. Blagrove, for the			A Lady at Stepney	35	0	Mr. Chammon	0	2
Mission at Hong-Kong ..	50	0						
C. Martin, Esq.	25	0	<i>For the College at Calcutta.</i>			204. 16s. 2d.		
R. Simpson, Esq.	21	0	Lady Ross, of Bainsgown ..	3	3	Union Chapel, Islington		
J. G. Piffard, Esq.	20	0	A Lady at Stepney	10	0	Juvenile Association, for		
R. Smith, Esq.	20	0				a Boy at Cuddapah, to be		
Two Friends, by Rev. J.			<i>For the Chinese Mission.</i>			called John Hill	3	3
Stoughton	20	0	A Lady at Stepney	20	0	Auxiliary Society	112	18
James Smith, Esq.	20	0						
J. Davies, Esq.	20	0	<i>For the Sufferers at Hankow.</i>			Walworth, per Rev. G.		
S. Prentice, Esq.	10	0	A Lady at Stepney	10	0	Clayton:—		
A. F. Slade, Esq.	10	0				Rev. G. Clayton	10	10
Rev. Dr. Townley	10	0	164. 3s.			E. Edwards, Esq.	50	0
E. Mason, Esq.	10	0	Tabernacle, per Rev. Dr.			R. Bousfield, Esq.	20	0
A Friend, by Rev. J. Stough-			Campbell:—			J. Curling, Esq.	20	0
ton	10	0	Rev. Dr. Campbell	5	0	G. Keene, Esq.	20	0
P. Johnstone, Esq.	10	0	Mr. G. Clark	5	0	N. Griffiths, Esq.	10	10
J. Johnston, Esq.	10	0	Mr. Child	1	0	W. Mallow, Esq.	10	10
Miss Collins	10	0	Mr. Frith	2	0	J. Burrup, Esq.	10	10
Miss Levee	10	0	Mr. T. Greenwood	5	0	J. Newbold, Esq.	10	0
A Friend, for the support			Mr. G. Greenwood	5	0	J. Brewer, Esq.	5	5
of Bafaravay	10	0	Mr. Jones	2	10	W. Knott, Esq.	5	5
W. Emerson, Esq.	5	0	Mr. Lefever	5	0	R. Lindsay, Esq.	5	0
Mrs. Elliott	5	0	Mr. Lyndall	1	1	J. Rolls, Esq.	5	0
Dr. Stroud	5	0	Mr. Stitt	1	1	R. Maynard, Esq.	5	0
A. F. Taylor, Esq.	5	0				Mrs. Arnold	1	1
J. L.	2	0	321. 13s.			Legacy under the will of		
A Friend at Islington ..	1	2	Tonbridge Chapel, New			Mr. C. Over, per Mr. J.		
A Friend	1	0	Year's Gift Cards	3	11	Carpenter, less Duty ..	225	0
A Brother and Sister ..	1	0						
S. G.	1	0	Trevor Chapel, New Year's			Weigh House Juvenile		
Some little Children ..	0	5	Offering from the Young,			Association, for Native		
Bethnal Green Juvenile			per Rev. Dr. Morison:—			Children, Emma, Isa-		
Association, New Year's			Collected by:—			bella, and John Howe, at		
Gift	0	6	Mr. and Mrs. Bartlett's			Madras	9	0
Bishopgate Chapel, per			Children	0	18	For Poonah, at Kuruman.	3	0
Mrs. Townley, for Mr.			Mr. and Mrs. Berne's			For Joseph Procter, at Cud-		
Sugden's School at Bang-			Ditto	0	10	dapah	3	10
alore	5	0	Mr. and Mrs. Embling's			For Clayton, at Hong Kong	5	0
Bow, Harley-street Sunday-			Ditto	0	10			
school Children	1	0	Mr. and Mrs. Ferby's			204. 10s.		
Coverdale Chapel, Sunday			Ditto	1	16	Wells-street, per W. Har-		
School, for the Ship ..	0	16	Mr. and Mrs. Langdon's			vey, Esq.:—		
Finbury Chapel, New			Ditto	1	0	W. Harvey, Esq.	20	0
Year's Juvenile Offering			Dr. and Mrs. Legge's			J. Field, Esq.	10	0
Holloway Chapel, on ac-			Ditto	0	10	J. Harvey, Esq.	5	5
count	19	8	Mr. and Mrs. Lewi's			H. Harvey, Esq.	5	0
Islington Chapel, on ac-			Ditto	0	10	Miss George	5	0
count	9	11	Mr. and Mrs. Mackay's			Miss M. George	5	0
Kenington Auxiliary, on			Ditto	0	5	W. Waugh, Esq.	5	0
account	23	0	Mr. and Mrs. Monkhouse's			581. 5s.		
Collected by Miss F.			Ditto	1	10	Young Men's Missionary		
Watson, for the Ship ..	0	10	Mr. and Mrs. Porter's			Association, at Messrs.		
Robert-street, New Year's			Ditto	2	0	G. Hitchcock & Co.'s, St.		
Gift Cards	2	10	Mr. and Mrs. Raderma-			Paul's, a sixth part of its		
			cher's Ditto	0	7	proceeds, per Mr. J.		
			Mr. and Mrs. Room's			Smith	12	15
			Ditto	1	6	Vincent-square, Juvenile		
			Mr. and Mrs. Terrey's			Association, per Miss		
			Ditto	1	0	Howell	0	14
			Mr. and Mrs. Webb's			Juvenile Missionary Asso-		
			Ditto (for China) ..	0	17	ciation, per Mr. G. An-		
			Mr. and Mrs. Young-			derson	3	15
			man's Ditto	0	10	Legacy of late Miss Jane		
			Donations:—			Parry, per Mr. J. F. Ben-		
			Mr. and Mrs. Sinkins ..	1	0	nnett	19	19
			Mrs. A. Cooper	0	4			
			Mrs. Hansel	0	10	<i>For the Sufferers at Hankow.</i>		
			Mrs. Skelton	0	10	J. Hinchliff, Esq.	5	0
			Misses Smith	0	10	Mr. J. Cook, jun.	2	0
			Mr. Stone (for China) ..	0	10	Mrs. Hall, Bagshot ..	1	0
			Mr. Greig	0	10	A Friend at Peckham New		
			Miss Moss	0	5	Town	5	0
			Miss Brown	0	5	S. W. F.	1	0
			Mrs. Blunt	0	5	Two Friends	2	10
			Mrs. Mitchell	0	6			
			Mrs. Brown	0	10			
Stepney, per Rev. J. Kennedy:—								
<i>For the Chapel at Benares.</i>								
W. A. Hanky, Esq.	10	0						
W. Baxter, Esq., Dundee	5	0						

For the Chinese Mission.		£ s. d.		£ s. d.	
Collected by Miss Morrison, for the Medical Mission	5 0 0	Penance	47 17 7	Bevington	0 15 6
The Trustees of Coward College, for the College at Hong-Kong	25 0 0	For Native Teacher, John Foxell	10 0 0	Cam	0 15 8
Hackney Chinese Association, for Surgical Instruments	30 0 0	Penryn	28 0 0	Charfield	0 12 0
A Friend	1 0 0	Portscatha	1 10 0	Wickwar	0 13 11
Collection after Valedictory Service at Craven Chapel	08 10 0	St. Austel	6 0 0	24l. 1s. 11d.	
From a Working Party, by Miss Peck, for the College	5 0 0	St. Agnes	4 10 0	Cheltenham, Mrs. Roberts	2 0 0
		St. Ives	6 10 1	Upper Cam, collected by Mrs. Nicholls	1 1 6
		St. Columb	15 6 3		
		Truro	53 6 2	Hampshire.	
		Wadebridge	0 18 0	Burley Sunday School, for the Ship	0 18 8
			335 1 1	Finchdean	9 7 6
		Less Expenses	8 15 4	J. Cammings, Esq.	10 12 6
			*326 5 9	For the Widow of the late Samuel Flavell	1 1 0
				For the College at Calcutta	1 1 0
				22l. 2s.	
				Portsea Ladies' Association	9 7 6
				Fordingbridge	12 9 4
				Herefordshire.	
				Hereford, Mr. E. Abley, for the College at Calcutta	1 1 0
				Hertfordshire.	
				Bushey, on account	40 0 0
				Cheshunt, Crossbrook, &c.	12 0 0
				Hatfield, collected by Miss Beecroft	2 18 8
				Hertford, Cowbridge Chapel Sunday-school, for Education in India	0 17 6
				Kent.	
				Greenwich, Maize Hill, J. Grant, Esq.	5 5 0
				Greenwich Road, Juvenile New Year's Offering	6 1 2
				Canterbury, Lady Huntingdon's Sunday-school	1 4 6
				Maidstone	30 7 5
				For Chinese Mission	1 0 0
				31l. 7s. 5d.	
				Ramsgate, Mr. Large, for a Native Teacher in Travancore, to be called Richard Baxter	10 0 0
				Lancashire.	
				Hindley, Sunday-school	0 10 6
				Lancaster, for the Widows' and Orphans' Fund	3 9 6
				Liverpool, M. A. & E. Crounch	0 3 0
				Church Town, Sunday-school, by Ellen Pierpoint, for Education in India	0 11 0
				Manchester, Public Meeting, for the College at Hong-Kong	60 10 0
				Middleton, Mrs. Ashton	1 0 0
				For Native Teacher, James Ashton	10 0 0
				Mrs. J. D. Burton	1 0 0
				For Native Girl, Ann Ashton	3 0 0
				15l.	
				Leicestershire.	
				Melton Mowbray, Juvenile New Year's Offering	3 16 4
				Lincolnshire.	
				Barton-upon-Humber, New Year's Offering	0 10 1
				Thealby, Misses Sewell, for Anne Sewell, at the Canarese Boarding-school, Bangalore	3 0 0
				Ditto, for the Canarese Boys' Boarding-school, ditto	3 0 0
				Gloucestershire.	
				Per Rev. E. Prout.	
				Falfield	15 10 0
				Thornbury	2 13 4
				Berkeley	2 5 0

£ s. d.		£ s. d.		£ s. d.	
Middlesex.		Suffolk.		Dundee, W. Baxter, Esq., (D.)	
Edmonton and Tottenham, New Year's Juvenile Offering	8 19 2	Hadleigh, New Year's Juvenile Offering	2 14 6	Ditto, for the College at Calcutta	80 0 0
Hayes (two years)	8 18 3	Sussex.		Ditto, for the Sufferers at Hankey	20 0 0
Totteridge, a young Friend, for the Ship	0 1 0	Chiddingley, collected by Master Holt	0 10 0	120L	
Norfolk.		Wiltshire.		Edinburgh:—	
Mattishall, New Year's Juvenile Offering, for China	0 18 8	Bulford, Collection by Rev. T. Mann	3 10 0	Rev. Dr. Paterson, (D.)	10 0 0
Norwich, J. Venning, Esq.	20 0 0	Corham, Sunday School, for the Ship	0 19 6	Per Rev. A. Leitch, for Female Day-schools at Madras:—	
North Elmham, a Mile	1 0 0	Lacock	9 0 0	A Friend at Moffat	3 0 0
Northamptonshire.		Melkham	10 10 9	Miss Finlay	0 15 0
Kettering	25 6 10	Warmminster	32 10 8	Sundries	1 4 8
Northampton, Castle Hill	10 1 0	Worcestershire.		4L 19s. 5d.	
Commercial-street	49 7 8	Redditch, M. C. W., for the Female School at Colmaboor	0 10 0	Glasgow, Hutchesontown United Presbyterian Church	10 0 0
Oundle, G. Jelley, Esq., for a Boy at Hong-Kong, under Dr. Legge	5 0 0	Worcester, per Miss Allies, for the Chinese Mission	2 0 0	William Boyd and Brothers, for the Ship	1 0 0
Wellington, Cheeselane	19 7 3	Yorkshire.		Lanark, collected by Miss Prentice's Scholars, for Female Education in India	
For Mrs. Maul's School	5 14 0	Bradford District:—			1 10 0
West End	15 7 10	Skipton	13 4 8	Leith, W. Alexander, Esq., (D.)	10 0 0
For the Ship	0 10 0	For Mrs. Porter's School, Madras	2 15 4	Montrose, collected by Miss M. Fairly	1 0 0
Salem Chapel	27 2 2	Hawes	9 2 10	For the Sufferers at Hankey	3 12 6
68L 1s. 3d.		Juvenile New Year's Offering	0 10 0	4L 12s. 6d.	
Northumberland.		Mr. and Miss Allen, for the Collegiate at Calcutta	5 0 0	Oban, Congregational Ch. Sabbath-school	2 6 0
North Shields, United Presbyterian Church	1 0 0	30L 2s. 10d.		Collected by Miss J. H. Casella, for Education in India	1 6 0
Juvenile New Year's Offering, per Mrs. M. Henderson	0 19 3	Bradford S., for the Chinese Girl, Margaret	2 0 0	3L 12s.	
Oxfordshire.		Bridlington, L., for Letitia Porter	2 10 0	A Medical Practitioner in Aberdeenshire	1 0 0
Henley-on-Thames, J. Maynard, Esq.	10 10 0	Halifax District, per Mr. Baldwin:—		Edinburgh, Cowgate Juvenile Association, for W. Bruce, half year	5 0 0
Somersetshire.		Brighouse	3 13 2	Paisley, for Native Teachers, William Nisbett	10 0 0
Bath, Miss A. Barnett, for the Morrison Education Society, China	4 5 0	Northwram	3 1 2	Penpont, Reformed Presbyterian Church, for China	1 0 0
South Petherton	23 0 10	Stainland	5 0 0	Cormilligan, Mr. W. M'Caw, for the Ship	0 10 0
Taunton, North-street Independent Sunday-school, (one quarter)	4 0 0	11L 14s. 4d.		14 10s.	
Staffordshire.		Heckmondwike, Miss Parsons, Stimpell Hall	100 0 0	Perth, for Native Children, D. Young, and J. L. Young	6 0 0
Leek	33 13 0	Leeds, collected by Miss Jane Arthington, for the Ship	2 0 0	For the Ship	2 0 0
For the Calcutta Schools	2 7 5	Hull, for the College at Hong-Kong	17 4 6	Roseheart, United Presbyterian Church	1 10 0
Miss Goodwin for the Widows' & Orphans' Fund	0 10 0	Otley, Independent Sunday-school	1 6 0	NEWFOUNDLAND.	
36L 10s. 5d.		Sheffield, Lee Croft Sunday-school, New Year's Offering	5 5 6	St. John's, Congregational Church	17 8 0
South Auxiliary Society, per J. Barker, Esq.:—		WALES.		For the Native Teacher, D. S. Ward	11 7 0
Bilston	32 8 0	Llanfyllin, for the Chinese Mission	0 10 0	28L 15s.	
Brewood & Wheaton Aston	11 11 5	Milford, Tabernacle, per Major Bonette	25 0 0		
Burton-on-Trent	9 15 10	SCOTLAND.			
New Year's Gift Cards	1 10 0	Dalketh, per Mr. G. Gray, for the College at Calcutta	8 10 0		
Mr. J. Nunneley	2 0 0	Duncanston, Independent Sunday-school, for China	1 11 1		
Gentlesham	2 6 6				
Handsworth	8 7 0				
For Native Children and School at Bellary	25 0 0				
Lichfield	3 0 2				
Uttoxeter	27 9 5				
For Native Girl at Mirzapore	3 0 0				
Walsall	83 11 0				
Wolverhampton	103 1 4				
For Native Teachers, J. Roaf and W. Smith	20 0 0				
	333 0 8				
Less Expenses	5 3 1				
	327 17 7				

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

LONDON: LUKE JAMES HANSARD, PRINTER, NEAR LINCOLN'S INN FIELDS.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR APRIL, 1848.

CONTENTS.

Portrait of the Rev. T. Collins, Fortsea.

- I. MEMOIR OF THE REV. JOHN HAYDEN COX.
- II. CHRISTIAN LIBERTY, IN REFERENCE TO PRAYER.
- III. THE DYING SOLDIER.
- IV. THE CASE OF BAPTIZED INFANTS.
- V. THE FRENCH REVOLUTION.
- VI. A FEW GEMS.
- VII. MISSIONARIES EMBARKED FOR CHINA.
- VIII. WARDLAW AND DAVIDSON ON CHURCH GOVERNMENT.
- IX. DOMESTIC PIETY.
- X. EDUCATIONAL MOVEMENT.
- XI. BOOM'S PICTURE OF THE CHINESE TOOTH.
- XII. MISSIONARY CHRONICLE.

A Portrait of the Rev. John Jukes, Bedford, will appear in May.

The Profits of this Work are devoted to the Benefit of Widows of
Evangelical Ministers.

No. 804.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER-ROW.

EDINBURGH: W. CLIPHANT AND SON. ABERDEEN: G. AND R. KING.
GLASGOW: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE

TO CORRESPONDENTS.

Communications have been received, during the past month, from Dr. Burder; and from the Rev. Messrs. Hall, Porter, Cason, Giles, Dickinson, Axtell, Bulmer, Evans, Davies, Thornton, Berry, Hughes, Armstrong, Williams, Jones, Thomson, and Daniel.

Also, from Mrs. Fiedler; John Leggo; Gen. Trendell; J. D. Lyall; Phillip Earnest Whittle; W. G.; N. T.; T. M. J.; G. H. B.; George Cox; H. R.; W. H. Elliott; W. E. S.; Jane W. von Gumpach; Albert; A Friend to Christian Missions; James; Mrs. Wilson; A Teetotalist; A Lover of Peace; and C. X. P.

Our Worcester Correspondent will have the gratification of seeing the Obituary to which he refers in the May Magazine.—We have not seen George Robinson's Pamphlet.—We cannot undertake to return manuscripts, as it would involve us in an overwhelming correspondence.—We cannot pay for poetical contributions.—A Deacon could not gravely advise us to take up the controversy to which he refers.—A Young Disciple, if he will take our advice, will have nothing to do with the delicate matters in which he has entangled.—A Sunday-school Teacher is quite right; and should set his face like a flint against the new plans of his injudicious friends.—We recommend to Mary the new edition of Matthew Henry's Bible, publishing by Partridge and Oakley.—We must tell G. G. that we never embark in anonymous slander; it is as mean and base as it is contrary to the spirit of the Gospel.—A Russian's query is too desultory to admit of a brief reply. The prayer referred to might have been scriptural. See Luke xxii. 31.—Z. H. is informed that the ages of the Chinese youths are 18, 20, and 21.—Mr. Bishop's request will be attended to.

CONTENTS.

Page	Page
Memorials of the Rev. John Hayter Cox 108	HOME CHRONICLE.
Christian Liberty, in reference to Prayer 112	Domestic Party..... 201
The Dying Soldier 118	Recognition Services.—St. Thomas's-square, Hackney..... 202
Infant Baptism subsequently improved by a Special Religious Service 121	The Bible Society and the Archbishop of Canterbury..... 203
The French Revolution 125	The Present Educational Movement..... 204
A Few Gems.—No. I. 126	An Awful Fact..... 204
	Room's Picture of Dr. Legge and the three Chinese Youths..... 204
POETRY.	Mr. Waite's Efforts to Improve our Psalmody..... 205
Farewell Address to the Missionaries about to Embark for China 128	The Hampshire Association..... 205
The Missionary 128	Bulletin..... 205
France and Louis Philippe 129	
	GENERAL CHRONICLE.
REVIEW OF BOOKS.	Walthamstow Institution for the Daughters of Missionaries..... 206
1. Wardlaw's Congregational Independency..... 129	Reminiscences of Missionary Labour in India..... 206
2. Davidson's Ecclesiastical Polity of the New Testament unfolded..... 130	—Telougo Country..... 206
3. Jordan's Scriptural Views of the Sabbath of God..... 131	The Crosby-Hall Lectures..... 206
4. Herschell's Mystery of the Gentile Dispensation..... 134	
5. Fletcher's History of the Revival and Progress of Independency in England..... 134	MISSIONARY CHRONICLE.
6. Smith's Hints for the Times..... 135	Siam.—"Blessed are the Peacemakers"..... 210
7. Sargent's Bedfordshire Tinker..... 135	Death of the Rev. John Arundel..... 212
8. Conquest's Letters to a Mother on the Management of herself and her Children..... 135	State and Prospects of the Society's Funds..... 212
Brief Notices of Books 135	China.—Fung-Choo-Poo as a Missionary Field..... 212
	India.—Death of a Native Evangelist..... 212
	Africa.—The Inundation at Ilakky..... 212
	Chart of ditto..... 212
	Submission of the Caffres..... 212
	Arrival of the Missionary ship at Cape Town..... 212
	Departure of Missionaries for China..... 212
	Arrival of Rev. J. Andrews at Jamaica..... 212
	Missionary Contributions..... 212
MEMORIALS OF THE DEPARTED.	
The late Rev. John Arundel..... 136	
The late Rev. Christopher Evans..... 137	

EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Ferrin,) 27, Cheapside, near Bow Church, confidently recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12s. for cash, and warrants they shall not exceed in weight 3½ ozs.; also his Hats, remarkable for their shortness of nap, which have given general satisfaction, at the low charge of 17s. 6d. Paris Hats, 4s. 6d. and upwards; Gossamer, 4s. 9d. and 6s. 3d.; extra Light Paris Hats, weight 3½ ozs. 12s. each, invaluable to sufferers from Headache.

UNDER 3£0Z N.B. Livery Hats, 8s. 6d.; with Gold Bands included, 13s. 6d. 10

FIVE SPECIAL APPOINTMENTS!

DOUDNEYS,

Habit Makers by special appointment to the **QUEEN** and the Ladies of the Court. A Superior Cloth Habit for 5 Guineas.

Gentlemen's and Boys' Over Coats, in all the new Shapes and Materials, at unparalleled low prices.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st.
Established 1784.

The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Winter wearing ever submitted to the public; the wearers of Crowns and Coronets, Mitres and Helmets alike approve and adopt it.

The Olympic Girth, a New Patent Belt, the most eminent of the Faculty recommend it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specially appointed Great Coat Makers to H.R.H. Prince Albert. The New Styles in Coats and Paletots kept ready.

Liveries £1 2s. the Suit. Ready Money 10s. 6d.

TEEN NEWS



Rev. J. Cousins
Exeter

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR APRIL, 1848.

MEMOIR OF THE REV. JOHN HAYTER COX,

Formerly of Hadleigh, Suffolk.

THE venerable author of "Jesus showing Mercy" is no more. He departed to his rest in January last. His life was protracted to the unusual length of four score years; but his strength at that period was, verily, "labour and sorrow," and gradually decreased, till exhausted nature, unable to struggle with disease, laid itself on the bed of death, and expired.

It is due to the memory of so good a man, and useful a servant of Jesus Christ, to preserve the few records of his history which can be collected, and few, indeed, they are, as the autobiography he commenced he could not complete.

He was born at Portsea, March 26th, 1768. He became a volatile lad, and addicted himself to play-reading, and the frivolous literature of the day. A serious friend, knowing, probably, his love of fiction and romance, put into his hand the "Pilgrim's Progress," hoping that the 'Dreamer's allegory' might allure him to other thoughts; nor was the attempt unavailing, for a religiousness of impression was produced which could not be effaced, and which was moreover greatly increased by the perusal of another popular and useful work, "Hervey's Theron and Aspasio." While under the impression produced by these books, he went to his favourite theatre, but such

was his distress and horror during the performance, that he hurried from the place, and abandoned it for ever. At the age of sixteen he came to London, and was apprenticed to a draper, who was a godly man, and anxious for the spiritual welfare of his household. The family attended the ministry of the late Rev. W. Romaine, by whose earnest, spiritual, and affectionate preaching, young Cox was led to cry for the mercy he had neglected, and, at length, to believe and rejoice in the Saviour, to whose service he thenceforward consecrated his days. Converted himself, he was now anxious for the conversion of others.

Encouraged by the success which had attended the correspondence of a friend, he resolved on writing to his relatives on the subject which now so deeply interested him;—and it is gratifying to learn that his letters were well received, and were the means of the conversion of some in his family circle. Thus blessed, he became a blessing; and his success shows the importance of employing this very simple and well-adapted means of usefulness, by all who desire the happiness of their relatives and friends. His health failing him in London, he was released from his obligations to his employer, and, after recruiting his strength at home, he obtained a situation at Southampton.

Finding no congenial ministry in the Established Church, he went to the Dissenting meeting-house, and there heard the truth he so ardently loved and prized. His mind became perplexed on the question of "Church Establishments," and the more so, as his friends at Southampton were church-going people, and were rallying him on his apparently dissenting tendencies. He resolved on studying the Bible and the Prayer-book together, comparing the directions of the Rubric with the requirements of the holy oracles; and the result of his most careful, serious, and dispassionate investigation was, the conviction that, though the Prayer-book may be good in its way, the Bible is infinitely preferable; that a state-supported religion was not in accordance with Scripture; and that it was his duty to relinquish the Church, and join the Dissenters. This conviction was no sooner cherished, than it was acted on: he became an Independent, and attended the ministry of the late revered and beloved Rev. Thomas Kingsbury, pastor of the Congregational church, Above-bar, Southampton.

His piety and intelligence soon attracted notice, and led some of his friends in different places to propose his devoting himself to the ministry. Judging this to be a remarkable coincidence, and an indication of the Divine will as to his future course, he thoughtfully and prayerfully considered the important question submitted to his attention, and, in due time, resolved on relinquishing secular occupation, and giving himself to the work of the ministry. He entered as student at the Gosport Academy, under the direction of the late Dr. Bogue, and was supported during his collegiate course by that excellent servant of Christ, the late George Welch, Esq., of Poole, by whose advice and assistance many devoted young men became preachers of the "everlasting gospel."

He left Gosport in the year 1789, and proceeded to Fareham, Hants, where, after supplying for twelve months, he accepted the invitation of the church, and

became their pastor. In this sphere of ministerial labour he continued eighteen years. During his residence at Fareham he married Miss Sophia Reeves Sarra-dine, who, as his widow, with four sons and daughters, still survives, to lament her loss, and yet to rejoice in his unspeakable gain. The support yielded by the church not being adequate to the wants of his family, he established a school at Fareham, where several gentlemen now living received their first mental training and religious instruction; among whom one is worthy of being specially mentioned, from his rank and position in society, and the interest he ever showed in the welfare of his venerated tutor,—viz., the Rev. Sir Henry Thompson, the present incumbent of the parish of Fareham.

Soon after his settlement, he was urged by his beloved tutor to write some small treatise on the subject of conversion. He followed the advice given, and wrote the little work, now so well known, and extensively circulated, under the title of "Jesus showing Mercy." Diffident of his powers, and dissatisfied with the work when completed, he could not be prevailed on to publish it; and, for eleven years, it lay in his desk, occasionally looked at, and subjected to alterations and improvements; but still he dared not venture to the press. The resolve, however, was at length taken, but he felt himself at a loss what title to give a book the design of which was to excite the attention of the thoughtless and the inquiring to the all-important subject of personal religion, and to remove the objections and difficulties which are frequently met with at the outset of the Christian course. In his perplexity he consulted his friend, the Rev. W. B. Collyer, D.D., and submitted to him a variety of titles for his projected publication, among which the interesting and engaging title it now wears was proposed. With this, the now venerable Doctor expressed himself delighted, and consequently urged its adoption. Hence the origin of "Jesus showing Mercy."

In the year 1809, Mr. Cox felt it his

duty to leave Fareham, and remove to St. Alban's, where he was recognised as pastor of the Independent church, on October 13th of that year. He remained at St. Alban's only five years, having received an invitation to settle over the Congregational church at Hadleigh, in Suffolk, and where his public settlement took place, October 26th, 1814. In this important provincial town he continued to labour, with no inconsiderable success, for fifteen years. Many were united to the church during his pastorate, some of whom have been gathered to their fathers, while others remain as living proofs of the reality and power of that religion they received through his instrumentality. In addition to his pastoral labours, he gave his zealous aid to the Bible, Missionary, and Benevolent Societies of his adopted town and county. During his residence at Hadleigh he published an octavo volume, entitled "*A Harmony of Scripture*," designed to reconcile the apparent contradiction and discrepancies of the Bible; a memoir of an interesting little boy, named William Green; two anonymous pamphlets—one entitled "*An Old Smoker's Reasons for Breaking his Pipe*," and the other a *lecture* on the subject of Infant Baptism; and a Sermon on the Death of the Princess Charlotte.

In the year 1829 circumstances led to his relinquishment of the pastoral charge at Hadleigh; and in the course of a few months, subsequently, he settled at Uley, in Gloucestershire, where he laboured eight years and a half, amid the increasing infirmities of advancing years. Here, too, he published an interesting memoir of Joseph Smith.

His physical strength and mental vigour now gradually declining, he relinquished his charge at Uley in the year 1839, and, with it, the ministry altogether. He retired to Kingston, Surrey, where he, with his wife and daughter, enjoyed, during the remainder of his days, every accommodation and comfort that grateful filial affection could provide. During seven years his health experi-

enced but little interruption, but it was obvious to all that his vital energy was gradually decreasing. A stroke of paralysis, in 1846, expedited the deteriorating process. In December, 1847, the withering influenza seized his shattered frame, and the 5th of January, 1848, witnessed the complete demolition of the mortal fabric, and the flight of his sanctified spirit to the regions of life, activity, and joy. The nature of his infirmity during the last few months rendered him incapable of giving utterance to sacred emotions,—tears only could express them. His dying bed bore no testimony to the strength of his faith, or the character of his hopes,—unconsciously he endured his afflictions, and fell asleep in Jesus. Character, not feeling, is the test of piety. A holy life is better evidence of acceptance with God, than transports in the dying hour. None that knew this venerable man could doubt the sincerity of his religion. In early youth he gave himself to God—through fifty years he actively and zealously served him, as his minister—and would his Master leave and abandon him in his old age, and, at death, disown and reject him? Impossible! "I give unto my sheep eternal life, and they shall never perish."—"I will never leave nor forsake thee."—"Be thou faithful unto death, and I will give thee a crown of life!"

The mortal remains of Mr. Cox were entombed at Norwood cemetery, January 11th, 1848, the Rev. Thomas Binney officiating on the solemn occasion. Few gathered round the mournful tomb. Death had not seized his prey while amongst his flock, and hence no sorrowing church wept at the grave. To all the churches he had served, he had been as one long dead. He had outlived multitudes to whom he had ministered the word of life; and by those surviving his existence was almost forgotten, if not absolutely unknown. But was the scene less interesting to Him who wept at the grave of Lazarus, and who has the keys of the invisible state and of death? He, doubtless, beheld it with satisfaction, and took

charge of the precious dust till the morn of resurrection, when he shall bid it rise, in form and fashion like unto "his glorious body." He proclaims still, as in the apocalyptic days, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

"The memory of the just is blessed;" and though the name of Mr. Cox be not emblazoned on the page of history, nor does his bust adorn the temple of fame, yet "his record is on high," and he lives not only in the recollection of his beloved

family, but of not a few surviving brethren, who can recal with pleasure many a scene of Christian fellowship and ministerial brotherhood which they shared with him, who, though dead, still lives, and who still speaks by his works, though his tongue "be silent in the grave." May we "work while it is called day!" the night of infirmity, seclusion, and sorrow may come long even before death!—but death will surely come, and the account must surely be given in. Oh! to hear those blissful words, "Well done, good and faithful servant!" ROBERT ASHTON.

Putney, Feb. 25th, 1848.

CHRISTIAN LIBERTY, IN REFERENCE TO PRAYER.

THE apostle Paul has left on record the remarkable words: "*I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting,*" 1 Tim. ii. 8. Now, the first thing that occurs to us in this passage is, the weight of apostolic authority. Paul wrote to Timothy by express direction of the Holy Spirit, and, therefore, employed a style of address to which uninspired men could not resort. He, in fact, spoke in the name, and by the authority of Christ. "*I will,*" says he,—a mode of expression strongly indicative of his official rank in the church, and of the obligation resting upon all Christians, to submit to his inspired injunctions.

Apostles had no successors, for the best of all reasons—they *needed* none; they are still, by their inspired writings, in the church; and their authoritative voice will be heard and obeyed till the end of time. If any man can prove that he is inspired, that he can work miracles, that he has seen the Lord Jesus—then, and not till then, may he assert that he is a successor of the apostles. The apostles are the common property of every age; and we are this day as much indebted to Paul, and ought to be as submissive to him, as if we had lived in his times, and his inspired counsels and

warnings had, in the first instance, been addressed to ourselves.

We may gather two things from the strongly-marked language of the apostle,—the inspired authority by which he spake, and the great importance of the communication made by him. Let the one consideration awe and subdue our consciences to the will of God, and let the other awaken in us a lively anxiety for our spiritual prosperity, as bound up in our conformity to the spirit of this inspired injunction—"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

It is, then, the will of God that men should pray—that men should pray everywhere—that in prayer they should lift up holy hands—and that their prayer should be without wrath and doubting.

I. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY.—What so reasonable as that creatures—all-needy—all-dependent, should call upon *His* name, "in whom they live, and move, and have their being;"—in whom are all the springs of their existence, their support, and their happiness? What so obvious as that creatures—all-polluted by sin—all-stained by rebellion—should cry to *Him* for help, with whom "there is mercy, that he may

be feared; and plenteous redemption, that he may be sought unto?"

The very heathens, prostrated in the dust before their dumb idols, lacerating their bodies for the sin of their souls, and crying to gods which cannot save, might well rebuke those who do not call upon the name of the Lord. If the voice of conscience were listened to, every man would have his altar for God, and no house and no heart would be without prayer.

It is the will of God that *men* should pray. Yes, *men*, as such—all men, without exception. This arises from our relation to God, our dependence on him, our obligation to him, the need which all men have to deprecate Divine wrath, and to sue for Divine mercy. There is no man who walks this earth who does not need to pray, and who is not bound to pray. Wherever we see a human being, we see one who ought to pray, and who, if he does not pray, is a monument of ingratitude and guilt. Yet how many millions of the race, under the full blaze of Christianity, never pray—never approach God with a contrite heart—never confess sin with a due sense of it—never plead for mercy, though they are ready to perish! Oh the sad state of prayerless men, and women, and children! God have mercy on them, ere it be too late! If there is one man whose eye falls upon this paper who is living without prayer, let him ponder the fact, that, if he continue in his present state, he will be irrecoverably lost; and when he sinks to perdition, the motto which will be inscribed over him to all eternity will be this:—"That he called not upon the name of the Lord."

It is the will of God, in particular, that *religious* men should pray. They have a special interest in God, as the hearer of prayer. He has called them by his grace; he has taught them to pray; he has given them his Spirit; he has invited them, as his children, to draw near to him "in full assurance of faith." What, then, if they should restrain prayer—if they should cease to wrestle with the

angel of the covenant—if they should become weary and faint in their pleadings at the mercy-seat? How far short in this exercise do the most spiritually-minded Christians come! O, what lapses, what interruptions, what coldnesses, what formalities attach to our prayers at the best of times! Yet how necessary is prayer to the health and vigour of the spiritual life! The most distinguished of God's servants have all been eminent in prayer. You read of no one who rose to distinction in the Christian life who did not give himself to prayer: it is the breath of the new-born soul—the very element of all its strength, and peace, and zeal, and holiness. We cannot live without it; we cannot vanquish indwelling sin without it; we cannot act for God without it; we cannot perform a single religious duty without it; we cannot hold fast the faith without it; we cannot go forward in the Christian life without it. God will have all his servants to be men of prayer. They must wait on him for every supply. They must prove their sense of need, by this act of dependence, and of entreaty. They must be content and happy, to receive all the blessings they enjoy, in answer to prayer. They must "pray always with all prayer and supplication in the Spirit." They must "pray without ceasing." They must, "in everything, by prayer and supplication, with thanksgiving, make their requests known unto God;" and *then* only will "the peace of God, which passeth all understanding, keep their hearts and minds by Christ Jesus."

This, then, is a voice from God to the *prayerful*, and to the *prayerless*. To the former, it is a call to greater diligence, perseverance, ardour, and importunity at the throne of grace; and to the latter, it is a solemn warning, that "they that are far off from God shall perish," and that if they continue to live without God, the time shall come when they will "call upon him, but he will not answer; when they will seek him early, but shall not find him." O, is it not high time for some who may look on these pages to

begin the life of prayer? Have you not too long neglected it? Are you not afraid of God's judgments on prayerless souls? What, if God should call you this night, on that prayerless couch on which you propose to recline? Think how unreasonable—how sinful—how dangerous it is for you, a dependent, sinful being, to live without prayer to God! Forget not, that if you would receive, you must ask; if you would find, you must seek; if you would desire to see the door of Divine mercy thrown open to you, a guilty being, you must knock, and knock again, with the earnestness of one ready to perish. If we could see you beginning the life of prayer, we should then assure ourselves that you were "not far from the kingdom of heaven."

II. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY EVERYWHERE.—Christianity is not a system of ritual ceremony—it is not the symbol of spiritual bondage—it is instinct with light and liberty. The Jews had at one time a superstition, that no prayer could be offered acceptably to God that was not presented in the temple at Jerusalem; and even when they relinquished this, they maintained that acceptable prayer could only be offered up to God within the limits of the land of promise. But when they were scattered among the nations, they were compelled to build *oratories*, or places of prayer, principally on the banks of rivers, and by the sea-side; and in these they were constrained to allow that the God of Israel might be worshipped. Still, their old prejudices clung to them; they laid as much stress on their synagogues and *oratories* as on the temple at Jerusalem; and were slow to learn that liberty wherewith Christ had made them free. They too much resembled Romanists and Puseyites, who never think they can pray acceptably to God except in places consecrated by the hand of man, and by devotions publicly read by an officiating priest. Against all this, the text is a solemn, and even a warning protest. By the authority of Christ and his inspired apostles, *men are to pray everywhere.*

All places range within his dominions; and, as he fills every place with his presence, so in every place he may be worshipped and adored.

This is but another mode of pressing the same doctrine which Christ taught so emphatically to the woman of Samaria: "Our fathers," said she, "worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

It is now the will of God that men should pray *everywhere*. Where there is a praying spirit, every place is holy ground. It is not *now* the place that sanctifies the worshipper, but the worshipper that sanctifies the place. A praying heart will always find a praying place; but a place of prayer can never, in itself, secure a praying heart. Under the gospel, the sacredness of places has given place to the sacredness of devoted worshippers. Under the covert of night, or amidst the full blaze of day; in the shaded glen, or on the mountain-top; in the mud-built cottage, or in the stately palace; in the private dwelling, or in the Christian temple—God may be worshipped "in spirit and in truth," by those who have been taught to hold communion with the skies.

Men *ought* to pray "*everywhere*:" when they are sitting in the house, and when they are walking by the way; when they lie down, and when they rise up; when they go out, and when they come in; when they are mingling in the domestic circle, and when they are engaged at the post of business. God is everywhere; and everywhere to be found by those who call upon him in sincerity and truth. Through the mediation of Christ, and by the aid of the Holy Spirit, there is

everywhere a pathway to the throne of grace—to the ear and to the heart of our Father in heaven.

But while God would have men *everywhere to pray*, there are, doubtless, *some places*, which must be specially sacred to this hallowed exercise. The *closet* is one of those places. O “enter, then, into your closet, and shut to the door, and pray to your Father in secret; and your Father, which seeth in secret, will reward you openly,” will listen to your requests, will manifest himself to your hearts, will pour upon you the riches of his grace, will prove to you that it is no vain thing to wait upon him. Let the religion of the closet prosper, and all will prosper. It lies at the very root of personal godliness. It is the fountain whence all healing—refreshing influence must flow. Without it, no grace of the Christian life can prosper, no feature of practical piety can be developed. The *family* is one of those places. Ye, then, that are heads of families, remember that “the voice of thanksgiving and rejoicing must be heard in the tabernacles of the righteous;” resolve with Joshua, individually, “as for me and my house, I will serve the Lord;” like David, be it your daily habit to return from all your other occupations, whether secular or sacred, “to bless your house.” Let the religion, and especially the effectual, fervent prayer of the family, be the seed-bed and the nursery of all social piety. Let your prayers be fervent, adapted, affectionate, and brief. Let them prove a bond of union to all within the limits of the domestic circle. Of you let it be said, with truth—

“Blest is the pious house,
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.”

The *sanctuary* is one of those places. Repair to it, then, with the conviction upon your spirits, that it is “a house of prayer for all flesh.” Come to it as to the scene of prayer; do not leave all to the officiating minister, but pour out your hearts to God. Think of the power of united supplication; and let your de-

sires mingle with those of the thousands of Israel. Were there far more stress laid upon public prayer, and were more hearts penetrated with the feeling of it, we might expect to see a greater blessing on the ordinances of the Christian sabbath. We do not wish to see an increase of the love of form, but we do long to see an outpouring of the spirit of grace and supplication. The effect of the gospel would thereby be greatly increased, and Christian assemblies would answer more to their true character; levity and superficial service would come to an end; and all connected with the house of God would be invested with tenfold solemnity.

The *prayer-meeting especially* is one of those places. Yes; if it be the will of God that *everywhere* men are to pray, surely it cannot be his will that the disciples of Christ, in any particular place, should leave their pastors, their brethren and sisters, to wrestle alone in prayer, without their countenance and aid. In olden time, “they that feared the Lord met often one with another, and the Lord hearkened and heard, and a book of remembrance was written.” The first disciples at Jerusalem “continued steadfastly in prayers,” as well as “in the apostle’s doctrine, and fellowship, and in breaking of bread.” We dare not look for a prosperous church, but as we minister to the spirit of social prayer. Without this, the most powerful ministry, the largest assemblies, and the greatest outward prosperity, will fail to realize the will of Christ. Every great revival of religion has been preceded and accompanied by fervent and united prayer. It was so at Pentecost; and it will be so to the end of time. “If any two shall agree on earth as touching anything that they shall ask according to the will of God, it shall be done unto them.” What a warrant, what a powerful argument; what a divine encouragement is this to social prayer! O, put your Redeemer’s promise, then, to the test; hasten to the place where prayer is wont to be made; go there in full reliance on the Divine promise, and *prove* your Divine Lord, “if

he will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it."

III. IT IS THE WILL OF GOD THAT MEN IN PRAYER SHOULD LIFT UP HOLY HANDS.—The urgent call of God to prayer subtracts nothing from the deep solemnity and responsibility which attaches to the exercise. How important is it, that all who draw near to God should take heed how they approach the eternal and infinitely glorious Majesty of Heaven, "who seeth not as man seeth, but who looketh upon the heart." "*Lifting up holy hands.*" It was a well-known practice, not only among the Jews, but also among the heathens, to lift up, or spread forth, the hands in prayer. This was a fitting action to express the feeling of request or entreaty, and indicated a readiness, on the part of the worshipper, to accept the benefits asked and conferred. It is more than possible that Paul alludes to the Jewish custom, of laying their hands on the head of the sacrificial victim, presented as a sin offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. If this *was* the allusion of the apostle, it shows clearly in what state of mind Christians should approach God in prayer. They must draw near to the altar of the cross; they must realize the piercing eye of God; they must humble themselves for sin; they must place the hand of faith on the head of the sin-atoning Lamb; they must rely on the great and only sacrifice for sin, and they must look for pardon, acceptance, and justifying righteousness, to Him alone who died for the guilty.

All this may be included in the idea of "*lifting up holy hands.*" But is there not something more intended by the apostle? The "*lifting up of holy hands,*" though apparently describing an outward act, is beyond doubt designed to fix the mind of all who call upon God, upon the personal sanctity which he requires in those who draw near to him. The blind man whom Christ restored to sight,

strikingly observed, that "*God heareth not sinners;*" by which we ought to be reminded, that those who continue in their sins, who forsake not sin, have no warrant to expect that their prayers will be graciously regarded. "If I regard iniquity in my heart," said David, "the Lord will not hear my prayer." Now, it is of the utmost importance to the success of our prayers, that no secret lust be cherished—no guile be suffered to lurk in the heart—no course of rebellion against God be indulged in. The God with whom we have to do is a holy and jealous God; and those prayers will be rejected, which either proceed from feigned lips, or are presented with a determination to cleave to any secret sin. We must *lift up "holy hands,"*—which implies two things: that we seek to be cleansed from the guilt of sin, by a simple reliance on the blood of Christ; and that we strive to have a heart purged from the love, the practice, and the dominion of sin, by the power of the Holy Spirit. Sin unrepented of, unpardoned, unsubdued, will mightily impede the success of prayer; will destroy filial confidence; will check the spirit of grace and supplication; and will fill the soul with gloomy forebodings, rather than child-like aspirations and believing expectations. Get the conscience, then, purged from guilt; get the love of sin subdued; get the desire after holiness increased, if you would find in prayer the relief, the comfort, the invigoration it was intended and fitted to yield.

IV. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY WITHOUT WRATH AND DOUBTING.—Two things, then, must be absent from us in prayer, if we expect to be heard and answered: the *first* is, *uncharitableness*; and the *second* is, *unbelief*.

1. *Uncharitableness.*—God is love; and how can we draw near to him, acceptably, if we are not in some measure influenced by love to such a Being, and by feelings of love and charity to our fellow-creatures? The throne of grace is the scene where all anger, and strife, and

malice, must be laid aside; and where every benevolent, humble, forgiving attribute should be cherished. We approach that throne to say, "Father, forgive us our trespasses as we forgive them that trespass against us," Matt. vi. 15; and how can we urge such a petition, if we know, while such words are upon our lips, that there is some fellow-creature towards whom we are cherishing sentiments of malice or unkindness? More especially, how can we do this, when Christ has expressly said, in terms not to be mistaken, "*If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses*?"

—It is the most consummate presumption for any one to draw near to God with any vindictive and revengeful feeling in the heart,—thus harbouring an unforgiving spirit, while he ventures to implore forgiveness for his own offences. Is it not to be feared that there is too much of this spirit among many professed Christians? This, perhaps, may account for the partial degree in which the prayers even of God's people are heard. There is no promise of Scripture that they shall all be heard. They must be according to the Divine will in themselves; they must be presented in faith; and there must be the absence of all wrath and malice, or they will never draw down the blessing. How necessary is it to watch over our spirits in prayer! A ruffled mind, an irascible disposition, may destroy the entire efficacy of a prayer, otherwise acceptable with God. Let us, then, be very careful not to approach God in a frame of mind opposed to *love*; let us not be unforgiving to others while we ask forgiveness of God; but freely forgiving those who have trespassed against us, let us draw near to the merciful without wrath, and then rely on God's faithfulness as the bearer and answerer of prayer.

2. With *uncharitableness* we must lay aside *unbelief*.—We cannot expect anything from God in prayer, if we draw near to him with a doubting and unexpectant mind. He will be loved and

confided in by his children. His truth, his goodness, his compassion, his power, his covenant engagements,—all warrant our unhesitating confidence: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering (or doubting); for he that wavereth (or doubteth) is like a wave of the sea driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord."

There are two kinds of doubting which will greatly hinder the success of prayer. The *one* is, when there is a lingering, secret unbelief as to the efficacy of prayer—a doubt upon the mind, whether God does hear prayer, whether he *will* be gracious, whether his promise *will* be fulfilled; and the *other* is, when there is a wavering, unstable purpose of mind, which will not allow us to follow out our requests, to ply them with a steady purpose, and to have some sweet sense of our Father's love, as prompting him to pity and regard our necessities. In either case, our prayers will fail of their legitimate effect; just for this reason, that God requires a filial confidence and love, as the precursors of Divine bestowment. He will have his children know and believe that there is a reality in prayer; and he will prepare them for great things by teaching them to expect them. A wavering purpose of prayer not only dishonours God, but it absolutely unfits the mind for any signal interposition of Divine mercy. We see the rainbow of promise encircling the throne of grace, and its mingled colours proclaim to us that God is light and love. Prayer rests upon the same immovable basis as the eternal throne; and we may be as sure that God will regard the prayer of faith as that he sits upon that throne and sways the sceptre of the universe. Three things must be regarded in all our prayers: the mediation and advocacy of Christ; the grace and intercession of the Holy Spirit; and the fervent, steadfast confidence of the believing mind, taking God at his pro-

mise, imploring him to bestow what he has promised to give, and nothing doubting his faithfulness and love.

Would that this plain and practical address may be blessed to all who read it, in explaining the nature of prayer, and leading to a more realizing and abiding sense of its importance!

Dear Christian reader! prayer is everything to the religious life; everything in procuring its needed supplies; everything in giving efficacy to the stated means of grace; everything in advancing the great work of sanctification; everything in counteracting the power of temptation; everything in drawing down the quickening energy of the Holy Ghost; everything in augmenting all the sources of our spiritual enjoyment; everything in preparing us for that happy and glorious world where prayer will be exchanged for the loud hallelujahs of unceasing and eternal praise.

In closing this address, a word or two

must be dropt to the prayerless. The writer does indeed long for your truest happiness,—for the salvation of your precious and never-dying souls; but *that* happiness you cannot feel, *that* salvation you cannot reach, until, with a broken and bleeding heart, you shall fall down before Him against whom you have so grievously sinned, and cry, with sincere and heartfelt contrition, “God be merciful to me a sinner!” Does not your heart sicken at the thought of your present wretched and exposed state? A creature, without the shelter of God! a sinner, without any interest in his pardoning mercy! Oh, remember, you must meet this God; and it may be soon! But, in your present state, how awful is the thought! Oh, let it take possession of your mind,—seek not to banish it from your thoughts,—hold it fast till you too shall be found a humble suppliant at the footstool of mercy.

Brompton.

J. M.

THE DYING SOLDIER.

“Spirit, leave thine house of clay!

Lingering dust, resign thy breath!

Spirit, cast thy chains away!

Dust, be thou dissolved in death!”—MONTGOMERY.

A short period ago, early one beautiful autumnal morning, the writer was waited on by a young woman, neat in her attire, and interesting in her appearance, but apparently much dejected, who preferred an earnest request that he would visit a poor soldier who was very ill, and evidently proceeding with great rapidity towards the grave. Having made a few necessary inquiries, I promised to call at once on the afflicted person. He was residing in a neat and beautiful cottage, the front of which was covered with a luxuriant vine, and monthly roses were unfolding their loveliness at this late season. On entering the house, I perceived that everything was exceedingly clean, and nicely arranged. I was received with much respect and kindness. I found the sufferer in a small, quiet, back room, from the

window of which a wide and charming view was commanded.

He was sitting, or rather reclining, in an easy chair, near a large fire, and, though the room was, to me, heated and oppressive, he appeared to be shivering from cold. The afflicted man seemed to be about five-and-twenty years of age. He was reduced to a skeleton. His cheeks were sunken and hollow; his eyes were dull and glassy; and his bones appeared to be almost penetrating his skin. His debility was not only marked but excessive. He was most painfully afflicted with a deep, hoarse, tearing cough, and was compelled, very frequently to take something to cool his parched and almost withered tongue; whenever, too, he uttered a word, it was with considerable difficulty.

When I first gazed on his wan and

ghostly countenance, and surveyed his emaciated frame, the most sympathetic and pungent emotions were awakened. I saw, at once, that his doom, in relation to this world, was sealed, and that all medical attention and skill would be comparatively useless. I endeavoured, as well as I was able, under the circumstances, to enter into conversation with the poor man, and several inquiries having been proposed, much pleasure was given by the respectful, appropriate, and feeling manner in which he tried, at intervals, to reply to them.

I ascertained that a young female, sitting near him, and ministering to his wants, was his wife; that they had been united two years only; that, about three years before, he had slept in a damp bed, and was not sensible of it, until the injurious effects of sleeping in such a situation presented themselves.

Two days after the occurrence he was attended by a medical man, who treated his case in the most ignorant and unscientific manner. Instead of improving, he gradually became much worse, and, had not another medical practitioner given his advice, it is probable that a few months would have witnessed his dissolution.

The advice and prescriptions, however, of the second physician were so efficacious, that his frame was soon invigorated; the freshness and animation of health were again diffused through his system; and he left the hospital, apparently a restored man. But, poor fellow! he had always been delicate—the seeds of a decline had been sown, and the shock which his constitution had sustained was too powerful for his frame to experience with impunity, though he had youth in his favour. A few months after his marriage he was seized with an alarming illness; from it, however, he partially recovered, though he always suffered from an oppression of the chest, difficulty of breathing, a formidable cough, and the frequency with which he sputtered.

When I saw him, I learned that he

had been confined to his chamber fifteen weeks, and that, during the greater part of that time, he had been unable to lie down in bed. An easy chair was his principal earthly comfort. On calling for the first time, and perceiving his danger, I communicated my fears as tenderly as possible, remarking, at the same time, "You must not wonder if I am very close and faithful with you." "Are you at all aware," I inquired, "of the nature of your disorder?" He replied; and his emotions were most powerful while he made the acknowledgment, "I feel, sir, I am in a decline—I feel I am sinking." "What does your medical attendant say?" "He says nothing," remarked the poor man. "What does he prescribe?" "Nothing," was the reply. This confirmed all my previous statements, and realized all my apprehensions. His case was hopeless—medicine was useless—the finest medical ability was, in his situation, powerless.

I began to converse with the poor fellow, as well as his extreme weakness would allow, on spiritual and divine realities, and referred, with as much simplicity and fervour as possible, to some of the vital points of the gospel. He listened with deep attention. His interest in what was uttered appeared to be most lively, and he seemed to experience high enjoyment in hearing of the blood and righteousness of that compassionate Saviour, who is willing to receive even "the vilest of the vile." I found him very anxious that I should read to him, "and offer," as he expressed it, "a few prayers." I complied with his wishes. Gratitude seemed to sparkle in his eyes, and, when I rose to say "Farewell!" his emotion, in parting from his visitor, was so powerful, that the tears trickled down his cheeks.

I was a regular and frequent attendant, but never unwelcome; and it delighted me greatly to mark the disposition cherished by him to listen to the announcements of redeeming mercy. He rapidly became worse. His face assumed a

more cadaverous hue; his bones seemed almost to protrude; his eye began to be quite glassy, and frequently its glare was somewhat unearthly; his mind, too, greatly wandered; he vomited almost incessantly, and scarcely anything was taken but a little toast and water.

I visited him one morning, and found him materially worse, and sinking rapidly. All my anxieties were respecting his soul, and I was happy to observe his extreme solicitude, that I should speak to him about the Lord Jesus, and his "*precious, precious blood*." I endeavoured to gratify him by dilating on the richest and sweetest of all subjects—the love of Christ in our redemption; and when I rose to leave, he said, with the utmost fervour, "Do, sir, come again soon. I cannot hear *too much* of Christ. It is *such a comfort* to me." "Yes," replied I, "you may depend on my seeing you, if the Lord spare you yet a little longer."

Having to leave home on the morrow, I proposed calling the day after my return, at two o'clock, but a little before one a respectable female waited on me, and stated that he had breathed his last on the preceding evening, at the hour of nine. Surprise on my part was not excited, but powerful emotion was awakened, that I had not been permitted to see the poor soldier again, and to speak *once more* to him of that Saviour, who is the "resurrection and the life." I must meet him again only at the bar of God. How solemn the thought! how thrilling the anticipation!

I proceeded almost immediately to the house of mourning. The widow was involved in the deepest distress, and, when I entered the chamber, she was gazing at the countenance of her deceased husband. I approached and looked also. The ravages of death were apparent; still there was a sweet smile, as it seemed to me, left on the clay-cold face of the dead.

The circumstances connected with the departure of her husband were simply and touchingly narrated by the young

widow. The morning on which he expired a material alteration was observable. His extremities began to be quite cold, and his continual cry was,—"*Rub my feet and legs. I shall not live through the day. I hope my Saviour will receive me. Through him, I trust, I shall find mercy.*"

His remark was prophetic. The approach of death became every hour more palpable and affecting. When the evening arrived, he said, "I should be so happy if you could place me on the bed—there I wish to die; and speak to me of Jesus." He remembered the minister who had visited him, often repeated what had been said to him about "the *precious* love of Christ," as he was wont to call it, and died in the act of prayer. Nature was completely exhausted, and he expired without a struggle or a groan.

Three days after his decease I was struck by witnessing an unusual funeral. A considerable number of persons were following a corpse; a company of soldiers were walking slowly and mournfully along, and the muffled drum was emitting its deep and affecting sounds. "This," said I to a Christian friend, "is the end of the poor soldier. They are conveying him to his long home. I trust that, after the conflict, he now wears the crown."

The following day, I went to see the spot where he was interred. It was in the corner of a quiet and beautiful burial-ground. The turf had been carefully placed over the mound, and, while looking on the grave in which the mortal remains of the young soldier were reposing, I could not help cherishing the hope, that his spirit was with the Saviour in Paradise. He had no dependence on himself; he was sensible that Christ must be "all-in-all" in his salvation; he was greatly consoled in hearing about Jesus, and he died in the act of prayer to the Lord.

These circumstances imparted encouragement to the mind; I was stimulated to labour more vigorously for the glory

of Christ; and, as I returned, musing on the solemnity of death and the awfulness of eternity, I spontaneously recurred to these impressive lines of Watts:—

"O may I stand before the Lamb,
When earth and seas are fled;
And hear the Judge pronounce my name,
With blessings on my head!"

T. W.

INFANT BAPTISM SUBSEQUENTLY IMPROVED BY A SPECIAL RELIGIOUS SERVICE.

To the Editor of the Evangelical Magazine.

PERMIT me, dear Sir, through the medium of your honoured Magazine, to say a word to my brethren in the Christian ministry on this interesting subject: of course I address myself to those only who believe infant baptism to be of Divine authority, and are in the frequent habit of administering that ordinance. I take for granted, that when thus engaged, whether in the sanctuary or the private house, we are anxious to make the service devotional, scriptural, and profitable; but allow me to ask, what efforts are subsequently made, as the dear babes grow up to years of maturity, to impress upon their minds the obligations to personal religion, which may be fairly and impressively deduced from the fact of their early dedication to God, in a solemn ordinance of Christ's own appointment? Are any special services held for their benefit, with this express object in view? The amiable and judicious Doddridge, referring, in his Lectures, to infant baptism, suggests, that "it may lay a foundation for serious and affecting addresses to the children as they grow up." Do the children whom we have baptized receive such addresses? I do not confess, with sorrow, my negligence in this matter, and have recently attempted in good earnest to repair my fault. On the closing sabbath of last year, after previous notice and special invitation, the sermon was, throughout, an address to those young people whom I had myself baptized, founded upon the appropriate words: "*Put ye on the Lord Jesus Christ.*" That I may not subject myself to the charge of vanity and egotism—petty vices, from which every honourable mind revolts—I forbear giving ex-

tracts from the discourse. Let it suffice to state, that the appeals were necessarily personal, faithful and most affectionate. Allusions were made, first, to the ordinance itself—the address—the prayer—the baptism, of which the young people then before me were the immediate subjects; next, to the witnesses—if the ordinance were administered in the chapel, reference was made to the numerous spectators, many of whom, having joined in the earnest prayer that the dear little ones then baptized might live to serve and praise the Lord, were now before God in the sanctuary, soliciting of these very individuals, all in the bloom of youth, a favourable answer to their supplications: or, if the baptismal service were celebrated in the privacy of the domestic circle, friends and relations were there, who felt deeply interested, and whether in public or in private, among the witnesses, the parents occupied the chief place. "*Your fathers and mothers,*" it was feelingly stated to the youthful part of the congregation, many of them truly pious, some now in glory, who were bending from their radiant seats, as if eager to know whether the prayers they offered up on that hallowed occasion had yet been answered; not a few of the parents still living, and occupying the same pew with their beloved children, were described as taking a deep interest in the result of this public appeal, and their sons and daughters were urged to gratify them, on the best and most valued proof of filial affection, by declaring themselves on the side of God, and thus giving practical effect to that solemn ordinance, in connection with which, some few years back, the affec-

tionate parents, near to whom they were then seated, had so solemnly and unreservedly given them to the Lord. Nor could the minister, engaged in such a service as this, suppress a reference to himself, as having been the *administrator* of the ordinance. Addressing the youthful part of the congregation before him, he could literally say, "My dear children, I held you in my arms, poured water upon your foreheads, baptized you in the name of the Father, the Son, and the Holy Spirit, adding, from my heart, if not from the lip, the simple but expressive prayer, 'The Lord bless the babe;' and now (he continued), having watched your subsequent youth, the powers of your minds expanding, the sensibility of your hearts awakened,—your characters gradually forming, ever and anon mixing with you in the domestic circle,—every sabbath beholding you with your parents in the house of God, let me solemnly and affectionately urge your personal dedication to the Divine Redeemer. I charge you, from this day, '*Put ye on the Lord Jesus Christ.*'" I make no apology for adding, that the young people,—many of them, at least, while thus pointedly and kindly addressed,—by their riveted attention, their moistened eye, the index of heartfelt emotion, greatly encouraged their minister, who, in his secret retirement that memorable evening, gave thanks to God, pouring out the fervent prayer that the impressions then produced might prove abiding and beneficial,—the work of the Holy Spirit, converting the soul.

I am well aware that parents, sabbath-school teachers, and even ministers also, have occasional opportunities in private, which may be improved to similar purposes, and with great benefit to their youthful charge; but it strikes me forcibly that the special service here recommended has some peculiar advantages. The admonition, as it forms the subject of an entire discourse from the pulpit, on the sabbath, addressed especially to our young people, is invested with scriptural authority; invokes the aid of a cloud of

witnesses; and is the more likely, with the blessing of God, to arrest their attention and to secure their permanent regard. The preacher is enabled, with greater effect, to press upon parents the duty of bringing up their children in the nurture and admonition of the Lord, and he can encourage all those in the congregation, who care for the spiritual interests of the rising generation, by a reference to infant baptism. Yes! with scriptural propriety and force he exhibits that ordinance as the rainbow of promise, exciting the cheerful hopes both of parents and teachers, whose unwearied labours are directed

"To store with truth th' expanding mind,
And train a child for heaven."

It will also be found that a personal appeal on so interesting a subject from the pastor himself, if he has learned the happy art of ingratiating himself with the young, is the method by which he is most likely to reach their hearts. With the tones of his voice they are familiar; often have they witnessed the smile of affection beaming from his countenance; they cannot listen unmoved to this *their own* minister, when, referring to their baptism as administered by himself, he gives utterance to the feelings of his heart in the words of the apostle, "*My little children, ye are those for whom I travail in birth again until Christ be formed in you.*"

Ecclesiastical history, moreover, it may be said, indirectly at least, sanctions the special service I am recommending. In the primitive age of the Christian church the baptised children were considered to be under pastoral care; they were instructed as catechumens, and at an early age were recognised as candidates for communion at the Lord's-table. Perhaps in this way originated the idea of confirming the young people, preparatory to their partaking of the Lord's-supper. The rites of confirmation, however, as it is now observed in the endowed Church of England, must be pronounced an evil—I was going to say an unmixed

evil—founded upon the unscriptural and pernicious dogma of baptismal regeneration,—requiring only from its candidates a premonitory repetition of answers to sundry questions in the Catechism, without any satisfactory proof of a change of heart,—may not infrequently, with plain indications of positive aversion to everything spiritual and holy. The very idea of bringing such characters into the temple of God, and confirming them as Christians, is revolting to common sense, and fearfully injurious to the interests of real religion. Strange, indeed, that a bishop, styling himself a successor of the apostles, can be seen laying hands upon such thoughtless and irreligious youth, certifying them as the partakers of God's favour and gracious goodness! How mournful is such a spectacle; and how deeply to be regretted that it should so frequently recur, in this enlightened age and country! Still, while we thus strongly object to "confirmation," as it is practiced in the church of England, we should bear in mind that the rite recognises the baptismal service, and that it is designed to impress upon the minds of children, when grown to years of reflection, the obligations arising from it. So far, the design of "confirmation" is in itself good; and I beg to state my firm conviction, that a service embodying the spirit, though not the letter of this rite, might be advantageously observed in our nonconforming paedobaptist churches. It is, I think, about every third year that the bishop, appointed by the queen, visits his diocese on the business of confirmation. This, of course, excites much attention, through the anxiety of the parochial clergy to procure a goodly number of candidates, and becomes the subject of general conversation. Why should not we, my ministerial brethren, instead of declaiming from the pulpit,—

sometimes, I fear, uncharitably,—against the rite itself, endeavour to counteract the abuse of it, by showing to our people a more excellent way, and thereby be happily instrumental in promoting their spiritual interests? It strikes me that, with the blessing of God, we might effect this by some such a special religious service as that I have adopted, and am here recommending to my brethren.

I was thinking, as I left the pulpit on the closing sabbath of the by-gone year, that, if life be spared, I would make this special service triennial; but with me the shadows of the evening are thickening fast: instead of planning for the future, it becomes me rather to confine myself to the discharge of present duties, anticipating only the day of final account, and waiting in humble hope the Master's call; but to my younger brethren let me say, in conclusion, Think over the suggestion I have made, and if it meet your approval, act upon it regularly, and without delay. How gratifying it is, when we receive into the fellowship of the church those whom we have ourselves baptized! and who, among the faithful whom Christ has put into the ministry, would decline any religious service that is likely to increase the number of such youthful disciples? Oh! think of John, the last survivor of the apostles, and may you live to show the feelings of his heart when he wrote—*I have no greater joy than to hear that my children walk in the truth.* And now, Mr. Editor, should this communication, in your deliberate judgment, possess any practical importance, please not only send it to your printer, but, in addition, let it receive the benefit of your official recommendation, and believe me,

Yours, with much esteem,

Essex.

V. D. M.

[This admirable suggestion needs no recommendation of ours.—EDITOR.]

THE FRENCH REVOLUTION.

It will reasonably be expected of us, Christian Journalists, that we should take some reference to an event which

has taken all Europe by surprise, and which, as by the sudden, resistless shock of an earthquake, has hurled one of its

proudest monarchs from his throne, and brought him an exile to our free and happy shores.

It is difficult, in the present unsettled state of the Continent, and while the French Republic is yet in the infancy of its being, to write anything that shall be permanently satisfactory. Could we feel confident that our Neighbours across the water would settle down calmly and peacefully under the new form of government they have chosen for themselves, and that no serious convulsions among other European states would be the result of the great political crash of the 24th of February, we might feel justified in expressing our minds with freedom upon the changes which have taken place. A discreet forbearance, however, dictates that we should watch, for a season, the course of events, before we too confidently commit ourselves to the mere State lottery which is now being drawn.

We are too near to France, and have too many painful remembrances of the past, to view with indifference the late convulsive changes in that interesting country. No wise man can look at them without trembling lest they should disturb the peace of nations, and create perplexities in the social state of mankind, which the wisest statesmen may be unable to control.

Our caution does not arise from any lingering feeling of respect for the late unhappy Sovereign of France, or his supple and dishonest Minister. We have long regarded them both as the enemies of the peace of Europe, under a mask; and have felt that great credit was due to our own Government, that the course pursued by them has not, long ere now, involved us in the most formidable and disastrous misunderstandings. To say nothing of their internal policies,—of their mighty preparations to quash the liberties of France; of their stern resistance of everything in the shape of elective reform; of the despotism everywhere practised under the sacred name of freedom;—we look at their foreign diplomacy with unutterable loathing and in-

dignation. Stern history will determine the fact, that the Citizen King and his favourite Minister have indicated as little good faith as comported with the least remnant of character; and had otherwise been as reckless as they were, all Europe would, at this moment, have been plunged in deadly conflict. It is enough to point to the Spanish marriages, to the diplomacy practised in reference to Greece, and, indeed, to everything which of late years has issued from the court of France. Its alone outstrips in shameless perfidy anything perpetrated in the present generation. We deem it not enthusiastic to affirm, that it was such an act of high treason against Heaven as could not long pass unpunished. The deed was as cruel as it was cowardly, and God himself has visited the authors of it. It might have been well, where British interests were so deeply implicated, if our own Government had assumed a firmer tone with these new bucaniers of the Southern Pacific.

We can understand what is meant by sympathy for fallen greatness; but we are yet to learn that there was any true moral greatness in the men who have been precipitated from the proud elevation which they so unworthily occupied. We sincerely pity them in their present abject position; but in so far as they have, by their folly and selfishness, jeopardized the peace of Europe, we feel we owe them nothing but sincere and honest condemnation. Never was a finer opportunity of earning imperishable honour put by Divine Providence into the hands of any man, than into those of the late King of the French; and never was such an opportunity more wantonly squandered. Had not a combination of selfish and despotic feelings overborne the masculine sense of Louis Philippe and Guizot, not a throne in Europe might have been better consolidated at the present time than that of France. But they were in the contemplation of the vicissitudes by which they had rendered themselves unworthy to govern.

that Government, in these enlightened times, which depends on swords and shields, instead of the grateful affections of a devoted people.

But what shall we say as to the future of French history? Our wishes are all friendly and kind to our Gallican neighbours. We can have no desire, as we feel we have no right, to interfere with the particular form of government which they may see fit to adopt. Foreign intermeddling with the affairs of free and independent states has been the bane of almost all the cabinets of Europe. We sincerely hope that all such *holy alliances* are for ever at an end; and that henceforward every separate kingdom will be left to arrange its own affairs as it best can. The facts connected with the late continental war sufficiently prove that *holy alliances* are but sorry establishments for the conservation of a world's peace; while the pecuniary burdens they entail upon those who take part in them, are not the least of the miseries which they bequeath to a coming generation. We have no faith in them. No,—our sentence is, let France alone; and she will settle down far more hopefully than she can be expected to do by the help of others. Her position is encumbered with difficulty; and doubtless many grave perplexities will arise in reaching a consolidated state of government: but, as far as we can see, there is a goodly measure of patriotism in those who have charge of the provisional arrangements connected with the establishment of the new Republic; and, from our hearts, we wish them success in their arduous enterprise.

They are undoubtedly undertaking more than they will be able to perform, particularly in reference to a governmental provision for the work and remuneration of the industrial classes: but experience will correct their early mistakes; and we would fain hope that what has been done with philanthropic motives will not seriously damage their reputation with the nation at large, though it will create disappointments and heart-burnings among particular classes. All

praise is due to the French people, and especially to those who were friendly to the Republic, for the moderation which characterised the events of the 24th of February. That greater excesses did not occur is certainly a favourable omen for the future; while it proves to a demonstration how entirely the French mind was alienated from the late reigning Family, and how generally it was prepared to rally round any leaders who were bent on its extermination.

Our voice is not likely to reach the heads of the Provisional Government of France: but if we could be permitted to whisper a few friendly hints in their ears, we should deem it a great privilege to be permitted to do so. It is not as *Foreigners*, but as the friends of human kind, and in the spirit we trust of sincere and genuine philanthropy, that we tender a word or two of earnest advice. Will they give ear to us, then, when we entreat,—

1. That one of the first acts of the Republic may be to abandon the Protectorate of Tahiti? A more popular step could not be taken in the eyes of the civilized world: it would be a pledge that injustice and wrong are neither to be perpetuated nor sanctioned by the French Republic; and it would afford to the friends of Protestant missions, in Europe and America, the liveliest satisfaction, while it would disencumber France of an expensive and useless colony.

2. When it is proposed by the Provisional Government to separate Church and State, we would beseech them to let the severance be perfect and complete. Never till this is done will any government in France have fair play; never, while the spirit of Jesuitism exists, will statesmen be free to work gracefully the engine of the State, till Roman Catholicism is entirely abandoned to its own resources; and never will Protestant light and liberty shed their full lustre upon France, while a sixpence of public money is spent upon its devoted pastors.

3. Amidst all their anxious deliberations, let the Provisional Government of

France devote their most enlightened attention to the grand question of RELIGIOUS LIBERTY. They have a noble opportunity, which God grant they may not be permitted to throw away, of making France a model country in the enjoyment of this most precious and invaluable right. Abandoning all patronage of Catholics and Protestants, let them *well define* and *perfectly secure* the liberties of all, and they will earn for themselves the respect and reverence of the best portions of mankind all the world over.

4. With all their enthusiasm for their new Republic,—which for aught we know may be the best form of government for France—let there be no attempt, even by the despotism of the press, to force Republicanism upon other States. To France let it be enough that the national will

has been consummated, and that other independent governments are left to follow their own settled purpose founded on experience. We firmly believe that despotic powers must one and all yield their absurd prescriptions, or they must fall, as did the late dynasty of France; but there are Monarchies, *such as our own*, which have worked so well for themselves and mankind, that we thoroughly believe they will stand, and that their stability will contribute to the peace and happiness of the human race.

With these remarks, we close our brief essay by expressing our hearty good will to the Provisional Government of France, and our fervent prayers to Heaven, that the peace of Europe and of the world may be preserved! J. M.

Montpelier-square, Brompton,
13th March, 1848.

A FEW GEMS.

No. I.

A concise and pungent thought will often strike and penetrate the mind, when a long dissertation will have no power.

THE HARDNESS OF SIN.

THE Scriptures represent the hardness of sin by three similitudes: 1. Sometimes by an iron sinew in the neck, and so it betokens an inflexibility to God's commands; 2. Sometimes by the hardness of adamant, and so it implies an impenetrableness to the motions of God's Spirit; 3. Sometimes by a *brawn* upon the heart—by a fatness—and so it imports an insensibility of God's threatenings.—*Bates*.

THE PROGRESS OF SIN.

MEN first *wound* their consciences, and then they *sear* them by repeated acts of sin; as you know that ice, which is, at first, so tremulous and feeble that it will not bear a pebble, yet, by a few days' freezing, will bear a cart. So it is with the sinner.—*Id.*

THE RENUNCIATION OF GOD.

WHEN a man has renounced his God, who can doubt that he will apply to the *devil* for assistance?—*Anonymous*.

DEFECTIVE RELIGION.

A RELIGION that never suffices to *govern* a man, will never suffice to *save* him; *that* which does not sufficiently distinguish one from a *wicked* world, will never distinguish him from a *perishing* world.—*Howe*.

RUINED UNDER THE GOSPEL.

How dreadful must the case be, when men find themselves finally lost, and to have nothing to do, in a vast, immense eternity, but to revolve these plain, convictive thoughts, "We have *perished under the light* of the gospel," in their own wretched minds for ever.—*Id.*

TRIFLING WITH THE GOSPEL.

WHAT! have men nothing to play with but sacred things?—things that carry the stamp of the authority and majesty, as well as the grace and goodness of Heaven upon them? Is there *nothing else* to be trifled with but things of that sacred and awful import? No wonder if the gospel

be hid, and no wonder if souls be lost by multitudes at this rate!—*Howe*.

THE SINNER'S HEART.

THE heart of every sinner is a grave, in which the love of God is buried.—*Trail*.

THE GREAT INQUIRY.

THE question should not be, *how long* have we lived; but, *how long* have we lived *to purpose* and *to God*? *how long* for the church and for heaven?—*Ib*.

THE APPEARANCE OF EVIL.

THE appearance of evil may prejudice a weak Christian. If it does not defile a man's own conscience, it may offend his *brother's* conscience; and to sin against him is to sin against Christ.—*Ib*.

A THOUGHT OF MARTIN LUTHER'S.

LUTHER remarked, that there were *three* things on which he could not bear to dwell, without Christ—his sins, death, the day of judgment.

CARDAN'S MAXIM.

THE motto of Cardan was—"Time is my estate, my land, which I am to cultivate." Let this estate never be lost by neglect; this land never become barren and worthless, by want of attention and culture.

FINE ADVICE OF MELANCTHON.

"Go on, mother," said Melancthon to his parent; "go on to *believe* and *pray*, and never trouble yourself about religious controversies."

THE DANGER OF THE WORLD.

THE world twines itself about the soul, as a serpent does about an eagle, to hinder its flight upward, and to sting it to death.—*Anonymous*.

THE MIRTH OF THE UNGODLY.

THE affected gaiety of a wicked man is like the flowery surface of Mount Etna, beneath which materials are gathering for an eruption that will, one day, reduce all its beauties to ruin and desolation.—*Ib*.

THE DISCOURSE OF A CHRISTIAN.

To the conversation of a Christian may be applied, what Doctor Cadogan says of a child's breath: "It is not enough that it be not offensive; it should be sweet and fragrant, like a nosegay of fresh flowers, or a pail of new milk from a young cow that feeds on the sweetest grass of the spring; and this, as well at first waking in the morning as *all the day long*."—*Anonymous*.

CHEERFUL RELIGION.

If you wish to recommend and do honour to your piety, you cannot be too careful to render it sweet, simple, and affable.—*Ib*.

MAN FOND OF TRIFLES.

A CHILD is eager to have any toy he sees, but throws it away at the sight of another, and is equally eager to have that. We are most of us children through life, and only change one toy for another, from the cradle to the grave.—*Ib*.

IMPORTANT ADMONITION.

WHILE undertaking to reform the lives of others, do not sin in the regulation of your own. Always *begin* there.—*Ib*.

GREATNESS.

GREAT characters are not made by *walking on carpets*.—*Newton*.

HOW THE SOUL MAY BE LOST.

A MAN may perish as well under a *hidden* gospel as under no gospel.—*Howe*.

HOW TO SECURE THE PRIZE.

But *one* obtains the prize. Run as though there were but *one* that should be saved, and that *you* might be *that one*.—*Howe*.

THE SECRET OF TRANQUILLITY.

A CHRISTIAN who goes simply to God, in *all* cases, will surely rise when every other person sinks. He will be *kept* in peace.—*Cecil*.

UPSILON.

Poetry.

FAREWELL ADDRESS TO THE MISSIONARIES
ABOUT TO EMBARK FOR CHINA.

Go forth, ye chosen faithful band,
Firm in your Master's cause;
Go, tell in China's far-off land
The wonders of his cross:
Nor dread the dangers of the way;
For winds and waves your Lord obey.
What though at times with wild uproar
The billows lift their head!
What though the thunders loudly roar,
And tempests round you spread!
All shall be hush'd to instant peace,
If Jesus bids the turmoil cease.
A thousand hearts for you combine
In feelings of good-will;
A thousand fervent tongues will join
By prayer, your sails to fill;
And God will hear the ceaseless cries,
Which from his Zion's altars rise.
The eye of faith already sees
You landed on that shore,
Where horrid heathen deities,
Besmear'd with human gore,
The love and worship now receive,
Which men to God alone should give.
Go, stand, as Aaron once,* between
The living and the dead;
And show the guilty sons of men
The one atonement made;—

* Numb. xvii. 44—48.

The only name, in earth or heaven,
By which their sins can be forgiven.

Invite each weary sin-sick breast
From Jesus to receive
That heavenly peace, that settled rest,*
Which he alone can give;
Tell them that blood from his dear veins,
Can wash away their foulest stains.

And you, dear youths,† who once bow'd
down

To gods of wood and stone,
Mercy to you the Lord has shown—
Oh! make his goodness known;
Proclaim to all the heathen round
The free salvation you have found.

Dear Saviour, let thy Spirit's power
On thy dear servants rest!
And when they reach their destined shore,
Their messages attest.
And give their precious souls to prove,
Their joy on earth, their crown above!

And now to each a long adieu!
Farewell! again, farewell!
Each other here we never knew,
But trust in heaven to dwell
With all who love the Saviour's name—
Our hope, our way, our end the same!

Nottingham.

E. W.

* Matt. xi. 21.

† The three Chinese youths.

THE MISSIONARY.

Lines on the departure of Dr. L—, by an Evangelical Clergyman.

FAR, far had he gone, in the freshness of youth,
By love to dark Sinim incited;
Had valiantly master'd her language uncouth,
And her sons to a Saviour invited.

When, just as the wish he had cherish'd for years,
At length to his labours seem'd granted,
In failure of health disappointment appears,
And his heart is with heaviness haunted.

"I shall die," to himself he in sadness would say,
"In this soul-dungeon'd land of the stranger;
And leave my loved partner to sorrow a prey,
And our little ones circled with danger."

Then reverted his mind to his brother's remote,
And how oft they had knelt down together,
And on him and his object the favour besought,
And good hand of his heavenly Father!

'T was a perch to a passage-bird ready to sink
In the gorge of a storm-troubled ocean:
To courage he rose from despondency's brink,
And anew plumed his wings in devotion.

Ah! who ever call'd on that Father in vain?
His fears were alone disappointed:
He reach'd his far home, soon to fare forth again,
With the oil of fresh vigour anointed.

Huntly.

J. D. H.

FRANCE AND LOUIS PHILIPPE.

"Be wise now, therefore, O ye kings: be instructed, ye judges of the earth," Psalm li. 10.

Light thoughts are weighty follies now. Earth's thrones
Are shaking, and affrighted monarchs feel
Their ominous vibrations. What a peal
Was that I heard! Commingled shouts and groans
Proclaim one fallen: France no longer owns
Her Louis! Though but yesterday his heel
Seem'd firmly fix'd, and he defied the steel,*
And reason-prompted purpose of her sons,
To-day we find him not: he's toppled down
Amongst—beneath them! Subjects rise and stand
Erect, who to his confiscated crown
Once knelt, and homage paid at his command.
Such are their sov'reigns when the nations frown:
And such the wrath of Heaven's avenging hand.†

March, 1848.

E. F. H.

* A day or two before his deposition, Louis Philippe was heard to say, that he was so firmly seated in his saddle, nothing would be able to jostle him out of it.

† Pomere. French aggressions on the island of Tahiti.

Review of Books.

1. CONGREGATIONAL INDEPENDENCY in CONTRADICTION to EPISCOPACY and PRESBYTERIANISM; the Church Polity of the New Testament. By RALPH WARDLAW, D.D. Small 8vo. pp. 396.
J. Maclehoose, Glasgow.

2. The ECCLESIASTICAL POLITY of the NEW TESTAMENT UNFOLDED, and its POINTS of COINCIDENCE or DISAGREEMENT with PREVAILING SYSTEMS INDICATED. By SAMUEL DAVIDSON, LL.D. 8vo. 478. Thirteenth Series of the Congregational Lecture.
Jackson and Walford, London.

It is a somewhat remarkable fact, that two distinct and independent treatises on the claims of Congregational church polity should make their appearance simultaneously, from the pens of two such able writers as Drs. Wardlaw and Davidson. From the well-known learning and candour of the respective authors, we were led to anticipate great things; and now that the works are before us, and we have had time to peruse them with care, we can say with truth that we are not disappointed. Whatever may be thought of the argument by Episcopalians and Presbyterians, there can be but one opinion as to the spirit in which it has been prosecuted. Both the gentleman and the Christian appear in every

page in all their gracefulness, depriving controversy of those forbidding features which oftentimes pertain to it. As we have followed the respective writers in their elaborate details, we have felt that none need be ashamed to be an Independent, when his principles admit of such noble defence. And as we have reflected on some of the *ex-cathedra* vituperations which have issued from certain portions of the modern press against Congregational Dissenters, we have been disposed to say, "Spare your abuse, and favour the world with a little more logical and scriptural defence of the systems to which you adhere." We can assure honest and pious Churchmen, that if they will sit down and peruse these volumes, they will find that Independency is not the gothic thing they have been wont to regard it, but a form of polity the *prima facie* character of which entitles it to the respect of all wise and good men. If no other benefit accrues from pursuing this course, it will at least tend to foster that friendly understanding and good will, which will materially soften the asperities of our denominational controversies.

The works before us, which have led to these remarks, are characteristically different from each other. Dr. Wardlaw, though well qualified to enter into the argument drawn from post-apostolic anti-

quity, has chosen to treat the question of church polity as one simply of the New Testament. From the great power which he has always indicated in "handling the word of God," we cannot but rejoice in the decision he has thus taken; and we must confess that, upon his plan, he has greatly narrowed the limits of the controversy, and, as we think, made his argument most abundantly telling, as well as strictly consistent with Congregational, not to say Protestant principles. True, indeed, there is a vast field open to the combatants, beyond the *terra firma* of Scripture, but we much suspect that the positions which they must occupy are so debateable, that they will scarcely find a single spot sufficiently solid on which to muster their forces and plant their artillery. It is well to use antiquity against itself, and thus to annihilate its authority in questions of religion; but whether for the doctrine or discipline of Christ's church, we must resort to the Scriptures alone, not for the corroboration of mere human theories, but for discovering directly, and at once, the mind of the Spirit. A far greater advantage is gained over Popery, and all anti-Christianism, in doctrine and polity, by keeping to the Bible alone, than by seeming to admit a co-ordinate rule, by pleading it for or against the views for which we contend. If false systems are to vanish from the midst of us, it must be by putting up the great principle, that the Divine record is the only legitimate umpire; and we would fain hope, that as this principle comes to be applied as rigidly to the question of church government as it has been to points of Christian doctrine, a far more enlightened state of things will ensue among men of devout and spiritual minds. Thousands have hitherto been virtually taught to think that we are not to look to the New Testament for guidance in ecclesiastical matters; and hence, while they are stanch Textualists upon all the great doctrines of salvation by Christ Jesus, they scarcely ever refer to the word of God for their modes of worship, and for the forms of church government to which they adhere.

We cannot do justice to Dr. Wardlaw's lucid and connected reasonings by any analysis we can furnish of the train of thought pursued by him. He has, as we think, expounded Scripture upon fair hermeneutical principles, making it tell its own tale, whether for or against the ecclesiastical systems which prevail. His plan, of course, has led him to select all the texts which Episcopalians and Presbyterians adduce, as corroborative of the views of church government which they severally entertain; and, with a force of argument not easily to be repelled, he has shown, that neither the Episcopalian nor the Pres-

byterian has God's word on his side for the peculiarities of his ecclesiastical theory. Of course, all will not think the reasoning so triumphant as we do; but we are sure that all candid men will rise up from the perusal of Dr. Wardlaw's volume with a profound respect for the venerable author, and with very respectful feelings towards the church polity of Congregationalists. We cannot but hope that the popularity of Dr. Wardlaw's name will carry this admirable treatise far beyond the limits of Congregational dissent.

Dr. Davidson's Lectures profess to take a wider range, though he aims at the same general conclusions. And, indeed, it would be great injustice to the learned Professor, who has done noble service to his denomination and the Christian world at large by his other works, were we to insinuate that he is a whit less of a Scripturalist than Dr. Wardlaw, in the grounds upon which he rests the authoritative polity of the Christian church. There are no parts of his elaborate volume more precious in themselves, or better argued out, than those in which he grapples with the sword of the Spirit, in combating those human systems, which have encumbered and disturbed the kingdom of Christ; but he has allowed himself full scope, in travelling over the whole ground occupied by the advocates of systems opposed to his own. To the Bible student, who has to meet the enemy in the gate, and to hear certain arguments urged which he must be prepared to meet, Dr. Davidson's Lectures will be found peculiarly valuable. They have in them a practical adaptation to the controversy, as maintained in England by our Episcopalian brethren, which we on this side the Tweed can well appreciate; and full and explicit as they are upon the direct scriptural bearing of the question, they will commend themselves strongly to the judgments of the rising ministry in this country. They are exceedingly well written, and will reward the most attentive perusal. The very circumstance which gave them an air of coldness, as delivered from the pulpit, invests them with pre-eminent interest in their present form. They are so thoroughly comprehensive as a treatise on church government, that the individual who makes himself fully master of them, will be in possession of almost all of importance that has been written by men of first-rate ability, on the subject to which they refer.

The Lectures are nine in number, and are designated in the following terms:—1. View of Ecclesiastical Polity entertained by Christians. 2. The Nature and Characteristics of a Christian Church. 3. Officers appointed in the earliest Christian Churches. 4. Election of Office-bearers in the Apostolic Age. 5. Ordination of Office-

bearers in the Primitive Church. 6. The Popular Balance of Power subsisting in a Christian Church. 7. Authoritative Courts of Review Examined and Discussed. 8. The number of Office-bearers in a Christian Church. 9. The Congregational System Reviewed and Defended.

From this outline of subjects, it will be seen that our author has pursued a very natural and logical train of thought and argumentation. Indeed, the completeness of the book is one of its striking peculiarities. It leaves nothing to be desired by the student; and where the Scriptures are silent, the author has forborne to obtrude any human theory to fill up the chasm. Throughout he candidly admits, that some things may be fairly left to expediency; but then he draws a stern line beyond which it is not for man to pass, and maintains, with a firm tone, that liberty wherewith Christ hath made his church free; showing that it is at the peril of any man, or set of men, to entangle her with the yoke of human bondage.

Sincerely do we thank both our authors for the great and good service they have rendered to the cause of religion, by these admirable labours of their pen. We congratulate the trustees of the Congregational Library upon the valuable addition of Dr. Davidson's Lectures to the volumes already issued. In looking at the contemporary theological literature of any other section of the Christian church, we are not afraid of invidious comparison. By such references, Nonconformity could suffer nothing at the bar of any competent set of judges indiscriminately chosen.

SCRIPTURAL VIEWS of the SABBATH of GOD. By the Rev. JOHN JORDAN, B.A., Vicar of Edstone, Oxon. pp. xxiv. 236.

Partridge and Oakley.

(Continued from page 138.)

THE incarnate God does not write a law on marble; but he promises to send the "Comforter," who, in plenary inspiration, should engrave his law on the hearts of his disciples, and as they sit on the appointed thrones of judgment, shall teach them how to bind and loose among the tribes of Israel. The promise is fulfilled. They receive of the Lord that which also they declare unto us. But they do not publish any new statute; nor is it certain that the old one has been exactly kept, up to this time; for who can presume to say that the sabbath day last hallowed was the very seventh day of the last week exactly counted from the week of the creation? So much cannot be affirmed. But they unanimously

commemorate the triumph of redemption on the first day of the current week, on which day, as Christ arose from the dead, the morning of the new creation shone upon the world.

"Accordingly, though there be no prescribed law for the substitution of the first day instead of the last, there is that which, in civil matters, supplies the place of statute-law, and out of which the great body of the common-law of this land has grown, —prescribed and known custom, whereby they that have not a law, by doing the things, become a law unto themselves: Rom. ii. 14. Thus the practice of the apostles in this matter works itself into a law, and becomes a guide and authority, and so, in effect, a precept to us who believe in their inspiration, and trust them for those truths, by faith in which we look for salvation."

Papists and Tractarians overlook these facts, or mingle them with others, and sink them into the mere tradition of the church, and are, therefore, incompetent to answer satisfactorily the objection of those who say that the sabbath passed away with the Mosaic ritual, and that there is no direct scriptural evidence of its perpetuation on the first day of the week. It is useless to tell these objectors that the change was made by the church, and that the obligation to sanctify the Lord's-day has been imposed upon us by the church. Not only is there no sufficient evidence that primitive Christendom did collectively so determine, but even if there were, such a determination would not satisfy persons who are not the most submissive to ecclesiastical authority; and much less does the assumption—the bare assumption—satisfy those whose conscience will not bow to any authority which is not divine. Mr. Jordan, therefore, proceeds, in his collection of evidence, to show that the apostles, the men who were inspired by the Holy Spirit, in order to give certain and infallible instruction to the church of Christ, did observe sabbatic solemnities on the Lord's-day, and contends that their example is authoritative. For,

"It is absolutely essential, in such a matter as this of the sabbath, to distinguish carefully the *kind of custom* that is essential to establish such a law. It is not the custom of any men or ages that will effect this; for so we should be in danger of allowing equal force to ecclesiastical customs, that is, to tradition, and its dark cloud of vanities. But it is only *one kind of men* whose custom could be allowed, in such a case, to originate and establish a law of this kind. They must be inspired men, that is, the same kind of persons as those from whom we receive, in other spiritual matters, our only laws and rules. They must be such as we can wisely and

reasonably rely upon, as men guided by the Spirit into all truth, and whose regular and confirmed customs, in such a matter, we may safely adopt and exercise; nay, rather, are bound to accept with thankfulness, just as we would their distinct declarations of truth in other matters; and, above all, we must have the evidence of the custom from their own records, that is, from the inspired Scriptures."

From these Scriptures we have now abundant evidence to prove, beyond all doubt, that the Saviour himself, beginning with the day of his resurrection, chose the first day in preference to the seventh for convening his disciples, and manifesting his power in their assemblies. The day being thus hallowed, it was ever after observed by the apostles in like manner; as when St. Paul, tarrying at Troas seven days, chose not to assemble Christians on the seventh day of the week, but waited over it, notwithstanding his haste to reach Jerusalem before Pentecost, until the first, and then gathered them together to break bread and to receive instruction. Had they been Jews, he would have gone into their synagogue on the sabbath day; but, being Christians, he deferred the solemnization of public worship until the day after the sabbath, preached until past midnight, then took a meal, and proceeded on his voyage early on the second day of the week. To this follow other examples of the same kind, with which the reader of the New Testament is familiar; and, lastly, we come to the authentic designation of *Lord's-day*, already established, when St. John was at Patmos; and here closes the collection of New Testament evidences.

Now we may safely descend to the examination of inferior witnesses. Our author cites a few of the earlier Fathers, yet very sparingly, just enough to show that they all followed the apostles in the sanctification of this day, understanding their mind and accepting their example just as we do. *Sunday*, as the Jewish style gave place to the Grecian, became an established designation of the day, according to the expressive statement of Justin Martyr, which we will give at greater length, as one very important specimen of patristic testimony. *Τὴν ἡμέραν τοῦ ἡλίου ἡμέραν κοινὴν πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἔστιν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τριψάς κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνίστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτόν, καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανείας τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδείξατο ταῦτα, ἕκαστος εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνιέωκαμεν. And on the Sunday we all make the common congregation, as this is the first day, on which God, having turned away*

darkness and confusion, made the world, and Jesus Christ our Saviour on the same day rose from the dead. For on the day before Saturday they crucified him, and on the day after Saturday, that is, on the Sunday, having appeared to his apostles, he taught those things which we have delivered for your consideration.—(Apol. i. 67.) And this reference by Justin to the first day of the creation, leads to a train of reflections which the reader will find not less profitable than pleasing.*

The sixth chapter would seem to contain the rudiments of a greater work: it is a brief sketch of traditional and topical indications of the hebdomadal division of time among heathen nations, both ancient and modern. The sketch is perhaps enough for general readers, but not sufficiently extended to be made the subject of criticism; yet it is so abundantly suggestive that we refrain with difficulty from entering on the field to which it invites attention. Should Mr. Jordan make the subject of this chapter that of a distinct work, larger than his Tract, which contains the substance of it, we might venture to suggest that his research should be extended to a recovery of the vestiges of other temporal arrangements, besides that of weeks; such, for example, as the lunar months, with days of new moon, of which there are most conspicuous traces in the calendars of Greece and Persia particularly, mingled with remains of the sabbatic arrangement and observance, and appearing, thus mingled, in the passages cited first by Clement of Alexandria and Eusebius, from Hesiod and others. Whoever examines those learned Fathers, will find that they did not fully comprehend, or, at least, did not clearly observe, the scope of their authorities; but yet opened the way for an investigation of the utmost importance to collectors of corroborative evidence of the authenticity of the sacred records. We leave this chapter with reluctance, but recommend it to the studious perusal of intelligent readers, and proceed.

"The sabbath was made for man." God needs it not. The sanctification of this day does not make him more holy, neither does it refresh his unfailing energies, nor enlarge his infinite knowledge. He is, indeed, glorified by the devout observance thereof by his creatures; but while the *glory* redounds to him, the *profit* is bestowed on man, whose body and mind, being vitally

* We translate τὸ σκότος καὶ τὴν ὕλην—*darkness and confusion*,—for God did not turn away matter; but, on the contrary, having created it for that very end, fashioned it exquisitely into form and order. Be it observed that ὕλη is a word of exceedingly various signification, as may be seen by consulting Harry Stevens's "Thesaurus," where, besides *spite*, you also find *stiveness tumultus, fumes, sordes, &c.*

united, equally need the repose from toil and the respite from care, afforded on the Lord's-day. Records in confirmation of this statement are voluminous. Enlightened men of all ranks and callings agree that it is so. Their evidence has been given before committees of the House of Commons, and laid before the public in various ways besides parliamentary documents. Not only theologians, but physicians, lawyers, stage-coach and railway proprietors, with tradesmen and labourers of all classes, have concurred in showing that health, life, fortune, reputation, and, above all, moral integrity, are sacrificed for the shadow of a sordid gain which is not realized, or, if realized, is unblest, by those who foolishly and wickedly prefer the perishable gains of the moment to the unfading heritage of eternity! The volume before us contains a well-selected series of testimonies which might prove, even to the infidel, that it would be to his advantage to remember the sabbath-day to keep it holy, even if no verities were to follow this present life; and Mr. Jordan reasonably trusts that enough has been said by him "to satisfy the reader that it is not clerical men only who desire to see the sabbath recognised and honoured, as the infidel and the scoffer would insinuate, for their own benefit, and for the encouragement and support of priestcraft; but that there are many secular men who know and value the physical and spiritual blessings of the sabbath, and who rationally understand, and would faithfully apply the truth,—'The sabbath was made for man.'"

The conclusion, contained in the last chapter, is excellent, and calculated to elevate the mind to an apprehension of the great subject of sabbath-observance, as a means of spiritual advantage. First of all, the end to be attained must be always kept in view; and this is holiness.

It is required that one day of seven be "cleared of all worldly occupation, engagements, thoughts, and conversation;" and that the day so set apart and cleared "be dedicated to the honour and glory of God, sanctified to his service, observed as holy in his sight, and regarded, from first to last, as holiness unto the Lord."

It is intended by our heavenly Father that exhausted bodily strength shall be renewed, for the conservation of health and life; and as this health and life are designed for the benefit of the immortal soul, that man himself, while sanctifying the day, shall be exercised unto holiness. In the worship of God, he is thus exercised; therefore it is no breach of the sabbath to travel to the house of God, if it be somewhat distant, nor for the minister to labour there with all his powers for the instruction of his flock and the worship of his Master.

But man's ordinary occupation, which is that "manner of work" forbidden in the fourth commandment, must be entirely suspended, as well as the finding our own pleasure, and speaking our own words. The Christian enters into the joyous solemnities of the day, not in servile submission to some particular prohibitions, nor in laborious performance of merely prescribed duties, but with an inward enjoyment of the spirit of holiness. He has not to inquire anxiously: May I do this or that? or, must I abstain? But, as being himself holy, together with the day, this holiness is the principle which easily determines and clearly characterizes every action; and, therefore, the influence of this principle pervades all the business of the week following, and by its permanence assists and encourages the sanctification of the whole life.

The sabbath, to speak correctly, is rest from worldly occupation. This rest is enjoyed on the Lord's-day. In expectation, then, of this day, the Christian "*approaches the sabbath*" with general and customary preparation. And this reminds us of a lovely rendering of the Targumist on Isa. lviii. 13.—"*And if thou approach the sabbath with delights.*" The business of his life is so ordered that it can be all transacted in the six working days; but on the last of them is the preparation, as we read in the New Testament—the *special* preparation for the Lord's-day. Read his exhortation to this duty:—

"How do we dress and prepare ourselves; how do we order, decorate, and arrange our rooms when company is expected, and when we have invited our friends to a feast! Then are we to be seen in our best and handsomest attire, then are our reception-rooms relieved of all ordinary signs of occupation and work, and then are all things made ready, that our invited and expected friends may have fitting entertainment, and nothing may appear to mar their enjoyment. And should we do less upon the sabbath-day? Is it not God's festival, when he graciously offers to visit us? Shall we be unwilling and unprepared to entertain him, when he is waiting at the door, and asking admittance? This day is a high day—one dedicated to the noblest intercourse, the most blessed entertainment. If some, receiving strangers, have entertained angels unawares, here is One waiting thy reception on the Lord's-day, who is the Lord thy God! Oh, give him welcome salutation! Be ready for his coming. Let thy week-day of life be laid aside, and let holiness to the Lord be on this your prime occupation. Let your tables be cleared of all ordinary things, and prepared meet for God's day. Let the Saturday evening be employed for this purpose, so that the

work-box and the knitting-basket are set aside for the sabbath. Let all books of secular information, and especially all newspapers, be carefully put away, and not suffered to tempt to the desecration, or cast a blot upon the sacred day. And above all, let the meals be prepared, let the viands for the day be made ready, and let there be no hindrance of any kind to the full enjoyment, and the faithful sanctification, of the day which God delighteth to honour."

After such preparations the day can be fully sanctified, and the dwelling of Christians would be still further secured from the intrusion of worldly business and thoughts, if the author's practice were generally imitated, by refraining from epistolary correspondence. Postmen would be so far relieved from their drudgery during the sacred hours of the Lord's-day; no ill news would, by that medium, find admission; the newspapers would not be handed in, and therefore could not be opened and perused; and worshippers would not carry on, during the offering of prayer, or the delivery of the sermon, the mental process of composing answers to letters of business or friendship, to be ready by the Monday's post.

Besides these very seasonable advices, we have judicious counsel in regard to Sunday-schools, domestic religious duties, and private prayer. The spirit of the book is purely evangelical, the style familiar, and the materials copious. We cordially recommend it for perusal, especially in families. The tract, by the same author, No. 11. of the Sabbath Tracts, now in course of publication, will be found to contain the substance of the sixth chapter, and is well suited to confirm the wavering belief of those who do not fully understand the reasons given in maintenance of the Divine authority of the sabbatic institution, from the traditions and general history of the world. We unite cordially in the wish expressed by the vicar of Enstone, at the close of his introduction, that his pages may be "blessed of God to his own glory, to the hallowing of the sabbath-day, and thereby, as a means of grace, to the sanctification of those souls who may be led by them to think more worthily of God's day, and to remember to keep it holy, more faithfully, for the future."

THE MYSTERY of the GENTILE DISPENSATION, and the WORK of MESSIAH. By RIDLEY H. HERSHELL. 18mo. pp. 324.

Aylott and Jones.

THERE is a spirit of sound sense and devout piety pervading every work which proceeds from the pen of our Jewish brother, the author of these two essays.

They contain much instructive matter, and many interesting expositions of parts of God's holy word. We think in general that Mr. H. has a deep insight into the meaning of Scripture, especially Old Testament Scripture. If we differ in opinion from him upon certain views advanced by him in the volume before us, it is still with profound respect for the conscientious and kindly feeling which he everywhere indicates. But the theory here advocated is, we suspect, a forced and unnatural interpretation of certain portions of the divine Word. That the Mystery of the Gentile Dispensation should be the "calling out and educating the partners of Christ's throne and kingdom," we are not as yet able to believe; nor do we think that any Bible-student, uninfluenced by previous theory, would be likely to reach such a conclusion. But the pre-millennial advent scheme makes very serious changes in all the relations of Bible truth. Happily it changes none of the grounds of Christian hope, and destroys none of the obligations to the exercise of Christian holiness and love.

THE HISTORY of the REVIVAL and PROGRESS of INDEPENDENCY in ENGLAND, since the Period of the Reformation; with an Introduction, containing an Account of the Development of the Principles of Independency in the Age of Christ and his Apostles, and of the General Departure of the Church into Antichristian Error, until the Time of the Reformation. By JOSEPH FLETCHER, Editor of the "Select Works and Memoirs of the late Dr. Fletcher," Author of "Six Views of Infidelity," &c. Small 8vo. pp. 300. 1s. 6d. Vol. III.

John Snow.

A POPULAR history of Independency, adapted to the ordinary reading classes in this country, has hitherto been a desideratum. We honoured Mr. Fletcher for the moral courage which led him to enter upon this great undertaking; and we now congratulate him on the success which has attended his efforts in tracing the character and progress of Independency down to the close of the civil war. He has evinced no lack either of diligence or discrimination; and he has produced a book as readable by the common people of this country as any of Cobbett's popular political tracts. This is just what the age needed and required, and the son of our late reverend friend has been enabled to meet the reasonable demand. We think we may say that the facts may be relied on, as gleaned from various authentic sources; and as to the spirit and manner in which the History is written, so far as it has yet proceeded, it would be difficult to express ourselves in

terms too exalted. Every paragraph is well conceived, and composed in simple, easy, and flowing diction. It is surely high time that Nonconformists should make themselves well acquainted with their noble principles, and with the honoured ancestry from which they have sprung. For lack of this knowledge they are often tempted to leave their ranks, upon some trifling occurrence, which would have but little effect upon minds fully conversant with the men and with the struggles of a by-gone age. What a triumph of the modern press are three good-sized volumes at the small charge of four and sixpence!

HINTS for the TIMES; or, Religions of Sentiment, of Form, and of Feeling, contrasted with Vital Godliness. By the Rev. GEORGE SMITH, M.A., of Magdalen Hall, Oxford; late Missionary to China, and Author of an "Exploratory Visit to the Consular Cities of China." 18mo, pp. 64.

J. Hatchard and Son.

THE title of this volume sufficiently indicates its general design. We regard it as a reasonable admonition to not a few linked to the religious world among all denominations, but in whom, it is to be feared, that the root of the matter is not to be found. They are sentimental, but not truly penitent for sin; slaves to form, but without the power of vital godliness; full of excitements, but not steadily illuminated and subdued by the power of truth. Mr. Smith's judicious and faithful dissection of such cases is calculated to be extensively useful in this day of wide spread profession. As the author's thoughts are compressed within narrow limits, and are expressed in simple and beautiful language, we would fain hope that they will be widely circulated, and very generally read.

THE BEDFORDSHIRE TINKER; or, The History of John Bunyan. Written for Young Children. By G. E. SARGENT, Author of "Letters to Little Children," "Little George's First Journey," "Trades described for the Young," "The Picture-Book," "Great Truths in Simple Words," &c. 18mo, pp. 80.

B. L. Green.

As the writer of this little volume has a considerable talent for interesting young people, we are glad to find that he has so well introduced them to an acquaintance with the life and times of the immortal Dreamer. All children can enter with spirit into the scenes depicted with so much

pictorial beauty in "Pilgrim's Progress," and they naturally feel a desire to become acquainted with the man whose writings have afforded them so much excitement and delight. "The Bedfordshire Tinker" is admirably fitted to accomplish this object; and is altogether a book that we can cordially recommend for the use of children.

LETTERS to a MOTHER on the MANAGEMENT of HERSELF and HER CHILDREN, in HEALTH and DISEASE; embracing the subjects of Pregnancy, Child-birth, Nursing, Food, Exercise, Bathing, Clothing, &c., &c.; with Remarks on Chloroform. By J. T. CONQUEST, M.D., F.L.S., Member of the Royal College of Physicians, Consulting Physician to the Stoke Newington and Stamford-hill Dispensary, Physician to the City of London Lying-in Hospital, London Female Penitentiary, London Orphan Asylum, and for many years Lecturer on Midwifery and the Diseases of Women and Children at St. Bartholomew's Hospital. A new and enlarged Edition. 12mo. pp. 354.

Longman and Co.

WE are much gratified at the sight of this new edition of a work which we know to have been extensively useful. It has long been valued for its practical suggestions to mothers, for whose immediate benefit it was originally written, by one eminently qualified to administer wise and wholesome counsel. We have known several mothers of families who have blessed God that ever Dr. Conquest's "Letters" were put into their hands. There is certainly no work in our language containing so much judicious, appropriate, and unexceptionable advice to the interesting class to whom it is addressed. If our recommendation can avail, we should say, with unhesitating confidence, that these Letters ought to be in the hands of every mother.

BRIEF NOTICES OF BOOKS.

1. *The Christianity of Abraham:* "faith which worketh by love;" with Patriarchal Prophecy. By —, Esq. 12mo. pp. 454. Seeley.—This is an able and triumphant defence of Bible truth, under a somewhat singular but yet not inappropriate title. The writer is well acquainted with the Holy Scriptures.

2. *Heaven Opened; or, A Brief and Plain Discovery of the Riches of God's Covenant of Grace.* By the Rev. RICHARD ALLRINE. A.D. 1665. 18mo. pp. 360. Religious Tract Society.—This is a reprint of a most ingenious and edifying volume, with which we have been long acquainted. A more profitable volume for the private reading and meditation of the closet we know not.

3. *The Gospel of Christ the Power of God unto Salvation; exemplified in the Preaching and*

Writings of the Apostle Paul. In twelve Illustrations. By the Rev. W. A. NEWMAN, M.A., late Curate of St. George's Church, Wolverhampton. Small 8vo. pp. 302. Hamilton, Adams, and Co.—Would that every pulpit, Churchman's or Dissenter's, resounded to such plain and faithful truths as are contained in the sermons which compose this volume. The preacher, in every discourse, seems anxious to declare "the whole counsel of God."

4. *The Pastor's Gift; or, Manual of Pastoral Instruction.* In Letters from a Pastor to his Flock. By ALEXANDER GORDON, M.A. 18mo. pp. 126. John Snow.—This seasonable and well-written volume is a very suitable present to put into the hands of any one about to join a Christian church. As such we earnestly recommend it to the notice of our readers.

5. *Friendship with God.* An Essay on its Nature, Excellence, Importance, and Means of Improvement. By the Rev. RICHARD JONES. 12mo. pp. 142. Hamilton, Adams, and Co.—This is a reprint of a most admirable volume, published about seventy years ago. Of the author nothing has been ascertained; but he must have been deeply learned in the school of Christ.

6. *Sabbath-school Exercises,* founded on the Book of Genesis. Designed especially for Adult Classes in Family Instruction. By WILLIAM MUNNIE, Glasgow. Author of "Evangelical Training." 18mo. pp. 108. Hamilton, Adams, and Co.—A glance at any single page of these Bible Exercises will show their value. To heads of families, anxious to train their children in the correct knowledge of the word of God, they will be very valuable.

7. *The Way to Life.* Extracted from the Works of the great Reformer, Martin Luther. To which is prefixed, An Historical View of the Doctrine of

Justification. By the Rev. J. MILNER, A. "The History of the Church of Christ." 8vo. pp. 198. F. Baisler, Oxford-street.—From amount of precious truth contained in this we hope it will have an extensive circulation, on a small scale, one of the best divinity that could be put into the hands of inquirers.

8. *Dr. Watts's Divine and Moral Song Music, and adapted expressly for the use of* By Mrs. BRENT. Imp. 8vo. Houston at man.—We are glad to find that Watts's in "Divine and Moral Songs for Children" to keep their hold of the public mind. I probable that they should ever be surpass adaptation to the infant mind. Last m introduced to our readers a splendidly il edition of them; and we have now great tion in placing before them another l edition set to music, and we think good m will cheer the hearts of our young friends.

9. *The National Cyclopædia of Useful ledge.* Part XIV. Castanoscum to Ch 8vo. pp. 199. Is. Knight and Co.—This work proceeds steadily, and will be a very compendium of knowledge when complete

10. *Hebrew Moods and Tenses; or, A Rules adapted to all the Passages in the Bible, peculiar to Oriental Construction chiefly from the Scriptures themselves: from the Writings of Baron de Sacy, (Professor Lee, Ewald, and other eminent scholars. To which is prefixed, An Essay Claims of the Hebrew Language. By J. HATRAWAY, Translator of "Longinus or blime." 8vo. pp. 132. Tegg.—This work deserving the careful study of all who des tain to a critical knowledge of the Hebrew*

Memorials of the Departed.

THE LATE REV. JOHN ARUNDEL, FOR MANY YEARS HOME SECRETARY OF THE LONDON MISSIONARY SOCIETY.

LONG had our beloved and revered brother been in a posture of readiness for his great change; and, on Lord's-day, the 5th of March, he was released by death from those acute sufferings which he had been enabled to endure with marked resignation to the will of God. But a short time before, he had submitted to a formidable surgical operation; and though, by the use of chloroform, he experienced but little pain at the time, his constitution never rallied; and his family soon perceived that they were about to be deprived for ever of his endeared fellowship. He was, indeed, "a good man, and full of faith and of the Holy Ghost." All our recollections of Mr. Arundel, for nearly thirty years, are of the most grateful character. Before he accepted the office of Home Secretary to the London Missionary Society, he was a zealous, devoted, and successful pastor in Yorkshire, as many of his brethren can abundantly testify; and during the whole period of his official la-

bours at Blomfield-street, he drew him the warm attachment, not only Directors of the Society, but all its and supporters throughout the coun

Free from all asperity of disposition eminently spiritual in the tone and of his mind, he won for himself t fidence and love of all with whom called to associate.

For many years past he had been to pass through deep waters of af But in the midst of bodily sufferings few are called to endure, he indic no ordinary degree, the power of C hope to sustain and cheer the mir was, indeed, a patient, not to say tri sufferer; and "endured as seen who is invisible." In him the gra was beautifully illustrated, that spiritually-minded is life and peace.

With his bereaved widow and so children we deeply sympathise, a vently pray that they may be s and comforted by that almighty ar passionate Redeemer, "who is with the feeling of our infirmities who is able to compensate them

heavy loss which they have sustained. It must, in the midst even of sorrow and bereavement, be a great consolation for them to feel, that he whom they loved has entered into perfect and eternal rest!

MEMOIR OF THE LATE REV. CHRISTMAS EVANS, CAERNARVON.

(Continued from p. 88.)

THE penitent and restored servant of Jesus now addressed himself to the work of the Lord, as if he had received "a fresh commission," and laboured hard, with gradual success. He was not only instrumental in collecting churches, but much engaged in building places of worship, providing for the payment of interest on debts, and of debts themselves, in order to which he maintained frequent intercourse and communication with the churches of South Wales. He had much to do in the administration of discipline, under peculiarly difficult and trying circumstances. Other men, indeed, gradually arose, who assisted him in the work of the ministry; but they were engaged in worldly business, and charged themselves with little more than the performance of home duties. They looked to him for guidance, and depended much on him in what they did, and whither they went; so that he was indeed the pastor of pastors. He met the preachers and deacons at their monthly meetings, which were held in rotation at their several places of worship, where they had public services, and private meetings for the transaction of business. At these meetings he invariably presided; and such was the weight of his character, and the influence of his entire consecration to the work of the ministry, that for above thirty years he pursued his own course, and had the affairs of all the Baptist churches in Anglesea under his control. Such was the increase of churches and so numerous the chapels erected for them, that, for a long time, he had to visit South Wales twice a year,—once to some Association in summer, and once in winter with a chapel case. To him this winter journey was a most laborious one, and involved the most painful sacrifices. Under circumstances of trial and difficulty he turned his long and tedious journey, as a matter of urgent duty to Christ and his people. A sum of money must be procured by a certain day to pay off one portion of the debt on such a meeting-house; notice had been received from the lender of money to build another; Christmas Evans must meet the emergency; and he could meet it only by means of help from his brethren. The people everywhere welcomed his presence. At the close of the sermon he stated

his case; then he went to the door, hat in hand, and received the contributions of the people. This he did for several years in succession, until at length the ministers of the south began to intimate that he came too often, that he built too many places of worship, and that it might be better, probably, to wait until the people of Anglesea were able to do something more towards erecting their own houses of prayer. To all this he would say, "What can I do? The people crowd to hear us; and it is our duty to accommodate them as well as we possibly can. All we have we give. To you much is given, and you can give much. 'It is more blessed to give than to receive,'" &c. "Well, but, Mr. Evans," it was said, "your case is irregular." "Very true, my dear brethren," was his reply, "but we are in great distress. All the burden of procuring this money rests solely upon me. Do let me appeal to the people this time. I know they love to help me. I will not come again in this irregular manner; and we will take care not to build again until we are justified, even in your estimation." This seldom failed, excepting only the latter part of his argument; for as sure as Christmas Evans and his friendly objector lived another year, the former was in South Wales again with another chapel case, and reasons in support of *that* one case still stronger than he had on any former occasion. During the whole journey, which lasted about six weeks, he usually preached, at least, once every day in the week, and twice on the Lord's day. Thus he travelled from North to South Wales and back, no less than *forty times*. So was he "in labours more abundant" than many of his brethren, while he preached the word "in season and out of season."

Of the several controversies in which he took a part, and of the pamphlets which he published, no notice can here be taken that would comport with justice, either to himself or to others. For the same reason the death and character of Mrs. Evans must also be passed over, together with the heavy affliction which detained Mr. Evans at Aberystwyth. Nor will it be possible to do more than merely allude to "a series of occurrences which issued in his leaving North Wales." Having, by a kind of necessity, become pastor of all the churches of his connexion in Anglesea, the time arrived when some of them were desirous of having separate pastors of their own. In consequence of this, meetings were held, and deliberations took place, in which it is scarcely possible to believe that Mr. Evans was always and exclusively right in what he said and did. The younger men among the preachers did not approve of the system which had prevailed amongst them, and in the administration of which they

seem to have thought that he took too much upon him. The middle-aged men were divided between a sense of that deference which was due to Mr. Evans and the entire adoption of the Congregational system. He maintained that, with numerous but feeble churches, it would be better to proceed with their own modified system than to carry out fully and without qualification the entire Independent platform. In vain he endeavoured to support his own views by referring to the success of the Methodist system in England and Wales, while he admitted that the New Testament unequivocally favours the separate existence and government of each Christian church. Their deliberations resulted in the settlement of a pastor over the church at Holyhead, when he offered up the ordination prayer, with the laying-on of hands, and delivered an address to the minister and the church from 1 Thess. v. 12, 13. So far matters went on tolerably well; but, in two or three other settlements, the churches did not please him, as they refused the men whom he recommended. This he thought neither respectful to him nor beneficial to themselves; and as to *think* was with him, for the most part, also to *speech*, he signified to the parties his opinion of them and their proceedings. But they, being mostly of the generation that "knew not Joseph," treated his remonstrances with indifference, and his defeat with unbecoming triumph. He found himself, in some parts of the island, superseded by his own children, or, what was more galling, by strangers. In the misunderstandings and heart-burnings which now arose, he was charged with what his opponents were pleased to denominate *Fullerism*, which they represented as the same thing with *Arminianism*. It was indeed true, that his severe Calvinism had been somewhat modified by the writings of the late Mr. Fuller, of Kettering; and this afforded those who were already intent upon annoyance a pretext for their mischievous activity. It was, however, in the majority of instances, but a pretext; and gladly did those who were either tired of his control, or determined on effecting a change, avail themselves of it. Thus he, who was the father of the churches, found his name "cast out as evil," and himself stigmatized as a teacher of heresy and a corrupter of the faith. By this means an unfriendly feeling towards him was excited in many who had been accustomed to regard him with reverence. He was, therefore, deeply grieved and wounded; and, notwithstanding his age and long residence in Anglesea, he began to feel that he should probably leave it before his days were ended. He, therefore, determined to follow the leadings of Providence, if the

Lord, whose he was, and whom he served, should appear to direct him elsewhere.

In 1826 the Baptist church at *Caerphilly*, acting under the advice of several respected ministers, invited Mr. Evans to take the oversight of them in the Lord. Complying with the call he received from them, and resigning his charge in Anglesea, he began a journey of more than two hundred miles, casting all his care upon the Lord, and strengthening himself by faith "in the power of his might." His arrival at *Caerphilly* was a remarkable event in the history of the place, and of Nonconformity in that village. Until he had actually come it was generally believed that he would never be able to leave his old friends in the north. When it was reported, therefore, that he was come, it was said, "Are you sure of it?" "Yes," it was replied, "quite sure of it; for he preached at *Caerphilly* last Sunday. That I know from one who was there." So general was the interest excited by his becoming resident in South Wales, that it extended to all denominations of the surrounding population. He had scarcely commenced his ministry before very unusual effects were produced. Eloquent and mighty as Mr. Evans's preaching had long been, those who had heard him oftenest, and were fitted to form a sound opinion, thought that he now surpassed himself at any former period. By preaching every Lord's-day to the same congregation, he was committed to unusual labour, which, however, he resolutely encountered, and successfully performed. It now became apparent, therefore, contrary to prevalent opinion, that his good preaching was not confined to a few sermons slowly prepared and often repeated, but that he was capable of preparing discourses, from week to week, quite equal to his greatest and most celebrated productions. At this time persons might be seen, every Lord's-day morning, wending their way across the surrounding hills, in all directions, towards the quiet village of *Caerphilly*, to hear Christmas Evans. On their return, they detailed to their neighbours the wonderful things they had heard; and, throughout a large portion of the counties of Glamorgan and Monmouth, his morning sermon would be the subject of conversation in hundreds of houses, at considerable distances, in the evening. The power of his preaching was especially felt by the young people in and about the village; and not a few of the most resolute servants of sin submitted themselves to the authority of Christ, and became members of the church. About one hundred and forty persons were, in a short time, added to the number of the disciples; while confidence, buoyancy, and satisfaction, pervaded the whole community.

On his coming to Caerphilly, Mr. Evans was settled in the chapel-house, and a housekeeper was provided for him. But the modes of living in South Wales being very different from those to which he had been accustomed, and finding but little sympathy with his own habits in this respect, he told one of his friends that he must have a servant from the north. It was suggested to him that he would do well to marry again, and the name of a suitable person was mentioned, with the addition that she had some wealth, and that he might better himself by the alliance. "I tell you, brother," said he, "that it is my firm opinion that I am not to have any property in the soil of this world, until I find a grave,—I shall then have my full share of it." However, he soon induced a neighbouring minister to take his horse, and go to Anglesen for his old and faithful servant, Mary Evans, whom he presently married, and who paid him the most untiring and affectionate attention to the last moment of his life. While at Caerphilly, Mr. Evans preached frequently from home, on such public occasions as he could be persuaded to attend. His conduct at the conferences of his brethren in South Wales was remarkably unobtrusive,—the more so, as he had been, for a long period, the chief and leading man in the north. At home he was an anxious pastor, sedulously attending the private meetings of the church, and incessantly inculcating the necessity of personal religion in the everyday conduct of professors: hence arose his first difficulties at Caerphilly, and, eventually, the cause of his leaving the place. For some years the affairs of the church had been managed by the deacons and members, without the pastor, who had lived in the adjoining parish, and at Cardiff. In short, the deacons were the "all and in all" of the society; and when Mr. Evans took upon himself the ruling part of his office, he met with opposition, where a willing co-operation might justly have been expected. As soon as the excitement of the revival was over, and the church turned its attention to its ordinary business, a somewhat cool determination to pursue the former course was evinced. With little or no direct controversy, therefore, he decided that it would be best for him to leave, as he could not bring himself to the state of mind which seemed necessary for such a post, and as he had no hope of effecting any desirable change in the leading members of the church. Still he enjoyed much happiness at Caerphilly. He was much respected by its inhabitants, and by those of the neighbourhood; so that he could not but remember this period of his life with deep gratitude. He was much comforted by some of the neighbouring ministers,

whom he loved to meet, and who loved to show their respect for him. Among these was the Rev. Griffith Hughes, of Groeswen, an Independent minister: they were mutually fond of meeting each other; and the vivacious sprightliness of Mr. Hughes, who was Mr. Evans's junior, never failed to shed a refreshing influence upon him.

When he had spent about two years at Caerphilly, he put in execution his purpose of leaving, having accepted an invitation to take the oversight of the Welsh Baptist church at Cardiff. This settlement here was by no means a happy step, in the estimation of many of his friends. The circumstances of this church were far from being comfortable or encouraging. Mr. Evans, however, resolutely set himself to give full proof of his ministry here also. Some cheering additions were made to the church, but it was not materially strengthened, or its external influence increased. At the same time, he was annoyed and vexed with sundry difficulties and causes of offence in the church, and was occasionally irritated by diaconal opposition. He concluded, therefore, that his mission to the town was about to cease, that his work would soon be done, and that the Lord would yet allot him another sphere of labour. Being invited by his friend, the Rev. Daniel Jones, to visit Liverpool at this juncture, he availed himself of the opportunity to consult as many of his ministerial brethren as he could meet together, in reference to his future course. His appearance again amongst the Welsh Baptists in Liverpool, was as though he had been raised from the dead; and the very sight of him in their pulpits caused hundreds of them to weep for joy. A special meeting of the ministers was held, to consult with him as to his destination, and to offer him such advice as he might ask for. He had received several invitations, but it was decided that he should go to Caernarvon, where a chapel had been built in faith, several trustees becoming responsible, by promissory notes, for the debt. These trustees were now dead, except his friend Mr. Jones, of Liverpool, and two others. Under these discouraging circumstances, Mr. Evans was partly inclined to go to Caernarvon, through the kindness of some of his English friends in Liverpool, who assured him that provision should be made for his comfort. Among these, the Messrs. Rushton, members of the church under the care of the Rev. James Lister, were prominent. They gave him a gig, for the purpose of travelling more at his ease. In this he returned, with Mrs. Evans, to Cardiff, drawn by the horse on which he had ridden many a long journey,—a good creature, that knew his voice, and readily obeyed his will.

On the next Lord's-day, which he spent at Cardiff, he preached his farewell sermon, and entered upon his labours at Caernarvon, about the midsummer of 1832. The Baptist interest there was as low, at the time, as could be well conceived. The church consisted chiefly of the poorest persons in the place, and these were far from being at peace among themselves. They were not free from the Sandemanian leaven, two or three strangers having intruded themselves on the unsuspecting fraternity, and brought them into disgrace. Their progress to ruin was, however, arrested when Mr. Evans became their pastor. All denominations in the town treated him with the utmost respect. Several members of the Established Church vied with the Dissenters in their readiness to serve him; and the Rev. William Williams, the Independent minister, became his almost daily visitor and companion. At the end of his first year he was enabled to say, "I have much cause to thank God for his grace to me in this place. Many things are better than they were twelve months since. The sin of drunkenness and the spirit of strife have been the greatest hindrances that I have met with in the town. Oh, it is most difficult to raise a fallen cause!" In connection with the low state of the church, was the depressing influence of the debt on the meeting house. By strenuous and persevering effort, Mr. John Edwards, commissioned by the church, was enabled to collect four hundred pounds, finding a "specimen of Welsh eloquence," which he carried with him, taken from one of Mr. Evans' sermons, a ready introduction to all descriptions of persons. Still, however, the remainder was a burden which the church could not bear, and for which Mr. Jones, of Liverpool, was now solely responsible. With his characteristic ardour and faithfulness, therefore, Mr. Evans determined on another visit to South Wales. He stated the difficulties of his position in the *Welsh Baptist Magazine*, casting himself once more on the untiring kindness of his friends. "We have received notice," said he, "to pay up *three hundred pounds*. My lease of life, 'three-score years and ten,' is expired; yet I have resolved to offer myself for this work, though I may die during the journey. Oh, brethren, pray that I may have health and strength to give you a farewell visit, and that the light of God's countenance may be upon me in preaching. Oh, frown not upon me! If you frown upon me, I shall sink into the grave. Pray for open hearts to contribute to my case in this dire emergency! It is my last service of this kind in the cause of our Redeemer." On the 10th of April, 1838, he began his journey, with his wife and Mr. Hughes, a young friend and preacher. He

attended the Association at Argoed, Monmouthshire, in May, and preached, to the unspeakable gratification of a large concourse; a few days after which he was taken ill at Tredegar, and remained a week at the house of Mr. Thomas Griffiths, a kind host to the Welsh ministers. Leaving Tredegar, he proceeded through Caerphilly, Cardiff, Cowbridge, Bridge-end, and Neath to Swansea, where he arrived on Saturday July 14th. There he and Mrs. Evans became the welcome guests of the Rev. David Evans, pastor of the Welsh church in that town. On the following sabbath, he preached twice with great power, at the Welsh chapel, though he was evidently suffering much from indisposition. On Monday afternoon he took tea with Mr. David Walters, a gentleman whom he had long known, and who was always proud to see and entertain him. On the same evening, he preached, in English, at Mountpleasant Chapel, from Luke xxiv. 47. He was very feeble, and with the difficulty he always felt in preaching English, seemed much fatigued. Still a few gleams of his usual brilliancy shot through the congregation, and greatly interested the hearers. In the act of coming down the pulpit stairs, he said, loud enough to be heard by many present, and in English, "*This is my last sermon!*"—and so it proved. He was taken very ill in the course of the night, was worse throughout the following day, and medical assistance proved ineffectual. When Mr. Davies and Mr. Hughes were called to him, he thanked the former for the kind attentions paid by him and Mrs. Davies, and then said, "I am leaving you! I have been labouring in the service of the Lord for fifty-three years, and I am not without confidence and comfort in this crisis. Preach Christ to the people, brethren. Look at me: in myself I am nothing but ruin; but in Christ, I am heaven and salvation." He added, in a joyful strain, four lines of a Welsh hymn; and then, waving his hand, he said, in English, "*Good by!—drive on!*" and sunk into a calm sleep, from which he never awoke. Thus died, full of years, labours, and honours, one of the greatest preachers that Wales ever produced. His remains were interred in the burial-ground attached to the Welsh Baptist chapel in Swansea, on the following Monday, when an immense assemblage of people from the town and from distant places, came together, and retired from the solemn service, sorrowing that, on earth, they should see the face of Christmas Evans no more.

The above, (already too long for the purpose intended,) has been, almost entirely, abridged from the very excellent "Memoirs" of the deceased, by the Rev. David Rhys Stephen, of Manchester,—a

work, in the perusal of which the writer of these lines has found himself much interested. It is a very neat, cheap, and well-written volume, of which we can hardly say too much by way of commenda-

tion, and which we consider as worthy of a wide circulation in the various sections of the Christian church.

JOHN BULMER.

1, Windsor-terrace, St. Paul's, Bristol.

Home Chronicle.

DOMESTIC PIETY.

THE ancient heathens were assiduous in the worship of their household gods—their "penates," and of much importance was it esteemed to propitiate their favour in all domestic affairs. The Chinese at the present day have their idols in every house, in every room, worshipped by every family, presiding over their domestic relations, and invoked in all their private and temporal concerns. And shall Christians not have their household God—the Patron and Benefactor of their families—to be acknowledged by them in all their ways, and honoured in their daily devotions—the "God of all the families of the earth," and in whom alone they can be blessed?

Some of the most interesting and delightful scenes presented to us in the records of Holy Scripture—and evidently recorded for our imitation—are connected with the exercises of piety in the domestic establishment, and the devotions before God of the heads of families, and their dependents and offspring with them. What more sublime and becoming spectacle did our world ever afford than the circles formed by the venerable Abraham, Isaac, and Jacob, and their numerous families, bending the knee with them around the footstool of the Eternal, and offering their morning and evening sacrifice at his altar? How beautiful and exemplary was the conduct of David in the zenith of his prosperity, when, from amidst the temptations of the court, the splendours of victory, or the duties of public life, he "returned in the evening to bless his household!" Equally noble and heroic was the conduct of Joshua, who, with the blended authority and grace of the paternal character, exclaimed, in the presence of the many thousands of Israel, "As for me and my house, we will serve the Lord." And when Job went and sacrificed for each member of his family according to their number, whilst they were gone to spend a joyous day at their eldest brother's house, it was to exhibit a bright example of parental piety and love, and to teach us that the happiest scenes and dearest relations of life may all be "sanctified by the word of God and prayer."

VOL. XXVI.

Passing forward to the times of the New Testament and its revelations of mercy and truth, of duty and privilege, to our world, we find more clear and full intimations of what is our interest in this particular, and the will of God concerning us. This we may gather alike from the examples recorded, and the injunctions to duty given to each and all of those who stand in the various relations of domestic life, and the members of which the household circle is composed. The husband and the wife, the parent and the child, the master and the servant, are separately and distinctly admonished of the different duties they have to perform, and the spirit in which they should be discharged. Our blessed Lord himself, by being present, and performing his first miracle, at a marriage festival, seems to have intimated how much he expected from the domestic constitution for the advancement of his kingdom; and never did he refuse the prayers of a parent who came to him in the days of his flesh, to intreat that an afflicted son or a "little daughter" might be restored. Did he not by this express his approbation, in a way in which he alone could do it, of the spirit of piety and the practice of prayer in the family relation, and give encouragement to every father and every mother to acknowledge him in such connections, and make supplication on behalf of the children and the servants entrusted to their care? Whilst the honourable instances of Cornelius and his household, the jailor and his, Lydia and hers, and, above all, of the family in which Timothy was trained up from his childhood to "know the Holy Scriptures," are sufficient indications of the will of the Lord, and instructive models of what should obtain in the kingdom of Christ and of God! There the family relation is to be sanctified and consecrated to the Redeemer. He claims it for his own service and purposes beneath the gospel. It is to be evangelized, pervaded with his doctrines and spirit, and then employed for the advancement and triumphs of his cause. Let but the domestic constitution be faithful to Christ, and he will gain by it, next to the preaching of his word, his noblest victories in our world.

Q

The very engagements in which family worship consists are, in themselves, so reasonable and so becoming, so much in harmony with the circumstances of human nature and its dependence upon God, and so powerfully enforced by the principles of Christianity, that they need only to be reflected upon to be admired, and to be appreciated to be enjoyed. They are usually considered to consist of the daily perusal of the Scriptures, with united prayer and praise. And is it not incumbent upon us to open the volume of eternal truth, and read a portion of it each day, as a message from the Lord of all to ourselves and our offspring and dependants around? Was not the Bible meant to be our domestic oracle and daily instructor? Of its inspired statutes it was that Moses said to the Israelites, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In this manner their blessed truths will be diffused, fixed in the memory, impressed on the heart, come to influence the domestic circle; and happy will that family be whose companion and teacher from day to day is the word of God. Who that has ever read but must often remember and admire the lovely description of this part of domestic devotion furnished by the bard of Scotland, as once obtaining in that favoured land, and it is hoped not yet obsolete or forgotten,—a description not more poetically beautiful than morally attractive and sublime?

"The cheerful supper done, with serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha' Bible, once his father's pride:
His bonnet reverently laid aside,
He wals a portion with judicious care,
And, 'Let us worship God,' he says, with solemn air."

What more amiable, what more just, what more honourable and useful than this! and what more tending to "peace on earth, good-will to man, and glory to God in the highest!" Oh that such scenes were multiplied throughout the length and breadth of the British isles, till not a family should exist within our borders but in which it was found!

And is it not a privilege of equal importance and value to bow down in united prayer and supplication before the throne of the Eternal, to acknowledge him in the dearest and most momentous relations of life, and to spread the wants of the domestic throng at his footstool? Surely there must be innumerable necessities to be supplied, innumerable mercies to be acknowledged, and sins and imperfections to be forgiven: and shall God be forgotten in

the family circle, and be there unnoticed and unknown? Has he not revealed himself the hearer of prayer? Has he not promised his Holy Spirit to them that ask him; and displayed the riches of his pardoning grace, through the sufferings and death of his beloved Son, for the acceptance and salvation of our households? And shall a husband be a prayerless man? or a father have no supplication to offer on behalf of the children of his love? or a master have no mercy to desire for the servants and dependants under his care? Perish the thought. Culpable would such indifference and neglect be. The prayerless house is a godless house, and for all the impiety and worldliness that shall prevail unchecked within its walls, the parent and the master will have to render an account another day: "For all these things," says the Giver of every good and perfect gift, "will I be inquired of by the house of Israel, to do it for them." Nor can the dew of his blessing be expected to descend upon the family that calls not on his name.

But another very pleasing and desirable exercise in domestic devotion would assuredly be the union of heart and voice in the "high praises of God." Much to be deplored is it that this should, in any instance, be altogether neglected, or, in others, be seldom and indifferently performed: "Praise is comely;" and where should it more abound than in the tabernacles of the righteous? and why should not the voice of rejoicing and salvation be there more frequently heard? The singing of two or three verses by the assembled family at each season of worship, or at least in the evening of the day, would give an interest and pleasure to the engagements which would greatly tend to enhance its value, and render it welcome to every member of the household. To "speak to ourselves, and admonish each other in psalms, and hymns, and spiritual songs," was an approved practice of the primitive church, apostolically ordained, and as much befitting the family as the sanctuary; and shall it, in our day, be neglected and forgotten? We have a valuable collection of spiritual songs, from various authors, the "sweet singers of our Israel" who have lived before us, or are cotemporary with us in the church of God, and a not less sufficient and appropriate supply of sacred tunes. And shall they not be employed? Shall our lips be dumb in Immanuel's praise? Shall not the powers of harmony and the sweet melodies of the human voice be engaged to raise a tribute to him, and the "service of song" be consecrated in the family circle, as well as elsewhere, to the honour of God our Creator, Redeemer, and Sanctifier?

A few reflections only need to be indulged, by every serious and considerate

mind, to be convinced of the inestimable value of such an employment, and its beneficial influence on the domestic constitution. Time would fail us, and space be wanting, to enumerate all the benefits which would result from such a practice, and the precious advantages which would flow from a regular attendance to the duties and privileges of family devotion. How would it honour God, the great end of our creation, preservation, and redemption, and tend to accelerate the approach of the day when he shall be acknowledged by all the families of the earth, and all shall unite to call the Redeemer blessed! How would it honour the head of the household, and endear to him the companions of his earthly pilgrimage, that their habitation should be a "little sanctuary," where the true God is known, and the glad tidings of the great salvation are circulated amongst its inmates from day to day! How would it tend to allure the minds of children and servants to the consideration of the great truths of redemption, to have them thus habitually brought before their minds, as well as to impress them all with the sacred obligations which devolve upon every one affectionately and diligently to discharge the duties of their several relations! Exemplifying and promoting family religion, it would do more to secure domestic union and peace, by throwing "the band of perfectness" around the whole, than any other arrangement that could be made, or influence that could be employed: "The heart of the fathers would be turned to the children, and the heart of the children to their fathers." Each would love the other, and each be concerned for the happiness of all. Household piety would be the charm of earth, the vestibule of heaven: the very secret and germ of domestic bliss, from which, as from an expanding flower, would be diffused a sweet perfume around, the solace of domestic trials, the refreshment of the weary, and the support of the oppressed. To gather as a family around the footstool of mercy, to approach the throne of a Father in heaven, and present each care and want and trial and hope to Him, is a privilege, the value of which they can never know who refuse to make it theirs, but which those have experimentally felt and enjoyed, who, like faithful Abraham, have commanded their children and their attendants after them, to keep the way of the Lord! Happy parents! happy masters! happy households! Their reward is great on earth; it shall be greater in heaven: "Them that honour me I will honour."

M. C.

RECOGNITION SERVICE.—ST. THOMAS'S
SQUARE, HACKNEY.

On Thursday, the 2nd of March, the

Rev. George Thomson, from Aberdeen, was publicly recognised as co-pastor with the Rev. Dr. Burder, on his completing, that day, the thirty-fourth year of his pastorate. The Rev. Dr. Cox commenced the service with prayer; the Rev. John Hunt, of Brixton, read the Scriptures, and proposed the usual questions, to which interesting replies were made by John Dennis, Esq., one of the deacons, on behalf of the church; and by the Rev. George Thomson. Dr. Burder then implored the blessing of God on the colleague who had been chosen by a united church, with his most cordial concurrence. A powerful, touching, and most appropriate address to Mr. Thomson was delivered by the Rev. Algernon Wells, and an energetic and impressive address to the church was delivered by the Rev. John Kennedy, of Stepney. The edifying and solemn services of the evening were concluded with prayer, by the Rev. Dr. Smith, of Homerton College.

THE BIBLE SOCIETY AND THE ARCHBISHOP OF CANTERBURY.

THE Committee of the Auxiliary Bible Society for the city and county of Chester have presented to Dr. Bird Sumner a copy of the imperial quarto Bible of the Society, with an address. The Bishop replied in the following terms:—"Gentlemen, I beg to express the satisfaction with which I receive your kind congratulations on the high ecclesiastical dignity to which, in the providence of God, I have been called; and I especially value your address, because it is accompanied by the present of that book to which I owe everything. Whatsoever I am as a man, or as a writer, or as a minister, that book has made me; and the only hope which I now entertain of realising the expectations of kind friends, and discharging, with any degree of faithfulness, the duties which lie before me, depends upon the Bible; for there, I am assured, that He who dispenses to men their respective stations on earth, will also give strength for the performance of what those stations require, and, together with the trial, will furnish grace to meet the trial. It may happen that the new circumstances in which I am placed, may render me less able than I have been hitherto, to attend the public meetings of your Society, to which I have been attached for more than forty years; but nothing can change my opinion of the excellence of that Society, which will always find me faithful to its interests, and anxious for its prosperity. And now, gentlemen, in bidding you farewell, permit me to express, together with my thanks for your kind feelings towards me, an earnest prayer for your welfare, both spiritual and tem-

poral. May you be guided through life by the principles of the volume which you have presented to me, and experience their support when everything else has lost its value!"

THE PRESENT EDUCATIONAL MOVEMENT.

WE cannot but hope that the late discussions on this subject will tend to give a new impulse to all the means in operation, among Evangelical Dissenters, for the education of the people. The question of Government aid has, indeed, somewhat embittered these discussions, and led parties, on both sides, to feel a little sore towards each other. This, to us, has been matter of deep regret; but, meanwhile, the cause of education has been progressing, and, by-and-by, we shall find our asperities healed, and our hearts united. There *ought* to be, and there *must* be, great forbearance among Protestant Dissenters, when differences of opinion arise among themselves. Those who are the great patrons of freedom of thought, must not, on the one side or the other, proscribe their brethren, because they cannot see eye to eye with them in all matters; nor must they pursue a course calculated to force upon each other their mutual convictions. Calmness, charity, and friendly bearing towards each other, will ultimately bring us all into harmonious co-operation.

After much deliberation and anxious thought, and originally having had some leanings to the idea of Government assistance in our plans of education, we have at last settled down in the conviction, that we cannot be encumbered with the aid of Government, and that our consistency, to say the least, will be jeopardied, by receiving assistance, under the present Minutes of the Committee of Council on Education. Evangelical Dissenters must educate religiously, and, in some respects, denominationally too; and it is a very nice point of conscience to separate the secular from the spiritual, and then to say it is only for the secular that we receive the Government grant, when our religious teaching is and ought to be worked up with all that we do. Moreover, so long as the Minutes of Council recognise by name the express teaching of the Church Catechism, though it may be in their application to Churchmen, we do not see how we can have anything to do with them. Still, if there are some of our brethren who yet perceive things in another light, we must neither condemn them nor asperse them; but steadily go forward in our voluntary movement: and if we cannot accomplish all that we could wish, determine at least to do what we do in the best manner.

We have been much interested in the

late course of Lectures delivered at Crosby-Hall, by the advocates of Voluntary Education. They have thrown great light on the whole question which they have professed to discuss; and upon no part of it more than on the gross misrepresentations which have been made, by interested parties, of the existing state of education. Mr. Richards' Lecture on the State of Education in Wales is a masterly refutation of the absurd report of the Government Commissioners.

AN AWFUL FACT.

(From the Model Parish.)

THE sheriff of Glasgow, (Mr. Alison, the distinguished historian of Europe,) states, that the people of that city spend annually 1,200,000*l.* in intoxicating drink; and that every Saturday night, and the greater part of the sabbath, there are in that city at least 30,000 persons in a state of intoxication. This, alas! is but a specimen of the whole nation. The people of this country spend *sixty-five millions* every year on this article, and it is supposed to cost us indirectly another forty millions—thus raising the entire cost to upwards of *one hundred millions* annually.

ROOM'S PICTURE OF DR. LEGGE AND THE THREE CHINESE YOUTHS.

It may not be known to our Readers generally, that this distinguished Portrait Painter, who was so successful in his delineations of Dr. Philip and the African Chief, &c., and of Mr. Freeman and the Madagascar Deputation to the late Queen, (now Queen Dowager,) has produced a remarkably fine work of art, representing Dr. Legge in the act of instructing his three Chinese Pupils in the great truths of Christianity, which they have happily embraced. The general grouping and composition of the Picture are peculiarly happy, and, as we think, highly artistic; and the great moral of the Picture is finely preserved. The Likenesses, too, are striking and impressive; so that all who have seen Dr. Legge and his Chinese Converts, if but for a few moments, will be able to recognize them at once. The Contrast between the European and Chinese features and complexion is admirably displayed; and the colouring is of that sober and subdued character, which reminds us of some of Wilkie's very best and most telling efforts. It is impossible that this splendid Picture should fail to confer celebrity on the rising artist.

The circumstances which have led to

the production of this work of art are simply these. A circle of Friends, warmly attached to the London Missionary Society, and much impressed with the fact of the success which had attended the efforts of Dr. Legge on behalf of his Chinese Friends, were seized with the conviction, that there ought to be some memorial of an event so remarkable as the Conversion and Baptism of three natives of China, who have fully and beautifully sustained their Christian profession. They resolved to select an artist who could do justice to the theme; and to invite the contributions of the friends of Missions to meet the expense of the undertaking. Mr. Room, who was deemed perfectly competent to the task, and who was in habits of familiar intercourse with Dr. Legge and the Chinese Converts, generously consented, for the small sum of *thirty-five pounds* (including the frame) to execute the painting; and Mr. Trego, with equal generosity, agreed to bear the expense of a good Engraving of the Picture, in the *Evangelical Magazine*, for January, 1849, though it will cost him much more than the ordinary January Engraving.

It is proposed, when the amount for the Painting has been subscribed, to present it to the Board of Direction of the London Missionary Society, that it may be placed in their Rooms among the other trophies of Missionary toil and success; and that the fact of the conversion of three Chinese youths may be kept in memory by the Board, and by all who visit the Mission House.

As Dr. Morison is responsible for the payment of the trifling sum due to the Artist, for a work of immense labour, he will be glad to receive, in small amounts, from the Friends of Missions, the needed supplies. Before Dr. Legge sailed for China, he had obtained in actual payments or promises the sum of *Fifteen Pounds*; so that only *Twenty Pounds* more are required to complete the undertaking. Those friends in Hull, Manchester, Rochdale, Huntley, Leicester, and other places, who have aided the important object, have our warmest thanks; and before another month has revolved we hope to be able to report that the Painting has been made the property of the London Missionary Society.

Those who wish to view the Painting may, by using the Editor's name, see it at Mr. Room's Study, 23, Charles-street, near the Middlesex Hospital.

MR. WAITE'S EFFORTS TO IMPROVE OUR PSALMODY.

WE have had great satisfaction in observing the tendency of Mr. Waite's la-

bours, for the last few months, in the Metropolis. His notions of Congregational Psalmody appear to us to be characterised by sobriety and good taste; so that they cannot fail to be beneficial. He has a good notion of right tunes; and, by his peculiar method, draws forth the musical power of a whole congregation. He is no patron of mere choir singing; though he is very successful in bringing all the parts of music into full play. We sincerely believe he is doing a great work for us; the effect of which will be very beneficial upon the character of our Congregational Psalmody. Most sincerely do we wish him success, in the reformation he seeks to produce. If he can banish from the midst of us some of our wretched tunes; destroy our vicious taste for irreverent repetitions; and make our church music tasteful, without being intricate and ornate, he will have done noble service to our churches.

PROVINCIAL.

THE HAMPSHIRE ASSOCIATION.

THE half-yearly meeting of this Association will be held at the New Meeting, Gosport, on Wednesday, April 26th. The Rev. John Moreland, of Petersfield, is to preach, on the following subject: The best means of perpetuating evangelical truth in the churches of Christ.

BILLERICAY.

THE Rev. B. H. Kluht, late of Twickenham, has received and accepted a cordial and unanimous invitation to the pastorate of the Independent church, Billericay, Essex, so long the scene of the successful labours of the venerable Thornton. Mr. K. has entered upon his new sphere under the most favourable auspices, and in, we are happy to say, labouring with great acceptability and success. Prior to his leaving Twickenham, a public tea-meeting was held, at which a present of a valuable publication was given to him, in the name of the teachers of the sabbath-school. At the same time, a number of his ministerial brethren expressed their great respect for Mr. Kluht, and regret at his leaving their neighbourhood.

General Chronicle.

WALTHAMSTOW INSTITUTION FOR THE DAUGHTERS OF MISSIONARIES.

	£	s.	d.
Communion Offering, over and above the average Contributions for the Poor at Trevor Chapel, Dr. Morison's	10	0	0
Rev. Mr. Pollard, Saffron Walden, collected at the Missionary Prayer-meeting, February	1	8	0
W. Starling, Esq., Saffron Walden	2	0	0
James Hinckliß, Esq.	5	0	0
M. C. W., Redditch	0	10	0
Thomas Hamilton, Esq., per Rev. J. J. Freeman	10	0	0
Rev. W. Lothian, St. Andrews, per Rev. Robert Mackray	1	0	0
Mrs. Frederick Alexander, Holloway, collected by	3	10	0
Rev. Mr. Buzzacott	1	0	0
Mrs. Burnas, Weston Manse	0	5	0
Miss A. Bourne, by Mrs. Holdsworth	0	5	0
Mrs. Valsey, Denmark Hill, by Miss Steedman	10	0	0
A Friend, by Mrs. Foulger	2	0	0
Miss Parker, ditto	0	5	0
Mrs. F. Barclay, ditto	0	10	0
Miss Barclay, ditto	1	0	0
Miss A. Barclay, ditto	1	0	0
Miss R. Barclay, ditto	0	10	0
Mrs. Bennet, by Mrs. Fisher	0	5	0
Ed. Smith, Esq.	5	5	0

Several friends have kindly promised to become annual subscribers. Their names do not appear in this list, but will do so in the next report.

The Rev. W. Brock, of Norwich, has kindly responded to the letter in the February Number, and hopes to contribute 5*l.* annually from his congregation to the Mission School. A few more instances of similar sympathy in the cause would be very cheering to the friends of the Institution, and relieve them of much anxiety in reference to its funds.

REMINISCENCES OF MISSIONARY LABOUR IN INDIA.—TELOOGOO COUNTRY.

(Continued from page 130.)

ABOUT four o'clock, P.M., we again set forward towards our Indian home. The weather was cool and pleasant, and by this time we had got reconciled to our new mode of travelling. The splendid moon arose after dusk, and lighted us onward in our way gently and pleasantly, and by its light I looked out of my palanquin, and beheld some beautiful and majestic mountain scenery. After travelling for about four hours, we were awake by the bearers calling out, "Dorü, dorü, iohi mujelee; boyrloot tiara," ("Sir, sir, this is the post-station; the bearers are ready.") I had then to pay off the men who had come thus far, buy

some fresh oil for the torch, and set forward again on our journey, with a new set of companions. We reposed as well as we could in our palanquins, and in the morning, at day-light, found ourselves at a pleasant village called Toonee, situated at the foot of some bold hills. Here we staid during the heat of the day, writing our journals and conversing with the natives by words and signs, as well as we could. The weather was also cool and pleasant in the shade, and afforded us a pleasing contrast to the burning days we spent in Madras. The country around was, at this season of the year, (November,) looking beautifully fresh and green; the valleys were covered over with paddy, and the little hills rejoiced on every side. Early in the afternoon we moved on to Yellümunchely, and from thence to Vizag. This was the last stage, and we were right glad of the prospect of soon beholding the future scene of our labours. The night was cool, and about two o'clock, A.M., the wind suddenly arose, and the rain shortly after poured down in torrents, so that, by the time we reached Vizag, we were quite cold. We went forthwith to the house of our brother and sister, Mr. and Mrs. G., who kindly welcomed us, and lodged us until we could find a house for ourselves.

We were, indeed, not a little rejoiced to arrive at a place which we could call our home, although it was on a foreign shore. Vizagapatam is a large and populous seaport, situated on the eastern side of the peninsula of India, at the foot of a bold headland called the Dolphin's Nose, from which it is separated by a creek of the sea, which runs up a few miles inland. Under the British Government it has greatly increased in extent and population, and numbers about 35,000 inhabitants. With the exception of the fort and one long main street, it is badly built; the streets are narrow, dirty, and unwholesome, and were it not for its proximity to the sea, would, I have no doubt, be far more unhealthy than it is. The natives are much fairer than at Madras, and in the hilly district, about seventy miles from Vizag, I have seen some very fine specimens of the Hindoo race. It may be considered one of the strongest holds of idolatry in the Teloofoo country.

We found, on inquiry, that it was not necessary for us to sit still until we had learnt the language of the district, as there was a considerable population of Europeans and East Indians speaking our *own* tongue,

most of whom were in a fearfully ignorant and depraved condition, and needing as much the efforts of faithful missionaries of the Cross as the heathen by whom they were surrounded.

Our brother, Mr. G., had already commenced a Sunday-evening service for the benefit of this class, and was encouraged by the attendance. We preached alternately in an upper room in the fort, belonging to the widow of the former missionary, and were generally pressed for room. A little before this subscriptions were set on foot for the building of a new mission chapel, to which the Christian public of India responded very liberally. It was with some difficulty that we could get a suitable piece of ground, but we at last succeeded in obtaining a piece near one of the principal streets of the town. The work proceeded with all possible expedition, and we soon had the gratification of witnessing its walls rising to our view.

We were not long settled down in our new habitation before our hearts were grieved to behold around us the ensigns of a soul-debasing idolatry, and our ears were pained with the horrible sounds of tom-toms, and other instruments of heathen music. Heathen and Mahomedan festivals frequently passed our house in the middle of the night, disturbing our rest, and exciting within our minds the most painful emotions. During the first year my attention was chiefly directed to the study of the native language, which must be the great object of attainment to every faithful missionary of the Cross in a heathen land. We also commenced a native orphan-school, for the benefit of the native females. The reasons for our establishing this institution were as follows:—1. As a refuge for destitute children, concerning whom it might be said, No man cared for their souls, or their bodies either. There are vast numbers of children in India, who are either turned out in the streets to beg for themselves, or are made the tools of the cruel and avaricious of their countrymen. By providing for such objects of charity, we were exhibiting to the heathen a practical illustration of the benevolent nature of Christianity, and its vast superiority to the caste and selfish charity of their own system. 2. To put the native children entirely under the influence of Christian instruction and example, and to cut off their connection with heathen customs and heathen society. Our day-schools, though useful to a certain extent, were not much blessed in the way of conversion, owing to the strong counteracting influence exerted by the parents of the children, and, in some cases, by their schoolmasters.

The children of our orphan-schools were not only brought daily under Christian

instruction, but Christian influence also, and daily made the subjects of exhortation and prayer at the family altar. 3. We found this the only practical method of gaining any influence over the female part of the population. The native prejudices against female education, the positive injunctions of the Brahmins, and the tyranny of Hindoo custom during the past two thousand years, were all arrayed against any effort made to raise the poor degraded females of India.

It has even been made a question of discussion, amongst their learned men, whether a female really has a soul, or whether she is not to be classed with the irrational creation.

To illustrate this remark, I may just relate the following incident, which took place shortly after our arrival at Vizag:—A respectable Brahmin, with two of his friends, came one Saturday evening to visit the new missionary and his wife, of whom he had heard various reports. At the time he called we were engaged in holding a prayer-meeting for the revival of religion amongst professing Christians, and the conversion of the heathen. The Brahmin, who understood English a little, was not a little surprised to hear that his people had been made the subjects of prayer by the church-members present, and asked, with some surprise, what the men had been praying for. Mrs. P. replied, that the Hindoos might be turned from dumb idols, to serve the living God. "What!" said he, with some surprise, "do you believe that all our people are in darkness?" "Yes," was the reply, "and therefore we come from England to teach them." The question was then put to him, "Have you any children? if so, we shall be glad to teach them." "I have one child," said the Brahmin. "Well, then," said Mrs. P., "send her to our school." "But she is a female child," said the Brahmin, with some astonishment; "female child can't learn, ma'am." "But," said Mrs. P., "I have learnt to read, and if you teach your children, they can learn also." The Brahmin replied, "Ma'am white lady, but black woman can't read." "Well," said Mrs. P., "I will show you that black girls can learn, when taught." A few of the elder girls were then called up, and, in the presence of the Brahmin and his friends, read part of the Scriptures in their own language, and then in English. After which, appropriate questions were put to them relative to the meaning of what they had read, to which the girls gave appropriate answers. After this the Brahmin lifted up his hands in astonishment at what he had heard, and said, "Well, what do I see!" Mrs. P. then asked him, "Is my word true?" "Yes, ma'am," was the reply, "your word true, true; black girl can

read." "Well, then," said Mrs. P., "why don't you send your child to learn?" "Alas, ma'am," said the Brahmin, "these are low caste girls—how could my girl learn with these?" "Why not get some of your caste girls, and let them learn to read together?" The Brahmin replied, "If I can get twelve of my people to join me, I will send my girl." After this he made a low salaam, and left us. We never heard that he succeeded in influencing his people in joining him in the benevolent work of educating their females. It is, however, interesting to know that the Hindoos at Madras have at length been aroused from their fearful apathy on this subject, and have at length established a Hindoo free girls' school for the higher and respectable classes.

I must not omit to mention here the strange reports that were circulated in reference to our orphan-school. Some affirmed that we were educating the girls for prostitution; while others asserted that we only intended to kidnap the children, and that, after keeping them with us for a time, we were going to ship them to Europe, that they might become useful slaves to the English people. These false reports, and others of an equally foolish character, were industriously circulated, and firmly believed, by thousands, so that it was some time before we could obtain any additions to our school.

We went forward in our work, trusting that time and Providence would clear away the false aspersions that had been cast upon our work. Our trust was in the word of God: "Trust in the Lord and do good, and verily thou shalt dwell in the land."

In September, 1836, we were rejoiced to witness the completion of the first temple ever raised in this heathen town to the honour and worship of the one living and true God. This was indeed a matter of no small joy to our minds, especially as the difficulties of obtaining the ground, and raising the sum necessary for the building, were not few.

Amidst so many temples erected in honour of lying and cruel deities, it was indeed a matter of devout congratulation to every sincere lover of the truth, to witness one devoted to the worship of the Holy One of Israel, and one where the glorious tidings of salvation through the blood of the cross would be faithfully proclaimed every Lord's-day. We could enter with spirit into Ezra's feelings, when, after his return to his native land, he beheld, with joy, the city and temple of his forefathers emerging from the ruins of the past seventy years; and, when kneeling before the God of heaven, he supplicated with holy earnestness that He would appear on behalf of his people, and grant them a reviving after their bondage. Three services were held on the day of the

opening of this Christian temple—two in English, and one in Telooogo. Brother G. and myself officiated on the occasion. The attendance was encouraging, and the collections were good. The chapel is a neat and commodious building, 50 feet by 40, with a commodious vestry behind, and is capable of seating upwards of 300 persons. On sabbath evenings it was generally well attended, and the preaching of the truth was accompanied with the demonstration of the Spirit, and with power. Some of the most degraded of our fellow-countrymen, who had formerly been the greatest hindrances to the gospel, and foremost in every vice, became quite changed characters. Concerning these we might say, as the great Apostle of the Gentiles said of the converted Corinthians: "Such were some of you, but ye are washed, ye are justified, ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

Our degraded countrymen and the East Indian population were not only addressed from the pulpit, but repeated visits were paid to them in their own houses, tracts and copies of the Holy Scriptures were distributed amongst them; and in this way, also, some were reclaimed from the error of their ways.

During the first year of our residence at Vizag, we were privileged to add ten fresh members to the little church that had been formed in this station, making the number in communion to be twenty-seven, including the mission families.

In my next I hope to give you some further account of this important mission. In the mean time, believe me, ever

Yours sincerely, in the bonds of
the Gospel,
EDWARD PORTER.

Islington, Dec. 14, 1847.

THE CROSBY-HALL LECTURES,

WE have but just been made aware, before going to press, that this valuable course of Lectures, of which we have spoken elsewhere, is to be published in a volume. The particulars will be found in our advertising sheet; and we do earnestly hope that an effort will be made to circulate by thousands this cheap issue of a most important series of Lectures on Free Education.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



"BLESSED ARE THE PEACE-MAKERS,"—*Vide p. 210.*

SAMOA.—“BLESSED ARE THE PEACE-MAKERS.”

Among the most prominent and blessed results of Missionary labour in Polynesia has been the almost entire discontinuance of those barbarous wars which once made these beautiful islands to flow with blood. The peace and safety that now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most powerful testimony to the humanising power of the Gospel, and constitute a rich reward, if no other could be found, for the labours of Christian Benevolence on this part of the Missionary field.

Probably no group of islands in the Southern Pacific suffered more deeply from intestine wars before the introduction of the Gospel, than the Samoan Group; but, since the entrance of the word of life, the principles of peace have laid a firm hold of the native mind, and, by a large majority of the islanders, the practice of war is now viewed with abhorrence, equal to the savage delight with which it was formerly pursued. The following communication, however, will shew that the sanguinary spirit of former days has not yet wholly died away.

In the island of Manono, at least, a large number of natives retain their war-like propensities, and, in the middle of last year, they made a hostile descent on one of the districts in the neighbouring island of Upolu. They committed great havoc; but the inhabitants, chiefly members of the church and congregation under Mr. Sunderland, though they received the strongest provocation, made no resistance, and the invaders, after wantonly destroying the property of these peace-loving Christians and desolating their lands, finally departed. Mr. S., writing on the 23rd July last, thus relates the particulars of this painfully-interesting event:—

The last four months has been a period of great anxiety. The word of the Lord seemed to be prospering, and the people were willing to assist any good work for the advancement of the truth amongst themselves and those who are living in the dark lands to the westward. But how soon may the brightest sky be overcast with clouds, and the fairest prospects blighted! We were rejoicing over the kindliness of the people in preparing bread-fruit houses for the teachers; their anxiety as to their spiritual interests; their liberal subscriptions at the May Meetings, amounting to 683 gallons of oil, and 67 dollars; the means they were adopting to increase their contributions during the forthcoming year. But all our plans have been frustrated; the people are scattered; and the whole of the Aana District is forsaken. The circumstances are the following:—

A *Malaga*, or travelling party, from Manono, in three large canoes, containing about 150 people, set out to the eastward, calling at all the lands on their way. It was said they would not call at Fasitoo, (a part of Aana), on their return, as they were angry with the people of that land. One of our Chiefs, on hearing the report, said, “It is not right for the *Malaga* not to call [meaning that it was significant of hostile intentions]—let us watch.” A party of seven young men consequently kept watch on the night when the Manono people went down, lest they should fall upon them in the night.

The *Malaga* went down the next day, but did not call at any of the lands in Aana. This was considered an insult, and a proof that they were unfriendly. An exaggerated account of the conduct of the Fasitoo people, in watching on the occasion, was taken to Manono, and it made them very angry, as indicating suspicion and distrust. They called a meeting, at which several persons spoke and said, “We must punish that land, Fasitoo—we must have a war.”

During all this time the Aana people were sitting quietly in their villages, having punished the individual who told the young men to watch, saying, *That such conduct was not proper.* Great was their surprise when they heard of the conduct of Manono: they immediately dispatched messengers to that island to explain the whole affair, begging them not to think of war, as the consequences might be so destructive to the work of God in Samoa, and declaring that there was no intention on the part of the Aana people to insult them.

With this explanation we thought all would pass off well; but, to our surprise, they still appeared bent on war, and said they were determined to punish Fasitoo. Several deputations of the people, the Missionaries in Upolu, Brother Heath, and the two Consuls, G. Pritchard and J. C. Williams, Esqrs., waited upon the old Chief, Pea, to dissuade him from hostilities, but obtained no satisfactory answer.

We left Manono much discouraged, and told our people to consider what plans they thought would be best to secure peace, or at all events to prevent bloodshed. They resolved

to take away all the children and women and the infirm, that in case of an attack those who were strong might escape and leave their lands to the war-party. It was distressing to bid "Good-bye" to many who had listened to the word of life, and seemed to rejoice in it. The tear would steal down the cheek as they turned from our doors, shewing the conflict within. When all was settled as to their wives and children, we expected daily the Manono people to make the attack upon Fasitoo—several days passed away, but at length we saw them approaching. They came in eighteen large canoes filled with people, dressed for war: they landed, and commenced their depredations by seizing the food, making ovens, cutting down bread-fruit and young cocoa-nut trees, plundering the houses, and taking away everything that the people had left behind.

On the Thursday morning, Brother Heath and myself visited the scene of their depredations, and it was distressing to see the destruction they had made, and the savage appearance they presented,—armed with clubs, spears, guns; their bodies painted black, red, and white. They behaved civilly to us: we besought them to desist from a course of conduct which could only end in their ruin, and advised them to go away. The Chief, Pea, came, entreating them not to stay any longer, but to return to Manono. There was some fear that they would go to the adjoining village, and we heard a shout and saw great numbers of people running towards the next village. We went after them, but found they had been disappointed, for a large body of church members and candidates were seated at the boundary of Fasitoo.

It would have been an interesting sight to every friend of peace and humanity to have beheld two or three hundred church-members, and those who wished for peace, sitting on the ground, neatly dressed, clothed in their right mind, endeavouring by moral means to overcome those of their own nation who were thirsting for blood. There they sat in a body, when the war-party came up, endeavouring to break through them (p. 209): they expostulated, and begged them to desist; on which the war-party threw up their clubs, pretended to spear them, fired their guns over their heads, and returned to the seat of their depredations, cutting the beautiful bread-fruit houses, and in every way seeking to enrage the Fasitoo people and those who wished for peace. Having done all the mischief they could, they returned to Manono.

As there was reason to expect a further attack from Manono, the Aana people were in great excitement, and the difficulty of advising any course was very great. If they stopped on their lands it would be to fight—to leave their lands, and seek protection elsewhere, would be construed by the opposite party into a manifestation of hostilities. They determined to wait until the war-party had their meeting; and, so soon as their decision was known, to act accordingly.

While the Manono people and their party were deliberating as to the course they should take, the Aana people resolved to leave their lands, stating, that if they stayed there and Manono make an attack, war would take place, and lives be lost; that although this was the last generation in Aana that had cast off their lands, yet on account of the word of God they would leave in peace.

A deputation of the Chiefs waited upon me in the night, requesting we might have a farewell service in the morning, as they were going the next day. I met with the people according to their request, and we had a very interesting and affecting meeting. Some said, "Ah! we could leave our houses and lands, but what is most grievous to us is to leave our Sins, where we have listened to the words of Salvation, and drunk the Water of Life."

In the meantime the Manono people had been holding meetings, not knowing what to do on account of a Chief and his party urging that they should give up the war, as there was no reason why they should fight. He said to Pea, the Manono Chief, "Why do you wish to fight?" He said, "It is my compassion to the fighting-party who are now collected. I do not wish to send them away as they have come to my assistance." The other Chief replied, "If you have any compassion for the warriors, give up the war—where is your compassion if any are killed? Let us go to the meeting and dissolve the assembly, that all may return in peace, lest the anger of God rest upon us for persevering in war."

They went to the meeting, and it resulted in the public announcement that it was the desire of the Chief, Pea, that all hostilities should be at an end. The consequence was, that those who wished to fight were exceedingly angry and disappointed that all their preparations for war should thus be rendered useless.

I waited at Leulumoega to know what would be the issue. The war-party on their return home called at Aana, and commenced cutting down the bread-fruit and banana trees; but the worst part of their conduct was the cutting of the bread-fruit-houses, an act which in Samoa is considered a great insult, equivalent to the maiming of the person. They stayed a day and a night in my district, doing all the mischief they could, and then passed on to their own lands. Since that time all has been quiet, and there is no sign of hostilities at present.

Our great aim is to keep peace; and as soon as the bad feeling is somewhat subsided to request the people to return in peace, and live in peace. Thus far the Aana people have acted a noble part, bearing with insult and spoliation for the Gospel's sake. It has been a trying time for all parties, and has brought out the characters of the people, shewing what the Gospel has done to pacify the minds of a once savage and warlike race.

Death of

THE REV. JOHN ARUNDEL,

Late Home Secretary of the London Missionary Society.

THE mournful duty devolves on us of recording this solemn event, which occurred on the 5th ult. Our lamented brother, after serving the Society with affect and faithfulness for the extended term of seven and twenty years, was compelled by the pressure of disease, in the spring of 1846, to resign his Office. He had previously been a great sufferer, and subsequently, till the time of his decease, with little intermission, he endured the most intense anguish of which human nature is capable. But his trust in God and his faith in the Lord Jesus never fail. His consolations abounded, his submission was child-like, and his end peace.

The following Resolutions adopted by the Board of Directors express the veneration and love in which the character and labours of the deceased were held:-

“That the Directors of the London Missionary Society have received, with affectionate and mournful interest, the announcement now made of the decease of their late revered and beloved friend, the Rev. JOHN ARUNDEL, who, for the extended period of twenty-seven years, honourably sustained the responsible office of Home Secretary to this Institution.

“The Directors embrace this solemn occasion to bear their willing testimony to the devout and amiable spirit and the exemplary Christian deportment by which the power of Divine Grace was exemplified in the character of their departed brother; but they feel it especially incumbent to record their deliberate and strongest conviction of his fidelity and devotedness as an Officer of the London Missionary Society, to whose sacred object his heart was wholly devoted, in whose service he long laboured with unrelaxing zeal, and for whose prosperity and success his latest prayer ascended to the Throne of Grace.

“To Mrs. Arundel, and the mourning family of their late friend, the Directors affectionately present the assurance of their Christian sympathy upon their bereavement; while they would also unite with them in gratefully acknowledging to the Father of Mercies who called his departed servant in the morning of life into the fellowship of Christ,—counted him faithful, putting him into the Ministry,—honoured his labours with success,—preserved his Christian character unblemished through an extended active life; and Who sustained him beneath the intense sufferings of later years by the strong consolation of the Gospel, and cheered his spirit in the prospect of the grave with the hope full of immortality.”

It was also resolved—

“That a Deputation, consisting of eight Members of the Board, together with the Deputy Chairman and Secretaries, attend the funeral of the Rev. J. Arundel, as a public expression of the respect and attachment entertained for his character and labours.”

On Tuesday, 14th ult., the remains of our departed brother were conveyed to the Norwood Cemetery, and deposited in the family grave. The hearse was followed by mourning coaches containing Mr. R. L. Arundel, Mr. John Arundel, Mr. Matthew Arundel, and Rev. Samuel Bell; the Rev. J. Waddington, Arundel's successor at Union-street Chapel; Rev. D. Thomas, of Stockwell; Rev. E. Mannering, Deputy-Chairman of the Board; H. K. Owen, B. Hanbury, J. Webb, and J. Spicer, Esqrs.

The body having been placed in the Chapel, the service was commenced with reading and prayer by Rev. J. J. Freeman. The 102nd Psalm, by Dr. Watts, was given out by Rev. J. Waddington, and sung. The Rev. A. Tidman delivered an appropriate and affecting address, in which he briefly sketched the history and character of his departed friend and colleague. The body was then conveyed to its place of interment; and the Rev. William Ellis, late Foreign Secretary of the Society, closed the impressive solemnities with prayer.

STATE AND PROSPECTS OF THE SOCIETY'S FUNDS FOR THE PRESENT YEAR.

At a Special Meeting of the TOWN and COUNTRY DIRECTORS, held at the Mission-house on the 16th of November last, the following brief Statement was presented:—

“The Directors, having carefully examined the present state and prospects of the Society’s Finances, are of opinion, that there will be a deficiency in the Income of the year, as compared with the Expenditure, to the extent of £12,500; arising as follows:—

Deficiency in Legacies (as compared with the amount of last year)	£4,000	0	0
Estimated deficiency in Ordinary Contributions	4,000	0	0
Increased Expenditure in the Outfit of the Ship, and orders in advance for the South Sea Missionaries	4,500	0	0
	<u>£12,500</u>	<u>0</u>	<u>0</u>

The Board was numerously attended by Representatives from several efficient Auxiliaries in different Counties; and, after an extended conference, it was

Resolved unanimously—“That a statement of the present and prospective financial position of the Society be made, *instantly*, to its attached and generous Friends in London and throughout the Country, accompanied by an urgent appeal for Special contributions to meet its present exigency; the same to be realised as speedily as practicable.”

It was deemed by the Meeting most desirable to restrict the application for assistance to *Individuals*, from an apprehension that a *more general and public appeal to Congregations* would injuriously affect the *Ordinary Contributions* of its Constituents—an evil most carefully to be avoided.

Although the present effort is designed to meet the *exigency of the year*, the Directors are still more anxious, as far as may be possible, permanently to equalize the *Ordinary Income and Outlay* of the Society. This can only be accomplished by degrees: it has, however, already been realised in part; and they cherish the earnest hope that, by perseverance in a watchful system of economy, on the one hand; and, on the other, by improving the system of Missionary Organization, and thus augmenting their *Annual Resources*, the necessity of *Special Appeals*, like the present, may hereafter be prevented.

While the Directors feel it incumbent to make this explicit statement of the present and prospective position of the Society’s Finances, and to devise the best measures to prevent the evil they foresee at the close of the Missionary Year; and, while they are fully sensible of the commercial difficulties felt by the Friends of the Society, in common with the Members of kindred Institutions, they cannot yield to discouragement or alarm. The devoted Agents of the Society are labouring with the most decisive proofs of the divine favour in every department of Missionary Service. To recal any of these faithful men, and to enquire fields white unto the harvest, would involve criminality, which the rectors would not dare to incur, and which the Churches of Britain would not dare to condemn: they have administered the funds committed to their stewardship with conscious integrity and according to their best judgment—they confidently rely upon the steady attachment and liberality of the Society’s Friends

to meet the present emergency ;—and they humbly look to the God of Missions, whose cause they aim to serve, to sanction this appeal and crown it with success.

Signed, by order of the Board of Directors,

CULLING EARDLEY EARDLEY, *Treasurer.*

ARTHUR TIDMAN,

JOSEPH JOHN FREEMAN, } *Secretaries.*

Mission House, Blomfield-street, London.

The following liberal Contributions have been made towards meeting the Deficiency :

London.

	£	s.	d.		£	s.	d.
W. A. Hankey, Esq. . .	200	0	0	J. Curling, Esq. . .	20	0	0
W. Flanders, Esq. . .	200	0	0	W. Harvey, Esq. . .	20	0	0
Sir C. E. Eardley, Bart. .	100	0	0	T. A. Hankey, Esq. . .	20	0	0
T. M. Coomba, Esq. . .	100	0	0	Miss Brown . . .	20	0	0
J. East, Esq. . .	100	0	0	W. Patrick, Esq. . .	20	0	0
F. Smith, Esq. . .	100	0	0	G. Keene, Esq. . .	20	0	0
Eusebius Smith, Esq. .	100	0	0	James Smith, Esq. . .	20	0	0
W. Walker, Esq. . .	100	0	0	Two Friends, per Rev. J.			
Joshua Wilson, Esq. . .	100	0	0	Stoughton . . .	20	0	0
By E. Swaine, Esq., and G.				J. G. Piffard, Esq. . .	20	0	0
Wilson, Esq. . .	100	0	0	T. Grove, Esq. . .	20	0	0
G. B. Hart, Esq. . .	100	0	0	W. D. Alexander, Esq. .	20	0	0
A Friend . . .	100	0	0	Dr. Conquest . . .	15	15	0
Richard Green, Esq. . .	100	0	0	Rev. G. Clayton . . .	10	10	0
Messrs. Spicer . . .	100	0	0	A. F. Slade, Esq. . .	10	10	0
Mrs. Broadley Wilson .	100	0	0	J. Lewin, Esq. . .	10	10	0
J. R. Mills, Esq. . .	100	0	0	J. Burrup, Esq. . .	10	10	0
Juvenile Friends at St. Thomas's Square, Hackney,				N. Griffiths, Esq. . .	10	10	0
per Rev. Dr. Burder . .	60	0	0	W. Maidlow, Esq. . .	10	10	0
G. Hitchcock, Esq. . .	50	0	0	J. G. Stapelton, Esq. .	10	10	0
W. Leavers, Esq. . .	50	0	0	Dr. Cooke . . .	10	0	0
John Finch, Esq. . .	50	0	0	S. P. Arnold, Esq. . .	10	0	0
Seth Smith, Esq. . .	50	0	0	W. Dudley, Esq. . .	10	0	0
E. Edwards, Esq. . .	50	0	0	T. Wontner, Esq. . .	10	0	0
W. Sharp, Esq. . .	50	0	0	Mrs. R. Wontner . . .	10	0	0
A Friend . . .	50	0	0	Miss Crossley . . .	10	0	0
A Friend . . .	50	0	0	Miss Bibbins . . .	10	0	0
C. Marten, Esq. . .	25	0	0	John Snow, Esq. . .	10	0	0
J. Carter, Esq. . .	25	0	0	Rev. Dr. Jenkyn . . .	10	0	0
W. Fontaine, Esq. . .	25	0	0	— Dr. Harris . . .	10	0	0
Robert Simpson, Esq. .	21	0	0	— John Clayton . . .	10	0	0
Sir E. N. Buxton, Bart., M.P.	20	0	0	— H. Townley . . .	10	0	0
Rev. Dr. Burder . . .	20	0	0	— T. Lewis . . .	10	0	0
R. Bousfield, Esq. . .	20	0	0	— G. Smith . . .	10	0	0
T. E. Parson, Esq. . .	20	0	0	— A. Tidman . . .	10	0	0
J. Trego, Esq. . .	20	0	0	— J. J. Freeman . . .	10	0	0
W. Trego, Esq. . .	20	0	0	J. Newbald, Esq. . .	10	0	0
B. Smith, Esq. . .	20	0	0	J. Field, Esq. . .	10	0	0
W. Smith, Esq. . .	20	0	0	J. Moul, Esq. . .	10	0	0
J. Davis, Esq. . .	20	0	0	Mrs. Procter . . .	10	0	0
A Friend, by Rev. J. Stoughton	20	0	0	The Misses Hall . . .	10	0	0
				J. B. Turner, Esq., and			
				Miss Turner . . .	10	0	0
				J. Taylor, Esq. . .	10	0	0

	£	s.	d.		£	s.	d.
Mrs. J. Taylor . . .	10	0	0	G. Morgan, Esq. . .	5	0	0
E. Gouldsmith, Esq. . .	10	0	0	Rev. Dr. Campbell . . .	5	0	0
A. Goymer, Esq. . .	10	0	0	J. Lefever, Esq. . .	5	5	0
P. Johnstone, Esq. . .	10	0	0	George Clarke, Esq. . .	5	0	0
J. Johnston, Esq. . .	10	0	0	Thomas Greenwood, Esq. . .	5	0	0
Miss Collins . . .	10	0	0	George Greenwood, Esq. . .	5	0	0
A Friend, per Rev. J. Stoughton . . .	10	0	0	Miss George . . .	5	0	0
Miss Leete, per J. East, Esq. . .	10	0	0	Miss M. George . . .	5	0	0
Rev. Dr. Townley . . .	10	0	0	Mrs. Elliott . . .	5	0	0
E. Mason, Esq. . .	10	0	0	R. Lindsay, Esq. . .	5	0	0
J. Leech, Esq. . .	10	0	0	J. Rolls, Esq. . .	5	0	0
Mrs. Mason . . .	10	0	0	R. Maynard, Esq. . .	5	0	0
Miss Mason . . .	10	0	0	W. Emerson, Esq. . .	5	0	0
J. Foulger, Esq. . .	10	0	0	John Sard, Esq. . .	5	0	0
Joseph Harvey, Esq. . .	5	5	0	A Friend, by Rev. A. Tidman . . .	5	0	0
H. Harvey, Esq. . .	5	5	0	Rev. W. Bean . . .	5	0	0
W. C. Wright, Esq. . .	5	5	0	Dr. Stroud . . .	5	0	0
J. Brewer, Esq. . .	5	5	0	R. J. Kitchener, Esq. . .	5	0	0
W. Knott, Esq. . .	5	5	0	John Hassall, Esq. . .	5	0	0
D. Scott, Esq. . .	5	0	0	J. E. Dunt, Esq. . .	5	0	0
A. F. Taylor, Esq. . .	5	0	0	R. Law, Esq. . .	5	0	0
W. Anderson, Esq. . .	5	0	0	J. Roope, Esq. . .	5	0	0
W. Waugh, Esq. . .	5	0	0	Sums under £5 . . .	30	11	0
J. Saunders, Esq. . .	5	0	0				
W. H. Warton, Esq. . .	5	0	0				
					£3432	1	0

From the Country.

W. Cliffe, Esq., Paddock, near Huddersfield . . .	500	0	0	A. Taylor, Esq., Tunbridge Wells . . .	10	0	0
Two Country Friends . . .	200	0	0	W. Seymour, Esq., Odiham . . .	10	0	0
T. Thompson, Esq., Poundsford Park . . .	100	0	0	J. G. Seymour, Esq., Ditto . . .	10	0	0
Potto Brown, Esq., Houghton . . .	100	0	0	A Friend, per Rev. E. Prout . . .	10	0	0
A Friend in Kent . . .	100	0	0	Rev. Dr. Paterson, Edinburgh . . .	10	0	0
Per Rev. J. Bristow, Exeter . . .	100	0	0	W. Alexander, Esq., Leith . . .	10	0	0
J. Henderson, Esq., Glasgow . . .	100	0	0	Mrs. Parmlinter, Exmouth . . .	10	0	0
J. Butcher, Esq., Norwich . . .	50	0	0	G. M. H., "Thanet" . . .	10	0	0
E. Baxter, Esq., Dundee . . .	50	0	0	Mrs. Young, North Shields . . .	10	0	0
W. Baxter, Esq., Dundee . . .	50	0	0	Friends at Upminster . . .	10	5	6
J. Venning, Esq., Norwich . . .	20	0	0	J. Read, Esq., Southampton . . .	8	0	0
J. Ward, Esq., Wollaston . . .	20	0	0	Messrs. Sully, Bridgwater . . .	6	6	0
A. Brewin, Esq., Tiverton . . .	20	0	0	P. Ibotson, Esq., Poyle . . .	5	0	0
S. Smither, Esq., Odiham . . .	20	0	0	W. Peckover, Esq., Wisbeach . . .	5	0	0
Ebenezer, per Rev. E. Prout . . .	20	0	0	T. Windeatt, Jun., Esq., Tavistock . . .	5	0	0
A. Guinness, Esq., Torquay . . .	20	0	0	Miss Windeatt, Ditto . . .	5	0	0
T. Windeatt, Esq., Tavistock . . .	15	0	0	Mrs. Wilson, Sen., Torquay . . .	5	0	0
J. Maynard, Esq., Henley . . .	10	10	0	A Friend, per Rev. E. Prout . . .	5	0	0
Rev. J. Barfitt, Grantham . . .	10	0	0	C. J. Metcalfe, Esq., Roxton . . .	5	0	0
S. Payne, Esq., Southampton . . .	10	0	0	W. Sedman, Esq., Litchurch . . .	5	0	0
W. Wilson, Esq., Torquay . . .	10	0	0	G. Etheridge, Esq., Norwich . . .	5	0	0
Rev. D. Blow, late of Monmouth . . .	10	0	0	A Friend in the Moorlands of Staffordshire, per Rev. R. Goshawk . . .	5	0	0
				R. L. Fowler, Esq., Southampton . . .	5	0	0
				Rev. T. Adkins, Do. . .	5	0	0
				Mrs. Cortis, Do. . .	5	0	0

	£	s.	d.		£	s.	d.
Miss Cortis, Southampton .	5	0	0	J. Procter, Esq. .	10	0	0
E. M. Randall, Esq. Do. .	5	0	0	D. Procter, Esq. .	10	0	0
Miss Ibbotson, Thorp Arch	5	0	0	J. Jenkins, Esq. .	10	0	0
Rev. T. Weaver, Shrewsbury,				Mr. Warburton .	5	0	0
£5, Two Friends £2 .	7	0	0	Rev. Dr. Vaughan .	5	0	0
MANCHESTER.				Miss Goodwin .	5	0	0
S. Fletcher, Esq. .	100	0	0	Mrs. Joseph Crewdson .	5	0	0
J. Kershaw, Esq. M.P. .	50	0	0	Misses Crewdson .	5	0	0
J. Carlton, Esq. .	50	0	0	P. Martin, Esq., Bolton .	5	0	0
J. Sidebottom, Esq. .	20	0	0	Mr. G. Barnes, Farnworth	2	0	0
J. Burd, Esq., Alderman	20	0	0	ASHTON-UNDER-LYNE.			
Mr. R. Topp, Farnworth	20	0	0	A. Buckley, Esq. .	10	0	0
G. Hadfield, Esq. .	10	0	0	James Lees, Esq. .	10	0	0
W. Hunter, Esq. .	10	0	0	Miss A. Royner .	5	5	0
W. Armitage, Esq. .	10	10	0	Mrs. Wareing .	2	0	0
W. Morris, Esq. .	10	10	0	J. Cheatham, Esq., Staley			
R. Crewdson, Esq. .	10	0	0	Bridge .	10	0	0
Mrs. Isaac Crewdson .	10	0	0	LIVERPOOL.			
P. Goodwin, Esq. .	10	0	0	A. King, Esq. .	10	0	0
W. Woodward, Esq. .	10	0	0	T. Morecroft, Esq. .	5	0	0
Messrs. J. Thompson & Son	10	0	0				
James Watts, Esq. .	10	0	0				
J. Barr, Esq. .	10	0	0				
					£5,554	7	6

CHINA.

IMPORTANCE OF FOO-CHOO-FOO AS A MISSIONARY FIELD.

THE "Chinese Repository," for November, 1847, contains a very interesting article, entitled "*Notices of Foo-Choo-foo*," by the Rev. Stephen Johnson, an intelligent and devoted American Missionary. From the information which he gives respecting this populous pagan City, added to all that the Directors had previously heard upon the subject, they cannot but feel that it possesses a powerful claim on the Society; and, should the prospects of the Missionary work at Canton continue to offer no greater encouragement than they furnish at the present time, it will demand their earnest consideration whether the resources of the Society ought not to be transferred from that station to a sphere of labour not less extensive and far more promising. After speaking of this city, under its social, commercial, and political aspects, the writer then refers to it in a religious point of view:—

To those (he observes) who are interested in the great work of Christian Missions, it is in a moral respect that this field must be mainly interesting. Wherever there are known to be immortal souls, living in ignorance of the Gospel, however obscure may be their situation, and however unimportant they may be in a political and commercial point of view, thither turns the heart of the enlightened and devoted Christian with compassionate emotions, and fervent desires that the glad tidings of peace and pardon through Jesus may soon reach their ears and penetrate their hearts. Considering this city and its vicinity as a field for philanthropic and christian effort, it seems to myself hardly possible to form too high an opinion of its importance and promise, in reliance on the power of the Holy Spirit.

Probably there is no section of China yet fully thrown open to the Gospel, where more, if as many souls, are so fully accessible to its purifying and saving influence. Canton contains a much larger population than this city; but, excepting its suburbs, it is yet closed against Missionaries, as well as other foreigners; and when its gates may be opened seems doubtful, notwithstanding the late engagement to uncloseth them in two years. It is otherwise with this place; the entire city and its extensive suburbs being thrown open to the heralds

of the glorious Gospel of the Son of God. Much greater religious liberty is here enjoyed than in a large portion of what is called the christian world.

A field is large according to the numbers in it that are actually accessible, not always according to its territorial extent and numerical population. On this principle, Foo-Choo-foo, in comparison with the other Protestant Missionary fields in China, is certainly among the most important.

It is also important viewed in its relation to the tens of millions, whom, through the Viceroy of this and the Chehkiang Province, it may, in a minor sense, be said to govern; this city being his residence and that of the General of the Tartar Troops, who in official rank is considered his equal. It is also the residence of other distinguished Officers. Should the Gospel triumph here over idolatry and false religion, and the mass of the people become real Christians, together with their Rulers, it is impossible to calculate how happy and powerful a moral influence might from this point go forth to enlighten and to bless the many millions, who now look up to it, next to the throne of the Emperor himself, as the residence of their civil and military head and example.

Another consideration that imparts an interest to this field is the literary character of its inhabitants. Six-tenths or more of the adult male population, it is said, can both read and write, and three-tenths of the females. This fact must give the Christian Missionary a peculiar advantage, in making known the Gospel through the medium of books. Were I to select a stand as a Tract Distributor in any of the great thoroughfares of the city, I should from morning to night be constantly pressed by eager applicants for books, and unless I occupied a safe and favourable position, I should be in danger of being overwhelmed by the multitude. As knowledge is power, the acquaintance of this people with books must also add to their influence abroad. Perhaps in no portion of the world is education more respected than in China, imperfect as is their literary training compared with that of scholars in the western world. Eminence as a scholar, according to their notions of scholarship, is the chief passport to promotion in the State. This City has the reputation of furnishing a large proportion of literary graduates. Should these scholars become real Christians, and fervent preachers of the Gospel here and in other Provinces, what a blaze of light might burst forth on this benighted Empire! May we not expect that the proud and sceptical disciples of Confucius will get humbly learn of Jesus, and become the zealous and devoted heralds of the Gospel to their dying countrymen? Nothing is impossible with God. China must be evangelised mainly through the divine blessing on the labours of a Native Ministry. Should not the literary class in China be the subjects of special prayer?

The very extensive use of opium here, which, next to man's total moral corruption by nature, constitutes, in all probability, the greatest obstacle to the saving influence of the Gospel, is a powerful argument in favour of a mighty effort to impart to this people its saving truths; for nothing but the Gospel, attended by the energies of the Holy Spirit, can redeem them from the dominion of this giant vice, purify their hearts from the love of sin, and thus save them both from temporal and from eternal ruin. Should the use of opium in China increase in the same ratio for twenty years to come as it has done for the last twenty years, it does seem that this great nation must be brought to the very verge of ruin. And what else than the Gospel, reforming public sentiment, and, in the renewed, creating a holy abhorrence of sensuality and sin in all its forms, can be depended on to arrest the tide of physical and moral ruin, that opium is pouring upon this people?

Should the church, then, longer delay to give China the Gospel? May we not hope that the day of her redemption is near at hand? Do not prophecy and the concurrent dispensations of Providence encourage this hope? What preparatory changes have within a few years transpired in this Empire? How has God made the wrath and cupidity of man to praise him! China is no longer isolated from the Christian world as she once was. God in his providence, is saying to his people, Enter and take possession of China for Christ your Lord! By his aid his Church shall triumph, for his promises are sure, and with him nothing is impossible. Let then our motto be "*In God we hope.*" The conflict may be long and severe, and multitudes of the soldiers of the Cross may fall in the battle between Christ and the god of this world, but through his aid victory is certain. Its purchase will be cheap, even should it cost millions of the choicest lives. All who are true martyrs to Christ and his cause shall wear an unfading, immortal crown. Who will come over and help us? Are there not many of the soldiers of the consecrated host of God's Elect who will joyfully respond to our Divine Master, each one for himself,—Lord, here am I, send me! if such be thy will, permit me to make known thy name among the benighted millions of China!

DEATH OF A NATIVE EVANGELIST AT NEYOOR.

At a period when the need of an extended Native Ministry in India is so strongly felt, and the services of Native Evangelists already engaged in the work of the Lord are found so valuable, it is peculiarly distressing to hear of the frequent inroads of disease and mortality among these useful and devoted men. But, in reference to our native brethren who have entered into rest, there is a great consolation to be derived from the remembrance of their faithful labours, and their peaceful departure from the field of toil. At first they were as brands snatched from the burning; and, after a few years of zealous devotion to their Lord, they now wear the crown of life. Of this we have an admirable illustration in the following narrative, received from our brother Mr. Mead, of the personal history and christian labours of a truly excellent Evangelist, who was for several years supported by kind friends at St. Thomas's Square, Hackney, and whose decease occurred at Neyoor a few months ago. The grace, by which he was redeemed from an idolatrous nation, rendered him also a blessing to his countrymen, preserved him faithful to the end, and has now, we doubt not, exalted him to a place among the saints in light. Mr. Mead writes:—

I regret to communicate the decease of our pious and valuable native reader, H. F. Burder. Though not a man of great talents, he was truly devoted to his work. His disposition was meek and humble, and he had been very useful. In an auto-biographical account written by himself a short time before his death, he makes the following statement:—

"I was born of heathen parents in November, 1812, and remained an idolater till the year 1833. My relations, who are Papists, of the Shanar Tribe, pressed me to join them, but I had diligently read several Tamil Tracts, and felt that Christianity as explained in these little books was the true way of salvation. I was admitted by the late Rev. C. Miller to the Preparandi Class at Neyoor.

"In 1835 I was married to a young woman educated at the Home-School, and who now teaches some female children at Alamvilly, where *Broad-Street Chapel* is built. She is the sister of the teacher at Saynamvilly, and has been a great blessing and comfort to me.

"In the year 1837, I was appointed an Assistant-reader to the Alamvilly congregation. About 100 persons in this village have been brought at different times to attend regularly on christian instruction, through hearing the Gospel and the Tracts read to them. Some of the adults can read, and all learn passages of scripture by dictation; 27 persons are baptized, and are walking according to the truth. There are several families amongst the heathen who listen attentively, and are not so zealous in their offerings to demons as formerly. Five persons of the Pariar Caste lately joined the congregation. They are slaves, but might be redeemed for about seven rupees each. I have three schools under my inspection, besides the girls' school, taught by my wife. There are

many Romanists in the village and neighbourhood. They are generally as ignorant and far more prejudiced against the truth than the heathen. I lately read the 9th of Matthew to a man of this class, shewing him that Christ only has authority to forgive sins. Since that time he has received some portions of the Scriptures, and attends the chapel on the Sabbath. The heathen both high and low often listen to me with great attention in the surrounding villages."

Maalamany, the reader of Amanvilly, an intimate friend of our departed teacher, states, that he often expressed much grief regarding the worldly spirit that existed among some of his congregation. They frequently distressed him by their repeated requests that he would attend to "the dividing of their property." He avoided the burdens of their worldly concerns, and tried to direct their minds to better things by reading to them the Word of God, and praying with them. He would also privately shew each individual his faults and the evils arising therefrom. On one occasion he remarked, "I have sacrificed a property of my own for the sake of peace, by giving it up to one who unjustly holds it. I bear this loss to prevent the scandal that might otherwise arise against my calling as a teacher of the Gospel." This is not the only instance of his being deprived by his relations of property belonging to him.

Observing the covetousness of some called Christians, he said, "See how they are taken up with perishable things, and how backward they are to contribute to the cause of God. I often shew them that those who love money will not be profited by the Word of God, but those only who live as strangers and pilgrims in the world. I was at one time sent to the hills, and at first feared to go, but afterwards, by seeking strength in prayer, I went with

confidence and taught the Word of God to many. While I remained there the Lord mercifully protected me."

He said one time to a fellow-evangelist, "Let us not spend the least time in vain, and let us not often eat in the houses of these people, or wink at their evil ways, lest we should bring reproach on ourselves and our holy religion. Let us avoid as much as possible speaking to the people on worldly subjects; rather let us instruct them respecting the Saviour and the way of salvation."

At one time (resumes the Missionary) it was common for the Soodras at Kulvilly to beat and ill-treat the readers, but after he went to labour there they always respected, and spoke well of him. On this account he was much comforted, and said, "See now the true religion begins to be better known and more respected."

He was constantly visited by his friends in his last severe illness, and though for some time he was delirious, his last hours were very calm and peaceful. When asked, if he felt willing and prepared to leave the world, he put his hands on his breast, lifted up his head weak as he was, and said, "I am." "Do you believe that Christ will not forsake you?" He replied, "Most assuredly!" He then sunk on his bed, and was often seen lifting up his hands in the attitude of prayer. Our hopes of his eternal safety arise from the evidence which he had long afforded of his true conversion to God.

He was concerned not only to instruct the people of his own tribe, but went amongst

the lowest Castes to make known the Gospel. He succeeded in bringing some of them over to Christianity. He preached so plainly that all could understand him; and, when his discourses were well delivered, no signs of pride were to be seen in his countenance, neither did words of vain-glory drop from his lips. Though I understood that his family was formerly rich and great, I never heard him speak on the subject, much less boast of his relations. His uniform conduct evinced a sincere and humble spirit.

He was of necessity sometimes obliged to visit those who spoke only of worldly things, but he never delighted in listening to their unedifying conversation. He was very plain in his dress, and temperate in the use of all things. He was not accustomed to smoke tobacco (an almost universal practice in Travancore) or drink intoxicating beverages. On discovering any faults in his friends, he would meekly but faithfully warn them. When able to attend the weekly prayer-meeting, the address he gave was always instructive, and his prayers were fervent and animating. He spent little time in sleep, and was much engaged in reading and prayer.

He was very careful to bring up his children in the fear of God, and regulate his family well. His mother and wife, who survive him, and the rest of the family, greatly feel the loss they have sustained by his decease; but they grieve mostly on account of their being deprived of his instructions and prayers. May the Head of the Church raise up many equally devoted native labourers!

THE INUNDATION AT HANKEY.

THE destructive flood by which this station was so seriously damaged, and so many lives sacrificed, at the beginning of October last, proved an occasion for the highest exercises both of natural affection and Christian piety among the people; and, in the ensuing statement made by one of the survivors, and received through the esteemed Missionary of the station, Mr. T. D. Philip, several gratifying instances to this effect are related.

The narrative of the Christian Hottentot, who himself experienced a most merciful and signal deliverance from the flood in which so many of his friends and relations were lost, is as follows:—

"On Friday night William Landman and others came to warn me that I should come away, and I would have done so, but my mother being a heavy woman, I felt unable to carry her so far, and that too in a pouring rain. The water had never been known to rise so high as the spot on which I was, though it had been surrounded; and so I remained. William Landman persuaded the wives of William Smit and Philip Marais, and their sisters and youngest brother, to accompany him, but the brothers laughed at his warnings, and even opposed the departure of their wives and sisters. I passed the night between asleep and awake, till I heard the water fall-

ing over the damslot, and then I began to fear danger. I ran immediately to the road, and saw it still possible to escape, if I could only get assistance in carrying over my wife and mother. J. Jacobs, whose house stood on the other side, was just then leaving with his family. So I roused the Smits, but they only got up and sat by the fire, talking. Returning to my house, I roused Lucus, and urged him to come and attempt to cross; but he answered, 'Where should we go in the dark; let us wait till daylight. Even in the great flood in Mr. Kitchingman's time, this knoll was never covered with water.' When I went the second time the road was impassable, and

the water was coming on towards Smit's house. I roused the young men with this information, and we soon found we were surrounded on all sides. We dragged chests and other things to the knoll, and carried some of the fire with us. There we stood, (six women and ten men), gazing speechless at it and at one another. Lucas never spoke another word, but I never allowed my heart to fail me. It soon reached us, and rose above our waists. I then bound up a mat for my wife, and told her to keep it across under her chest, and she would be able to keep her head above water till help came. I then took up my mother, and held her in my arms till I could hold her no longer. She was the first carried away. Then Lucas drifted away from us, and sunk at once.

"About this time the three Smits swam off, each pushing a chest before him to hold him up. The boy Carl Baan went from one to another, now holding his mother up as he saw her sinking, then his little sister, until they all sunk. I now saw a roof floating towards us, and resolved to try to reach it. My wife had drifted away while I was holding my mother up, and she had got the mat under one arm, instead of across her chest, so that she just turned over and over with it, till she was carried out of my sight, among the thorn trees. I now tried to reach the roof, but my strength was quite spent ere I was half-way. I turned over then upon my back, resolved to keep myself afloat, paddling with my hands and feet, to let it reach me. When I felt my chest recovered and my arms rested, I turned again upon my face, and found the roof was within two strokes of me. I reached it, but felt my legs so benumbed that I could not bend them to climb on to it, and drawing myself up with my arms, I writhed up my lower extremities like a snake on to it. When I was on it I found that Carl and Sarah Baan were following me, and not far off. Sarah was the nearest, and she called out, 'Help me, dear uncle!' I said, 'I have not power to help you, but don't strike so wildly; be calm; don't tire yourself, and pray God to help you.' When she was only a little way off she sunk, but came up again some way lower down; and Carl came now near the roof, and cried, as she had done before, 'Help me, dear uncle!' I said the same thing, but drawing a lath out of the roof just as he rose from sinking once, I pushed the end of it into his hand, and when he had grasped it I drew him up on to the roof beside me. The

roof had floated towards Sarah, but she was just sinking the second time when I placed the lath so that she just seized it with her finger and thumb, and I drew her towards me and pulled her upon the roof.

"At this time, Lydia, old Lucas's wife, was floating on a mat, about thirty yards from me, the only one that was left. She now commenced singing the hymn, 'Jezus neemt de zondaars aan!' and when she had sung it through, exclaiming, 'O, great God!' she laid her head down upon the mat as upon a pillow—and sunk. After I had reached the roof, I saw that Smit had just reached the thorns, (about 600 yards), and Hendrik and William, his brothers, were following about 200 yards behind him. Smit called out the names of his brothers, and urged them to come on. They replied that they were coming. I then lost sight of Smit in the thorns, and Hendrik and William soon after. I never heard them call throughout the day. I had heard the hammering in the morning, and felt that you were doing something for us, but saw nothing of the rafts. We were very numb from cold, and being resolved to remain by the roof even if it went out to sea, I set about pulling out the thatch and erecting a shelter against the rain and cold, under which the children might creep while I covered myself with a calfskin. We found some oranges and meal. We ate the oranges but kept the meal. Our roof had now drifted fast against the thorn trees. I continued calling for help throughout the day, and told the children to do so when I was tired. I felt it must be a boat you were making, as it took so long a time to make, for I heard the hammering.

"The time passed by very heavily, but in the evening I heard, in answer to one of our cries, 'Yes, help is now on the way to you.' I then fell asleep, and was awake by the call of Philip Bonnan or Daniel Lucas coming to our help. They came alongside after a little while, and I wept with excitement at my deliverance. I thought, as I sat upon that roof, of Noah saved in the ark; but felt it was not because I was a righteous man like Noah, that God had saved me. I wondered why I had been saved, and others, better than myself, allowed to perish. I felt that God was sending me like a letter, to announce the circumstances in which the rest had died. And I wonder still that the strong swimmers should have been taken, and we, who were no swimmers, left."

The affecting sequel to this mournful event is thus told by Mr. Philip:—

Oct. 3.—When I arose this morning, the first thing I observed was the garden-ground almost clear of water, and people walking in the valley which had yesterday been one flood of water. In the distance the Gamtoos River was still high, but subsiding rapidly. The bodies of the three Smits had been found not far from one another, just

where the people fancied they had seen them—quite dead.

In the course of the morning nine other bodies were found. Five or six were lying close together on the knoll, and bringing our boat down upon a wagon, we fetched them through. In the afternoon they were carried to a grave, on the side of the hill behind our

house, and wrapped in shrouds,—twelve corpses at one burial to be laid side by side in one grave. A number of people from the other side of the river took advantage of the boat and came to the funeral, so that when the bell had tolled, and we commenced the service, a great number were present. It was God that was speaking, and man's words were to be few, that he might the rather hear. Two had been members of our church. Beginning with prayer, I then read the 39th

Psalms, and attempted to impress upon the hearers the utter vanity of all mortal things, and the repose of the soul upon God as the only imperishable possession. There was much stifled sobbing and weeping; but the rain coming on we were obliged to desist, and having again prayed and sung, the bodies were laid in the grave, mats spread over them, and the earth closed over their heads. Dr. Philip then concluded by a few solemn admonitions, and we dispersed.

The Directors acknowledge with gratitude the contributions received in answer to their appeal on behalf of the sufferers, presented in February; but, from the urgency and extent of the distress produced by this awful dispensation, they are constrained to renew their application, in the earnest hope that it will obtain, from the friends of benevolence, that generous consideration which it deserves. Donations in money would be gratefully received and promptly applied to the relief of the poor Hottentots who have lost their houses and property of every kind—in a word, their all; but, as many might not have it in their power thus to assist the destitute Natives, the exigency of the case would be as effectually met by presents consisting of articles of wearing apparel, new or old; pieces or remnants of woollen or cotton cloth; building materials; hardware goods and cutlery; gardening tools and agricultural implements; or, in short, any of the miscellaneous articles of utility suited to the purposes of domestic life and the wants of a pastoral people. Packages delivered at the Mission-house, Blomfield-street, Finsbury, accompanied by a letter, addressed to Rev. J. J. Freeman, specifying the contents and value, will be thankfully received and acknowledged; and forwarded to Algoa Bay, from which Hankey is only a few miles distant, by the earliest ship proceeding to that Port.

CHART OF HANKEY.



The above Engraving will convey an accurate idea of the extent of the inundation, and the position of Hankey in relation to the Klein and Gamtoos Rivers. The dark portion of the chart indicates the space over which the flood extended, and the figures chiefly denote the various buildings, which were either surrounded or overthrown by the accumulated waters. The figure, 1, marks the position of the Mission-house; 2, the Chapel; 4, 5, 6, the houses of the people, all of which were destroyed; 8, the Tunnel, an invaluable acquisition to the Institution, but which was found filled up with earth when the waters subsided; 9, Pingo and Hottentot huts; and, 10, the elevated spot, mentioned in the preceding narrative, where sixteen persons stood for several hours, and only three of whom were finally saved.

SUBMISSION OF THE CAFFRES.

THE friends of Africa and of Christian Missions will rejoice to learn that peace has been established on the Eastern Frontier of Cape Colony. The new Governor, Sir Harry Smith, by a most impressive demonstration of military power, has compelled the Caffre Chiefs to render unconditional submission to his authority, and their country now forms a part of the British Territory in Africa. This event again opens the door for Missionary labour in Caffraria; and, under wise and proper regulations, the hope may be indulged that it will prove the precursor of great spiritual blessing and social improvement to the original possessors of the soil. Our only direct communication on the subject is contained in the following brief statement from Mr. Elliott, of Cape Town:—

I have the pleasure to inform you that THE CAFFRE WAR IS BROUGHT TO A CLOSE. A large part of Caffraria has been annexed to the Colony, and its inhabitants placed in circumstances, which, I trust, will prove eminently conducive to the promotion of their real interests. The Missionaries have been invited to return to their respective spheres of labour, and arrangements have been made by the Colonial Government, by which, I sincerely hope, the permanent peace of Caffreland will be secured, and ample scope afforded for the unrestricted labours of Christian Missionaries throughout the length and breadth of the country.

ARRIVAL OF THE MISSIONARY SHIP AT CAPE TOWN.

WE have great pleasure in announcing the safe arrival of the *John Williams*, after a prosperous passage of sixty-four days from the Isle of Wight, on the 2nd of January, at Cape Town; where, in the absence of Dr. Philip, our Missionary brethren and friends were kindly received and entertained by the Rev. William Elliott. During their stay, the Anniversary Meeting of the Cape Town Auxiliary was held, and the brethren Barff and Mills, with the Samoan Chief Mamoe, had the pleasure of attending and assisting in the services. The *John Williams* proceeded upon her voyage to the distant Islands of the Pacific on the 6th of the same month, leaving Mrs. Wright and her family, and Mr. Moffat, jun., at Cape Town. The kindness of our friend Mr. Rutherford, in acting as agent for the Ship on this occasion, in addition to other valuable services he is rendering to the Society, deserves our most grateful acknowledgments.

DEPARTURE OF MISSIONARIES FOR CHINA.

ON Monday, March 6th, our Missionary brethren and friends—sixteen in number—consisting of the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Revs. T. Gilfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts; with Misses Hanson, Evans, and James, sailed from Portsmouth in the ship *Ferozepore*, Captain Masterton, for China. They sailed with a fair wind and proceeded some distance down the Channel, when the weather suddenly changed; and, after contending for several days with contrary winds and a tempestuous sea, the ship was obliged to retrace her course, and on the 12th cast anchor on the Motherbank, off Ryde—all well. The *Ferozepore* again set sail on the 19th ult., with all the Missionary party on board, and every prospect of a good voyage. Our brethren bear honourable testimony to the conduct of the Commander and his Officers, as well as to the sailing qualities of the ship, and express every satisfaction with their treatment and accommodations on board.

ARRIVAL OF THE REV. J. ANDREWS AT JAMAICA.

ON Thursday, January 27th, the Rev. Josiah Andrews and Mrs. Andrews, appointed to Morant Bay Station, arrived safely at Kingston, per ship *London*, Captain Freeman.

MISSIONARY CONTRIBUTIONS.

From the 18th February to the 17th March, 1848, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.			
entry Friends	200	0	0	Miss Wills	10	0	0	Fxeter, A. Wheaton, Esq.	2	0	0
pleer, Brothers	100	0	0	Mr. D. Murray	1	0	0	Exmouth, Mrs. Paminter,			
				C. M., in postage-stamps	0	10	0	for the College at Cal-			
								cutta	2	0	0
rs. Swaine & Wilson:				For the Chinese Mission.				Kingsbridge	16	0	6
gton, Esq.	10	0	0	Mr. J. Bird	0	10	0	Newton Abbott	14	0	0
mon, Esq.	10	0	0	Collected by Mrs. Young,				Plymouth, S. Derry, Esq.,			
se, Esq.	10	0	0	for Schools at Amoy	4	0	6	for Native Schoolmis-			
r, Esq.	10	0	0	Mr. Parker, for the College				tress, Jane Derry	5	0	0
se, Esq.	10	0	0	at Hong-Kong	2	0	0				
gwood, Esq.	5	5	0	F. N. Johnston, Esq., to-							
s, Esq.	5	5	0	wards the Support of				Torquay, per Sir C. E. Eard-			
hill, Esq.	5	0	0	Ling Mun Sow	10	0	0	ley, Bart.:			
Esq.	5	0	0	Promise	0	10	0	A. Guinness, Esq.	20	0	0
Esq.	5	0	0	Collected by Miss Poulton	0	6	7	Mrs. Saville	2	0	0
Esq.	5	0	0	By Miss Vayasseur	1	3	0		22l.		
ith	5	0	0					Dorsetshire.			
ryer, Cutting, Hill,				For the College at Calcutta.				Blandford, collected by Miss			
Mothers	4	10	0	Miss Portal	50	0	0	H. Fisher, for the Suf-			
	103s.			Friends at Holloway, per G.				ferers at Hankey	5	5	0
ontaine	25	0	0	Brooks, Esq.	15	5	0				
ank-offering	20	0	0	Mr. W. Fontaine	5	0	0	Charmouth	1	10	6
Esq.	20	0	0	Miss Mundy	2	0	0	Mrs. R. Kennaway	5	5	0
Alexander, Esq.	20	0	0	R. Bousfield, Esq.	1	0	0	(d. 15s. 6d.)			
pelton, Esq.	10	10	0	Promise	0	10	0	Poole, New Year's Juvenile			
on	10	0	0					Offerings	1	13	8
on	10	0	0	H. C., for Mrs. Addie's							
ow	10	0	0	School, Coimbatore	5	0	0				
Esq.	10	0	0					Essex.			
ter, Esq.	5	0	0	For the Missionary Ship,				Plalstow	23	4	8
ter	5	0	0	Collected by Master Hughes	0	2	6	For Native Girl, Mary			
rd	5	0	0	Miss Alexander	0	4	2	Plalstow	3	0	0
cher, Esq.	5	0	0	R. T., for the Widows and				For Native Schools	6	0	0
to Missions, per				Orphans' Fund	1	0	0	* 32l. 4s. 6d.			
r. Campbell, for								* Including 7l. 10s. previously ac-			
Miss	5	0	0	Berkshire.				knowledgeed.			
Dunt	5	0	0	Newbury, Mr. Blacket, per				Upminster, Special Dona-			
arton, Esq.	5	0	0	Rev. G. Smith	1	0	0	tions, by Mr. J. King	10	5	6
small	5	0	0					Gloucestershire.			
Bacon	1	1	0	Buckinghamshire.				Moreton-in-Marsh	5	0	0
d-	1	0	0	Great Misenden, Mrs. Hon-				Painwick	11	8	6
per the Partridge	1	0	0	nor	1	1	0	Wotton-under-Edge:-			
by Master F.				Blackthorn	3	5	0	R. Bailey, Esq.	0	10	6
rt	0	7	6	Newport Pagnell, Mrs. Ayres,							
	0	2	6	for the College at Calcutta	2	0	0	Hampshire.			
								South-East Auxiliary So-			
New Year's Juve-				Cambridgeshire.				ciet, per W. Jones, Esq.	98	16	9
enings	2	8	0	Cambridge	47	16	10				
quare Collection,				For the Missionary Ship	5	0	0	Per W. Tice, Esq.:-			
ng Capt. Hamlin,				52l. 16s. 10d.				Christchurch	46	7	6
Mount Collection	40	3	0					Ripley	15	13	3
r's Juvenile Offer-	25	5	0	Cornwall.					62l. 0s. 9d.		
	9	9	11	A Friend, for the College at				Southampton:-			
				Hong-Kong	5	0	0	Rev. T. Adkins	5	0	0
net, for Native				Penzance, Ne. Year's Ju-				Mrs. Cortis	5	0	0
ber, W. B. Leach				venile Offerings	2	10	0	Miss Cortis	5	0	0
alive Girl, Ann	10	0	0	Torpoint, Miss Down, for				Mr. Fowler	5	0	0
1-	3	0	0	the Native Girl, Ada Ford	2	10	0	Mr. Payne	10	0	0
13l.								Mr. Read	8	0	0
hapel, Islington,				Cumberland.				Mr. E. M. Randall	5	0	0
ent	46	2	6	Workington, in addition to				New Year's Juvenile			
stow Sacramental				12l. acknowledged in No-				Offering	12	2	7
lons' Fund	5	2	6	vember last	3	0	10		53l. 2s. 7d.		
net, G. Waugh,				Derbyshire.				Hertfordshire.			
s Native Teacher,				Ashbourn	20	0	0	Cheshunt College, per Mr.			
er Waugh	10	0	0	Belper, New Year's Juve-				J. Flower, on account	17	0	0
s Chapel Sunday				nile Offering	1	4	0	Watford	6	2	4
West-street, Wal-				Dronfield	10	0	0				
Cornwall-street	2	11	0					Kent.			
Sunday School	0	10	0	Deronshire.				Greenwich-road, New Year's			
the late R. M. Wil-				Crediton	1	15	0	Juvenile Offering	6	1	2
sq., less duty and				Dartmouth	17	16	8	Greenwich, Maize Hill:-			
s	42	6	3	For Native Teachers, J. F.				Sunday School, for the Na-			
				Stenner and T. T. Neck	20	0	0	tive Boy Henry Jeala	3	0	0
				For Mrs. Porter's School,				G. M. H., Thabet	10	0	0
				Madras	2	0	0				
								Lancashire.			
				* 39l. 16s. 6d.				Blackburn, Collection by			
to Sufferers at Hankey.				* Including 33l. previously acknow-				Rev. Dr. Legge, for the			
	20	0	0	ledgeed.				College at Hong Kong.	9	2	0

£	s.	d.	£	s.	d.	£	s.	d.
Chorley Hollinshead Chapel	9	9	2					
Lancaster, New Year's Juvenile Offering, for the Ship	4	1	6					
West Auxiliary Society, per S. Job, Esq.	217	18	9					
Liverpool, A Friend, per Rev. Dr. Vaughan, for a Native Teacher	10	0	0					
Manchester:								
G. Hadfield Esq.	10	0	0					
W. Hunter, Esq.	10	0	0					
Rev. Dr. Vaughan	5	0	0					
Hulme, Young Friends, by Miss E. Kerr, for a Girl in Mrs. Porter's School, Madras, to be called Margaret Montgomery	3	12	0					
Warrington, St. John's Chapel	4	14	5					
Lincolnshire.								
Alford	22	9	7					
Welton	6	19	11					
New Year's Juvenile Offering for China	1	14	6					
Boston	311	4s.						
Kirton	6	0	0					
Middlesex.								
Hayes, New Year's Juvenile Offerings	0	17	6					
Norfolk.								
Denton	14	2	9					
Harleston, New Year's Juvenile Offering for China	2	18	0					
Mundesley, Mrs. W. Fletcher, for the Fletcher School at Kat River	10	0	0					
Norwich, Legacy of late R. Crane, Esq., second payment	50	0	0					
G. Etheridge, Esq.	5	0	0					
Northamptonshire.								
Market Harborough	50	16	0					
Oundle, S. Whitney, Esq., for the Chinese Mission	3	0	0					
Northumberland.								
Berwick, United Presbyterian Congregation Golden-square	7	0	0					
For Rev. W. Inglis, Baharutsa	5	0	0					
North Shields, per Rev. A. Jack.								
Mrs. Young	5	0	0					
Ditto, towards the deficiency	10	0	0					
Miss Young's Bazaar	5	0	0					
For Native Teachers, A. Jack and E. Young	20	0	0					
James Young	0	5	0					
Nottinghamshire.								
Newark, Miss H. P. Adams, for the College at Calcutta	0	3	0					
Workshop	18	12	2					
Three Friends, towards the deficiency	6	0	0					
Oxfordshire.								
Banbury, Mrs. Rolfe, for a Native Girl in Mrs. Porter's School, Cuddapah, to be called Christiana	3	0	0					
Edith Lyndon	9	1	0					
Deddington								
Shropshire.								
Shrewsbury, Rev. T. Weaver	5	0	0					
Two Friends, per ditto	2	0	0					
Somersetshire.								
Bruton	17	0	0					
Milborne Port	14	0	0					
Poundsford Park—T. Thompson, Esq.	107	10	0					
Yeovil	35	13	4					
Staffordshire.								
A Friend in the Moorlands, by Rev. R. Goshawk	5	0	0					
Suffolk.								
Nayland, A Friend	0	10	0					
Surry.								
Dorking	30	14	6					
Richmond, on account—J. H. Ravenshaw, Esq., for the College at Calcutta	22	2	0					
Sussex.								
Brighton, Dr. Davies	1	0	0					
Mr. G. D. Sawyer	0	10	0					
Chichester, Mrs. and Miss Riley, for Little Moses, at Berhampore	2	0	0					
Warwickshire.								
Coventry Branch, per Rev. J. Sibree	14	4	4					
Bedworth	5	8	2					
Foleshill	1	13	0					
Hampton-in-Arden	2	17	6					
Hartshill	3	16	2					
Kenilworth	1	5	8					
Knowle	7	15	8					
Solihull	3	0	0					
Stretton-under-Fosse	3	16	0					
Withybrook	2	5	4					
Tamworth								
Westmoreland.								
Kendal, per R. Benson, Esq.	57	4	0					
Subscriptions—Collected by Mrs. Jones and D. Greenhow	5	2	6					
Mrs. Cornthwaite	1	4	3					
Mrs. N. Wilson	0	18	6					
R. and E. Wilson	2	9	0					
Public Meeting	11	15	0					
Ladies at Kent-terrace, for Female School in Tavancore	0	0	0					
Zion Chapel Sunday School	17	6						
Ravenstonedale and Kirkby Stephen	7	1	7					
Wiltshire.								
Calne, Friends, per Mr. H. Bowman, for Education in Caffreland, in connection with Rev. R. Blit	10	0	0					
Devises: Collected by Mrs. Brown	0	5	4					
Mrs. W. Cunningham	1	3	3					
Miss L. Cunningham	1	14	4					
Yorks.								
Salisbury, Rev. S. Sleight	17	3	6					
Yorkshire.								
Appleton Wiske, Mrs. Frowdale	20	0	0					
Miss Nelson	5	0	0					
Gulbrough	17	0	8					
For Native Boy, Jackson Lamb	3	0	0					
Hawes, R. C. Allen, Esq.	3	0	0					
Miss H. Allen	1	0	8					
Huddersfield, William Cliffe, Esq., towards the deficiency	300	0	0					
Hull, Miss Gibson, for the College at Hong Kong	5	5	0					
Morley, collected by Miss Asquith, for the College at Calcutta	6	0	0					
Thorp Arch, Miss Ibbotson, towards the deficiency	5	0	0					
Whitby, Mrs. Taylor and a Friend	2	2	6					
WALER.								
Bethesda, Langatock	18	0	0					
Glower	2	11	6					
Llanwrthwl, New Year's Juvenile Offering	2	4	0					
Pembroke Dock, Tabernacle Sunday School, ditto	1	4	4					
SCOTLAND.								
Dennyloanhead, United Presbyterian Church, Juvenile Association, for China	1	0	0					
Edinburgh, Young Ladies at Miss Finlay's, for three Orphan Girls at Salem	10	0	0					
Glasgow, Sabbath School Children, by Mr. W. Jackson	1	10	0					
Moffat, Old Bell's Hill, Bothwell, Juvenile Class	0	14	0					
Peterhead, Windmill-street Sabbath-school, for Mr. Moffat	0	6	0					
Stromness, a few Friends to Missions	0	6	0					
ROTTERDAM.								
Ladies' Auxiliary Society For the Native Teacher, Ebenezer Miller	15	6	7					
English Reformed Church Sunday School, for the Ship	1	0	3					
	261	6s.	7d.					

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

LONDON: LUKE JAMES HANARD, PRINTER, NEAR LINCOLN'S INN FIELDS.

For List of May Meetings, see page 24 of Advertisements.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,
FOR MAY, 1848.

CONTENTS.

Portrait of the Rev. John Jones, Bedford.

- I. LESSONS OF EXPERIENCE TO NONCONFORMISTS.
- II. OUR LORD'S TEMPTATION IN THE WILDERNESS.
- III. NOTES OF A DISCOURSE BY T. N. TOLLER.
- IV. THE SABBATH AS IT IS, AND AS IT OUGHT TO BE.
- V. THE FAMILY CORNER.
- VI. A FEW GEMS.
- VII. REVIEW OF BOOKS.
- VIII. SKETCH OF THE LATE MR. ISAAC CHADWICK.
- IX. THE LATE CHARTIST DEMONSTRATION.
- X. THE BISHOP OF EXETER.
- XI. GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.
- XII. MISSIONARY CHRONICLE.

A Portrait of the Rev. W. A. Hurndall, Bishop's Stortford, will appear in June.

The Profits of this Work are devoted to the Benefit of Widows of
Evangelical Ministers.

No. 305.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER-ROW.

EDINBURGH: W. OLIPHANT AND SON. ABERDEEN: G. AND R. KING.
GLASGOW: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE

TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Henderson and Burder; and from the Rev. Messrs. Hunt, Greenfield, Stoughton, Wallace, Selfship, Reading, Campbell, Davies, Williams, Griffiths, Bulmer, Brown, Hodgson, Wood, Peggs, Shepherd, and Thomas.

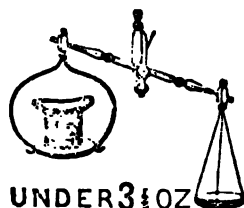
Also, from R. C. J.; E. E.; F. T. S.; John Barton; E. K. T.; Mrs. U.; Theophilus Urry; M. C. Huise; Trinity Chapel; X. Y. Z.; An Aged Disciple; A grateful Reader of the Magazine for Fifty-two Years; A Friend of the London Missionary Magazine; A Looker-On; An Inquirer; and a Sunday-school Teacher.

X. Y. Z.'s query is important; but in dealing with it the greatest prudence and discrimination are necessary.—We really do not know what our correspondent means, who writes about the postage stamps. Our former reference was to a party who wished to know whether our plan admitted of payment for poetic contributions.—"An Afflicted Brother" has our deep sympathy: such things are no proof of the defectiveness of Congregational principles, but of the sadly unscriptural manner in which they are sometimes attempted to be carried out.—"Fidelis" should persevere, and take care and avoid all personal altercation.

ERRATA.—Page 181, column 2, line 6th from the bottom, "on" instead of "as,"—page 182, column 2, line 4th from the bottom, bad grammar, "rites," delete "s,"—page 183, column 1, line 7th from the top, "may" instead of "nay."

CONTENTS.

	Page		Page
Lessons of Experience to Nonconformists.—		HOME CHRONICLE.	
Part I.....	225	Annual Meeting of the Trustees of the Evangelical Magazine.....	259
Our Lord's Temptation in the Wilderness.....	232	The late Chartist Demonstration.....	259
Notes of a Discourse, by the late Rev. T. N. Toller, preached at Kettering, Feb. 25, 1816	210	The Bishop of Exeter.....	261
The Sabbath as it is, and as it ought to be ..	213	Amble, Northumberland.....	261
The Family Corner.....	214	East Retford, Nottinghamshire.....	262
A Few Gems.—No. II.....	215	Bromsgrove.....	262
		Calls Accepted.....	262
		Wat on, Norfolk.....	263
REVIEW OF BOOKS.		GENERAL CHRONICLE.	
1. Jarrett's New Lexicon of the Hebrew Language.....	248	Government Grant to Juggernaut's Temple... ..	263
2. The Spiritual Reign.....	219	Emancipation of the Walensian Protestants of Piedmont, in Italy.....	264
3. Martin's Cares of Youth.....	230		
4. Some further Portions of the Diary of Lady Willoughby.....	231	MISSIONARY CHRONICLE.	
5. Turner's Sacred History of the World.....	231	Jamaica—Open-Air Preaching.....	266
6. Mackness's Di-phonica Cisterium.....	232	Anniversary of the London Missionary Society	267
7. Peddie's Scheme of Mutual Assistance in the Support of Ministers.....	253	Madras.—Happy Death of a Native Christian	269
8. Gurney's Lecture to Children and Youth, on the History and Character of Heathen Idolatry.....	254	Death of Mrs. Mead, of the Travancore Mission	270
9. Wilderness Records.....	254	Death of the Rev. J. Rodgers, of Horsham	270
10. Dick's Philosophy of a Future State.....	255	Munificent Contribution to the Funds of the London Missionary Society.....	271
Brief Notices of Books.....	256	Additional Subscriptions to the Special Fund	271
OBITUARY.		Acknowledgment from Rev. W. Elliott.....	272
The late Mr. Isaac Chadwick.....	257	Arrival of Missionaries in England.....	73
		Missionary Contributions.....	73



EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Perrin,) 57, Cheapside, near Bow Church, confidently recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12s. for cash, and warrants they shall not exceed in weight 3½ ozs.; also his Hats, remarkable for their shortness of nap, which have given general satisfaction, at the low charge of 17s. 6d. Paris Hats, 6s. 6d. and upwards; Gossamer, 4s. 9d. and 6s. 3d.; extra Light Paris Hats, weight 3½ ozs. 12s. each, invaluable to sufferers from Headache.

N.B. Livery Hats, 8s. 6d.; with Gold Bands included, 13s. 6d. 6

FIVE SPECIAL APPOINTMENTS!



DOUDNEYS,

Habit Makers by special appointment to the QUEEN and the Ladies of the Court. A Superfine Cloth Habit for 4 Guineas.

Gentlemen's and Boys' Over Coats, in all the new Shapes and Materials, at unparalleled low prices.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st.
Established 1784.

The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Warmer ever submitted to the public; the wearers of Crowns and Coronets, Mitres and Helmets alike approve and adopt it.

The Olympic Girth, a New Patent Belt, the most eminent of the faculty recommend it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specially appointed Great Coat Makers to H.R.H. Prince Albert. The New Styles in Coats and Paletots kept ready.

Liveries £3 3s. the Suit. Ready Money done it.



NEW YORK
JUN 10 1964
AIRTEL
100-100000-100000



Rev. John Jukes
Bedford.

Painted by J. M. W. Turner. Engraved by J. C. Smith.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1848.

LESSONS OF EXPERIENCE TO NONCONFORMISTS.

PART I.

[THE following interesting and instructive Discourse was preached by the Rev. John Stoughton, of Kensington, before the ministers and delegates of the West Middlesex Association, at Westminster Chapel, on Tuesday morning, 4th April, when a very general and earnest wish was expressed, that so valuable a document might be preserved to the churches. It was ultimately agreed that the respected preacher would hand the manuscript to the Editor of the *Evangelical Magazine*, that the momentous truths contained in it might obtain the widest possible circulation. Our readers will greatly profit by this arrangement. —EDITOR.]

In the thirty-second chapter of Job, in the seventh verse, it is thus written: "I said, Days should speak, and multitude of years should teach wisdom."

This is true in reference to individuals. Man, in his present state, has not the faculty of intuition. Knowledge and wisdom are not perceived at a glance,—they are not acquired by a single effort. By slow degrees, step by step, man advances in the path of mental acquisition. Time is requisite for his being taught; and in many things time is requisite as his teacher. There is much, very much of the first importance to man, which can be learned only by experience. The

mind must journey over a wilderness, where it will be "much discouraged because of the way;" it must see much, feel much, struggle much, suffer much, before it can enter the promised land of truth, and possess the ample region. This is the condition on which alone man can grow wise in this world. This being the case, we should strive to profit by experience; we should gather up knowledge, as time drops it on our pathway. We should cultivate the habit of reflection, and look back with a searching eye over the past, anxiously intent upon deciphering its lessons; we should apply to our own uses, and for the benefit of others, the experimental learning thus acquired; we should strive to rise in the scale of intelligence and wisdom, while days speak as they flit by, and years instruct us as they roll on. Thus it should be; and then it becomes youth reverently to look up to hoary age; to listen to the old man eloquent as to a venerable oracle; to gather with gratitude the ripened fruits of experience,—thankfully to receive the inheritance of his father's wisdom, and carefully to cultivate and increase it, when he has himself entered on the possession. But, alas! though days *should* speak, and a multitude of years *should* teach wisdom, the old are not always much wiser than the young,

and there are grey heads that are little the better for their long schooling.

The maxim of the text is true in reference to man collectively. In the individual we have the image of his race. Human nature has a sort of personal identity from age to age. In looking over the history of the world, it is like looking over the history of one continuous being. We have the infancy, the youth, the manhood—the age of the human species. The condition of acquiring knowledge already noticed, holds with regard to our race, collectively considered. Time is requisite for the teaching of the world, as it is requisite for the teaching of the individual. Humanity has passed, must pass, through many changes; must see much and suffer much, must run through a marvellously diversified mysterious history, preparatory to its attaining its final development. Providence is a school, in which the collective mind of man has been under training ever since the world began. Many and many an important lesson has Time, the great usher in the world's school, written down and held up before his pupils' eyes. Every age, every year, adds some new lesson. As the world is growing older, it should be ever growing wiser: it should correct the errors of its youth—it should put away childish things—it should think as a man, and speak as a man: for the great matters of government, polity, and social organization, and arrangements, bring forth the mellowed fruits of its nearly six thousand years' experience. But here we must remark, that as it is with individual men, so it is with the collective race,—a good deal of tuition has been wasted, and days and years have, to a lamentable extent, spoken in vain.

The maxim of the text may further be applied to the church. It is very true that God has not left the church, in reference to religion, as he has left nations and individuals, in reference to secular knowledge and wisdom, to search it out for themselves. Religion has not been subject to the same conditions of

acquisition as science and philosophy in their various branches. God has graciously condescended himself to teach man religion; but in the manner of his teaching he has conformed himself to that law of gradual development which obtains, as we have seen, in man's secular education. The Divine Instructor did not, at the beginning, put the whole book of Revelation in his hand, but gave him, at first, a small portion, adding, as time rolled on, leaf after leaf. He instructed his people as they were able to bear it,—acting like a wise parent, who has respect to the limitation of his children's capacities. The patriarchal age was the church's infancy; the Jewish age, the church's boyhood: and now, under the Christian dispensation, the church has become a man, and God, in the gospel, has unfolded to us the lessons of a manly learning.

But besides thus adopting the progressive plan of tuition, the Great Teacher has further subjected us to the condition of gradual improvement. He has given to the church the volume of Revelation complete: there we have the elements of all religious learning. He did not, however, give the church, in the first age, an intuitive faculty for the correct discernment of all that the book of heavenly truth contains. Jesus Christ, indeed, promised the Holy Spirit as an abiding comforter in the church, but he did not promise that that Divine and blessed Friend would at once open the church's eye to the accurate perception, the clear, full, and harmonious understanding of Divine wisdom, and preserve the Christian world from all mistakes. On the other hand, by parables and other means, our Lord and his apostles intimated that obscurity of vision, that partial conceptions of things, that error and mistake would pertain to his church. A millennium of truth, and purity, and spiritual glory, lay before the church from the beginning,—lay yonder, then, in the future, like an island of light on the dark ocean of time; but it was implied that, before the church should reach it, there

was a wide and stormy sea to be crossed. The church, like man, in the individual and in the mass, was to see much, feel much, suffer much—was to be storm-tost and weather-beaten, before it reached the desired haven; in short, the church is left in a condition of gradual improvement. Its destiny is to learn from experience,—to gain a clearer insight into Divine truth from continuous study,—to correct former mistakes, by seeing the ruinous consequences to which they lead,—to acquire larger views, as the result of wider investigation. Time is to teach the church as well as the world. Days have a voice for us, and multitude of years should teach us wisdom. The church in the nineteenth century should be wiser than the church in the first. We have the same Bible they had, and superadded to it nearly two thousand years of experience. If, as Lord Bacon says, the moderns are the true ancients, on that principle, those who are commonly called the fathers of the church are no such thing. They were a part of the church when it was young—when it was a child. In no other sense than that of “the child being father to the man,” can they be called fathers. The church in the present day is older and more experienced, more full of days, and father-like.

Now, I have thought it would not be unprofitable for us this morning to look at two or three things which experience should teach us. This is a great subject,—one too great for me to venture far upon. I see here a vast ocean spreading before me, and I think, were my vessel strong enough for the voyage, I might, as I had done, make a visit to certain regions of inquiry not touched upon so much as they should be, but which would amply repay the skilful navigator who should explore them. But with my little bark I shall keep near shore, and only point out, to better and more daring mariners, certain excursions which they may profitably pursue.

I. I would remark, that experience teaches what may be called *conservative*

lessons. It confirms us in our attachment to that upon which every day and year, as they have passed by, have set the seal of truth. Long acquaintance with a true friend affords growing evidence of his worth, and binds the heart to him in ever-strengthening bands of love. It is with principles as it is with friends: the heart cleaves to them with augmented tenacity as time tests their value. Hence, in these latter days, after all the experience which the church has had of the truth and power of Christianity, we ought to have a deeper faith in its principles, a more earnest love to its character, than ever our fathers had. Oh! if Christianity had not been Divine, it would, like ascertained systems of imposture—Mohammedism, for example—have, by this time, given signs of decrepitude and decay. But, see!

“Time, that doth all things else impair,
Still makes that flourish, fresh and fair.”

You must be struck, impressed beyond expression, with the Divine power of Christianity, as you look at its history; as you think of what it has accomplished—what it has endured—what it has passed through. Observe yonder little beautiful skiff, that has just put into the harbour, all tight and trim as when it was first launched; and no wonder. It has only been out on a pleasure excursion. It has just cruised a little within sight of shore; and when the clouds lowered, and the storm threatened, it turned towards port, and furled its fragile sails, like a timid dove hastening from the wind and tempest. Then observe yonder large vessel, which rides there at anchor, its masts unbroken, and its sails unrent, its timbers firm, its tackling sound. *Its appearance is a wonder.* It gives signs of by-past peril in its scars, but of conquered perils in its strength and beauty. That ship has performed a voyage round the world; it has been out on the main sea for many a year, and has braved the breeze and the battle. That is a right good ship. And if we would see what Christianity is, and value it as we ought, we must let past days and years inform

us what it has endured. First came persecution, and tried to shake it in pieces; but it resisted all its assaults. Then came the speculations of men, the pretensions of science falsely so called, composed of divers ingredients of noxious quality; but Christianity did not merge itself in any of these vain philosophies, but maintained its integrity, and preserved its healing qualities. Then came the powers of the world, and took it under their protection, and oppressed it by their patronage, and secularized its disciples, and went to work in a way that threatened the reduction of Christianity to a mere piece of political machinery; but it had life in it to carry it through the perils created by the worldly wisdom of mistaken friends. Then came ancient superstitions, and they built up around it a gorgeous edifice of pompous ceremonial, of ritual pageantry; but Christianity refused to sacrifice its virgin simplicity to the cunning artifices of men, and retired from these scenes of splendid show, and sought an obscure habitation in humble and contrite souls. Then came despotism, threatening its life, raising in its room an idol on the church's throne; but through the reign of tyranny was the truth preserved, like Joash in the temple, like Christ in Egypt, finding an asylum amidst persecuted sects till the Reformation brought it out from its exile, and ushered in the day of its showing forth unto Israel. No other system of religion has ever passed through what Christianity has done; and the fact of its surviving these dangers, of its coming forth unhurt from these ordeals, of its displaying after such a history such mighty strength, is no mean proof of its celestial parentage.

One cannot review the struggle through which Christianity has passed,—cannot look on its battle scenes and triumphs,—cannot mark this continued warfare, not for mere existence, but for a dominion of mercy, a sovereignty of peace and love over man's heart and life, a dominion which has been widely established, a sovereignty which has yielded to myriads

its richest blessings,—one cannot listen to the testimonies of time and experience, as they unfold their records and utter their voices on this subject, without receiving a more vivid conviction than ever of the Divine power of the gospel of Christ.

Another lesson of *conservatism* taught by the past relates to the preservation of our evangelical theology pure and incorrupt. Christianity is a statement of actual facts, of positive truths, based on ample evidence, challenging intelligent and full belief. It recognises the fall of man, as the grand fact out of which the necessity of its provisions arose. It unfolds the salvation of Christ, as meeting the two great exigencies of our fallen nature—our guilt and our moral pollution; removing the one by the blood shed on the cross, and the other by the Holy Ghost sent down from heaven. It draws out these two main lines of evangelic truth, with each of which there is interwoven a number of correlative and most important principles: the first branch involving the doctrines of the atonement and the righteousness of Christ as the ground of the sinner's justification, faith as the medium of the conveyance of that justification to the soul, and the divinity of our blessed Lord as the glorious element which gave efficacy to his whole work; and the second branch involving the doctrines of regeneration, its spiritual and thorough nature, and its universal, indispensable necessity,—the work of the Spirit as the Author of regeneration,—the sovereignty of God in the dispensation of grace,—and the divinity and personality of the Holy Spirit. Thus we have a double chain of truths, beginning with man and ascending to God; and on reflection, it will be found that the collection of truths in each series is bound together by links of necessary connexion. They are not isolated points, not even splendid groups, like starry constellations, without any visible bond to tie them together, but rich offshoots, naturally springing from their parent stems. And along these two grand lines of

Christian theology,—these two spacious and lofty aisles in the temple of inspiration, and we are led to the last—the greatest of all mysteries, to that holy of holies, that ineffably stupendous truth, before which our feeble intellects can only fall prostrate, and adore the mystery of the triune Jehovah.

These doctrines appear to us, and are held by the majority of Christians, to constitute the gospel, apart from which doctrines the gospel is reduced to a mere republication of natural theology, and an improved code of private and public morals. Time has tested their truth; days and years have demonstrated their value. They have passed through the ordeal of controversy. They have been challenged and scrutinized again and again. Learning, eloquence, genius, wit, have opened their fire on many of these doctrines; but they have come out unharmed from all the strife—their brightness untarnished—their proofs uninvalidated. To me it is an inexpressible satisfaction to think that, after all the controversies of centuries, the grand positions of Christian theology remain unshaken. I am almost thankful that they have been thus contested; since the contests in question have only rendered the truth and divinity of these principles the more apparent. Besides, the whole history of the past tells us that these evangelical principles are the sources of personal holiness, the springs of consolation amidst sorrow, the basis of all true missionary zeal, and the living soul of all spiritual heroism. Whereas, on the other hand, when these principles have been forsaken—when, in their genuine simplicity, they have been abandoned, and illusive semblances in the forms of a vain gnostic philosophy have been adopted in their stead—when they have been almost all of them denied by a proud rationalism, and assaulted with all its dialectic skill—or, when they have been lost sight of amidst a gorgeous system of symbolism and ceremony, moral purity, spiritual religion, Christian love, holy zeal, have suffered a fearful eclipse.

For proof, we may appeal to the history of the early heretical sects, and of that great apostasy which throws its dark shadow over almost the entire region of the middle ages. The voice of days and years tells us distinctly that evangelical Christianity is full of light, and love, and power; and that a philosophized Christianity, a rationalized Christianity, a ceremonial Christianity, a Christianity shorn of its New-Testament beams, is cold and inoperative, barren and death-like. There is abroad now a spirit of indifference to dogmatic theology, to the positive principles of our holy faith,—a love for a sort of transcendental sentimentalism, full of beautiful visions and gorgeous dreams, but withal cloudy and bewildering,—the worship of what is called the true, the mighty, the heroic. It need not be said, there is nothing good in any of the directions into which such philosophy is turned, nothing good in any of its elements; but we do say, that the indifference which it shows to positive religious truth,—that the dogma it propounds of all religions being in a certain sense true and divine,—and that the exaltation of mere sincerity and earnestness to the throne of divine virtue—(a spirit which, if carried out, would seem to me almost to deify the devil,)—are most pernicious and fearful, and must be met, on our part, by a bold stand for the distinctive verities of our evangelical faith.

There is another conservative lesson which time has taught us in reference to ecclesiastical polity, and that is, to hold fast the grand principles of Christian Congregationalism. History shows that the era of their original prevalence was the era of the churches' brightest state,—that, when they were departed from, all sorts of mischiefs were introduced into Christendom. Her ministry in the apostles' times was not priestly but pastoral—not a hierarchy, but one order. The church lost sight of that arrangement, and then came an arrogant clergy, and the steps of ecclesiastical usurpation were built up, one above another, till they terminated in the lofty throne of

his holiness the Pope of Rome. Her unity, in the first instance, was a unity of heart, among individual churches, connected with congregational order and internal self-government, that came to be lost sight of, and then a stiff, iron-organised uniformity, a Procrustes' bed was brought into the church, and the engines of the Inquisition were worked, in order to cut down men's souls to a certain length. In her earliest days the church was a spiritual institution, a kingdom not of this world; but she lost sight of that, and formed a marriage with the state; and a countless progeny of evils, the curse of both parents, has been the result of the unholy union. In the history of the past we have a lecture—a Divine lecture, if I may so speak—on ecclesiastical government, illustrated by experiments. Principles are seen in their application and results; the character of causes is made apparent by consequences. What the New Testament recommends is put to the test, and it yields unmingled benefit. What the New Testament forbids is subjected to the same ordeal, and it yields nothing but mischief;—the illustration in the one case resembling some beautiful experiment upon the qualities of light, and in the other case, reminding us of the effects produced by the inhalation of some noxious gas. And are we not taught, by the whole of this history, to resist innovation upon the grand principles of primitive church government,—to oppose the notion of a Christian hierarchy,—to desist from all attempts at accomplishing uniformity, and to repudiate the alliance of church and state? Are we not taught to adhere to the word of God and to primitive usage, and to preserve intact the simplicity of the Christian pastorate, the principle of a catholic spiritual union, and the Congregational constitution of our churches? "No man having drunk old wine straightway desireth new; for he saith the old is better."

II. I would remark, that experience also teaches lessons of *reform*, or rather *improvement*.

Time tries the true and the erroneous. Beneath her touch the gold of truth brightens, but the rotten wood of error crumbles away. It would be strange if the voice of the past only inculcated a one-sided lesson,—only told us what to keep, and did not also teach us what to question,—what to repudiate, and how to improve what we were bound to retain. The review of days and years gone by, may surely put us on some tracks of improvement. In treating this part of the subject, I feel that caution is necessary on my part, and candour on yours. I will try not to be wanting in the first—I have confidence that you will not be wanting in the second.

As to our theology.—After what has been said respecting evangelical truths, you will be satisfied that I am inimical to all that would invalidate, oppose, or trench upon them. I believe that the principles just mentioned are taught in the New Testament, that they are interwoven with the texture of revelation, that it is impossible to tear them away without destroying the whole fabric of Christianity. They may be compared to the letters which Phidias wrought into the buckler of Minerva—the letters of his own name—in-wrought, that they could not be taken out without pulling the beautiful shield to pieces. The volume of revelation is complete—no addition can we expect to be made to it—no appendix to that book—no addenda to that record; nor do we anticipate that any great discoveries will be made in the contents of the volume; that any new primal truths will be found lodged and latent there besides those already recognised, and published in the church. But still I consider that, in a certain sense, theology is a progressive science. A distinction is to be made between theology as a science, and the Bible as a record of facts and principles, on which this Divine science is based—just as we distinguish between astronomy and the heavens—geology and the earth. Theology as a science *has* been advancing. It was not in the fifth century what it was in the

first—nor in the twelfth what it was in the fifth—nor in the fifteenth what it was in the twelfth—nor in the nineteenth what it ever was before: it has had its checks, its retrograde movements, its under-back currents, but yet, on the whole, its progress has been onward, and I cannot think that, as a science, it has reached its ultimate development. Past days and years show that it has advanced. Do they supply no materials for, no incentives to, an attempt at further improvement? I repeat it, I anticipate no grand theological discoveries—no finding out of brilliant planets or stars in the heaven of revelation, other than those which devout eyes have gazed on for ages past; neither do I fear that any of those bright and beautiful guides of the human soul over life's ocean will ever be proved to be unsubstantial meteors. But still the further devout study of our Bibles, together with the careful investigation of theological history, surely may lead to such results as these:—First, *the detection* of some current modes of theological expression, of some phases under which Christian truth has been exhibited, nay, perhaps of some minor dogma themselves, as by no means divine verities, but mere matters of human tradition, which have come floating down to us for ages, having originated with some doctor of the church, and which are, after all, errors and mistakes, though so long canonized, and held sacred. Secondly, *the discovery* of better and more unexceptionable modes of presenting and defining evangelical truth—of some new beautiful phases and relations of Christian doctrines—of, it may be, some overlooked principles, which may serve to harmonize certain opposite points. And thirdly, *I think* that theological study, aided by the light of past experience, may lead to the *development* of a more full, complete, comprehensive, and, in its numerous parts, accurately adjusted scheme of Christian divinity. One-sided views, narrow and partial oftentimes, have too much prevailed in past ages of the church; truth has been evolved

by controversy, and it has therefore assumed, from time to time, the form which was just antagonistic to prevalent error. While this has at different periods brought out grand truths in vivid colouring and bold relief, it has also tended to limit the development of theology, to confine it too much now to one cardinal point, and then to another. Casting our eye back over the history of theology, we are struck with the prominence given to *certain doctrines* at certain times, by great theological master-minds, who digged deep into the mines of inspired wealth, and enriched the church by the treasures they brought up. The controversies about the Trinity in the fourth century, about predestination in the fifth, about justification in the sixteenth, and regeneration in the eighteenth—are cases in point. Athanasius, Augustine, Luther, Wesley, who figure so conspicuously in these controversies—who were so valiant for the truth upon the earth in these several departments—have laid the church under a great debt of obligation; but then, it must be confessed, their views were confined too much to the particular aspects of the Christian system which controversy had brought before them. Surely, now, with the learning, and study, and experience of other days before us, the time has come for us to take more enlarged and comprehensive views of Christian truth—not unduly to exalt one principle above another, but to put and keep each in its divinely-assigned place. The time is come that we should go all round our Sion, and mark all her towers and bulwarks. The time is come for us to survey every side of the mount of revealed truth, to pierce into its beautiful clefts, and gather all its flowers, to scale its loftiest peak, and to look on the magnificent prospect it commands. The time is come for us to look out after a development of theology, full orb'd like the sun, "its round of rays complete."

Did time permit, it might be further shown that wisdom derived from experience should lead us to adapt our mode

of exhibiting truth to the age in which we live. A thoughtful, intelligent, inquisitive generation must not be treated like an ignorant and slumbering one. That man must be blind indeed who does not see that a change has come over the spirit of the times within the last fifty years, in relation to the popular modes of exhibiting thought; and who does not further see, that this fact ought to be carefully attended to, and a conformity to the altered state of things diligently studied by every one who would now effectively teach Christianity to the men of his age? The style and method of theological disquisition in the seventeenth century will not do in the nineteenth. Some of us wish ardently enough that we had the learning, the profound understanding, the logical skill, and the inventive fancy of our great puritan fathers; but we also feel that we

should need to employ all this differently from what they did, or it would be of no avail. And may we add, that the teaching of religion now requires, more than ever, earnestness and energy: earnest, energetic thought; earnest, energetic feeling; earnest, energetic language. All classes need this—the refined as well as the uncultivated, the uncultivated as well as the refined. Our theology requires to be brought out, not in frost but fire. "It is fire," says a German writer, "which our wet, cold theology requires." Yes! fire is what we want; fire burning in the furnace of the soul; fire illuminating and warming all the powers of the intellect; fire from heaven. Our theology should be a sea of glass—pure, transparent, crystal-like; but withal a sea of glass mingled with fire.

(To be concluded in June.)

OUR LORD'S TEMPTATION IN THE WILDERNESS.

Examination of Dr. Payne's Theory, as exhibited in the January Number of the Evangelical Magazine.

MY DEAR SIR,—When your number for January came to hand, I remember to have glanced at Dr. Payne's remarks on this subject, and was much pleased with some of the introductory remarks, and also with the majority of the important practical lessons with which he closes the paper; but his peculiar views of "*the particular form or manner* in which the devil made this attack upon our Lord" escaped my notice, until my attention was called to it by a friend, who was rather pleased with the Doctor's theory.

The fact is, I had thought that the writer of the remarks adopted the generally-received opinion, which he names as the *first* of the only two opinions which can be formed of this event, viz.:—"That the devil presented himself personally and visibly to our Lord; and that the events spoken of in these verses literally happened just as they are described." For when the Doctor has described the *second* hypothesis he refers to,

viz., the *figurative*, he adds, in the next paragraph, "A writer of some celebrity among us seems to regard the *first* of these hypotheses as scarcely worthy of notice. I have been constrained to adopt it," i.e., the *first* hypothesis. It is evident, however, that the Doctor adopts the *second*, and not the *first*, of these two opinions. This mistake of the writer, in calling the *second* hypothesis the *first*, gave me a wrong opinion of his theory, on the first reading of his remarks, as to that point, and was the reason why I passed over the subsequent observations under the *fourth* and *fifth* heads of the remarks without examination, thinking the Doctor had adopted the theory of literal interpretation, which was always my own.

But when my attention was called again to the article, I soon discovered the cause of my former mistake, and immediately gave the whole paper a close examination. The result of the investigation was, a feeling of deep regret

that such a theory of our Lord's temptation should have been adopted and propounded by one to whom the church is so much indebted for instruction, as to Dr. Payne.

My own impression is, that the Doctor's theory of interpretation is of the most dangerous tendency, and that it is as unfounded as it is dangerous.

With these feelings respecting the Doctor's opinion of the form and manner of our Lord's temptation, allow me, with the most profound respect for the writer, to controvert his hypothesis.

In his very *first* remark, the Doctor appears to me to wander from the facts of the evangelical narrative into the regions of conjecture. In answer to the question, "Why was he (Jesus) led up into the wilderness?" it is intimated that our Lord was led thither, that he might enjoy solitude for undisturbed reflection, which he could not enjoy whilst residing with his parents, and obtaining support by the labour of his own hands, &c. "*He was, therefore,*" adds the writer, "*led up into the wilderness.*" pp. 10.

There are three grave objections to this view of the case: *First*, there is no proof that our Lord had no opportunity for due reflection during his residence at Nazareth; the contrary opinion is far more probable. Nazareth was a quiet town, situated on the edge of a valley abounding with shady fig-trees, and was shut in from the surrounding world by an amphitheatre of hills. The neighbourhood afforded the finest opportunities for solitude and meditation. Our Lord's occupation, too, as a carpenter, probably allowed him some hours of quiet daily. And then, being at home with his parents, who anticipated his future work and dignity, he could doubtless, though subject to them as a dutiful son, obtain, with their consent, any amount of leisure he might require for solitary reflection. *Secondly*, If our Lord required an opportunity for solitary and calm reflection previous to entering on his public work, he was not, we presume, very likely to obtain it in the wilderness, amid the

harassing temptations of the devil. Both Mark and Luke clearly intimate, that, during the whole forty days he spent in the wilderness, Jesus was tempted by Satan: the three instances of temptation recorded by the evangelists being only those with which the arch-adversary closed his fruitless assault on our blessed Lord. *Thirdly*, The evangelists plainly tell us that Jesus was led up of the Spirit into the wilderness, *to be tempted of the devil*. This was the one object of his going there, as stated by the evangelists. And the assertion, that *he was led there to enjoy solitude*, goes far to set aside the verity of the plain statements of the evangelists. One thing appears to be very evident—that if he enjoyed time for solitary reflection in the wilderness, our Lord could not have been tempted by Satan during the whole of the forty days, as the evangelists intimate.

The question, "Why was Jesus led up into the wilderness?" is briefly answered in few words, by the inspired narrative, "*To be tempted of the devil.*" Any other reply is not fact, but fiction. The Doctor's answer to the question appears to be opposed to the highest probabilities of our Lord's position previous to his temptation, and to the obvious facts of his situation in the wilderness during those forty days of multifarious satanic assault.

We are often grieved by additions to, and subtractions from, the narratives of the word of God, by some of our popular writers, who lay the reins on the neck of their fancy, and allow it to carry them away at full speed, regardless of what boundaries they may break over in their course.

Several instances of the kind might be mentioned. We think Dr. Payne's first, fourth, and fifth remarks on the subjects before us, are examples of this unbridled imagination, and want of due regard to the limits of simple historic facts. But the most objectionable part of the Doctor's observations are those made under his *fourth* remark, which relate to the

particular form or manner in which the devil made this attack on our Lord.

We agree fully with all that the Doctor has said in support of the proposition—"that *the passage in Matthew is the narrative of a real temptation*," pp. 12; but we demur at his statement, that there can be *only two* opinions of the event recorded by the evangelists. We think there may be three opinions at least—if not more—held by those who believe alike, that the evangelists narrate a real temptation.

For our own part, although we fully adopt the latter part of the first-named opinion—"that the events spoken of in these verses literally happened just as they are described,"—we are not at all pledged to adopt the former part of it, viz., "that the devil presented himself *personally and visibly* to our Lord." The evangelists do not say that Satan presented himself *personally and visibly* to our Lord, and therefore those who adopt the *literal* mode of interpreting the narrative, are not necessarily pledged to that opinion. We are left free to adopt any opinion on that subject which may seem most probable. We may hold, with all consistency, either that Satan was invisibly present,—or that he employed some creature, (either brute or man,) as his visible agent, (as he did in Paradise;)—or that he appeared in his own angelic form to our Lord, either invested with his own sable hue, or transformed in appearance into an angel of light. But the advocates of the literal interpretation of the narrative are not pledged, by the *letter of the record*, to either of these opinions. All that we are bound to believe on the subject is precisely what the evangelists say, and neither more nor less. We are bound to believe that Satan came to Christ,—tempted him, spake to him, led him to a high mountain, and to the pinnacle, or wing of the temple, and, when he had finished all the temptation, that Satan left him for a season, &c. Whatever opinion may be held as to the visibility or invisibility of Satan on this occasion, must be a mere conjecture. To

my own mind, it seems to be most probable that Satan appeared to our Lord as the angels appeared to Abraham and Lot, viz., in human form and aspect. That Satan appeared in some form *visible to Christ*, is rendered probable, from the invitation given him to worship his tempter. It is most natural to suppose that there was present on the mountain some visible form of a person, before whom Christ could fall down and worship.

To what extent Satan had power to assume any form that might best serve his purpose in tempting Christ, we are left in ignorance. We think it to be very evident that he possesses much more power than he is permitted to use on ordinary occasions. The opinion of Dr. Payne, that the devil does not possess the power of working miracles, seems to be without foundation. What was it but a miracle, when he spake to Eve by the tongue of a serpent, in Paradise? and what less than miraculous were all the demoniacal possessions recorded in the gospels? It is not for us to say what the devil *can* or *cannot* do. Until the limits of his power are distinctly revealed by the God who has given, and limits the exercise of his abilities, it seems the wiser part to confess our ignorance.

It is possible, and perhaps most probable, that Satan, if visible to our Lord, was not visible to any one else. To the people around the temple, and elsewhere, the tempter might be, as the angels were to Elisha's servant at Dothan, until his eyes were opened—invisible.

But beyond this, for aught we can tell, the devil might assume, at different parts of the temptation, divers forms. The apostle intimates his Protean powers, 2 Cor. xi. 14. Thus, when on the temple, Satan might personate one of the Jewish Sanhedrim—and on the mountain, the emperor of Rome. If the opinion were well-founded that our Lord did not know by whom he was tempted, until the devil offered him all the kingdoms of the world, on condition of being worshipped, there would be the highest probability of this change of aspect, and

of his assuming, in every instance of attack, that special form most likely to give force to each peculiar mode of temptation. The statement of Dr. P. that, "if diabolical agency be competent to the performance of a miracle, then a miracle is not of itself sufficient proof that the being who performs it came from God," I take to be a mere sophism. It is not any and every miracle that would convince us of the divine mission of a man. The miracles of Moses and of Christ prove their divine mission, not merely because they were *real* miracles, but because they were *such* miracles as none could perform but by the power of God. It was the extraordinary nature and number of these miracles that compelled Egyptian magicians to say, "This is the finger of God!" and Nicodemus to confess: "No man can do these miracles that thou doest, except God be with him."

Holy Scripture ascribes to the devil the power of working a miracle in the first and fatal instance of his tempting man. And we are not to be scared out of our belief in that Satanic miracle, and others, by being told that such a belief in the devil's power of performing miracles would destroy the proofs, drawn from their miracles, that Moses and Jesus Christ were sent by God. A moment's reflection is enough to discover the fallacy of such an argument.

We think it more than probable that Satan was visibly present to our Lord in some one or more forms, and that, by Divine permission, he has power to do what, to man, would be miraculous, in thus making himself visible. But it may be that Satan was visible, not by any power of his own, in assuming angelic or human form, but by the power of God exerted on our Lord's organs of vision, making a spirit visible, as in the case of the prophet's servant at Dothan. In either way, the possibility of Satan's visible appearance to Christ may be clearly established.

Another point, assumed by the Doctor as certain, we think to be extremely doubtful, if not evidently untrue. It is

stated, p. 13, that "*till the third suggestion was presented to Christ, he was ignorant of the source whence all the temptations emanated.*" This conclusion cannot be drawn from the evangelical narratives: there is no intimation in the record to that effect. The Doctor's inference is drawn, we suppose, from the fact, that, after that suggestion, our Lord called Satan by name, and bid him depart, and because the temptation on the mountain is placed by Matthew as the last in order. But were the order of these temptations, as given by Matthew, the same in all the gospels, we could not even then admit that our Lord's not calling Satan by name, during two out of three temptations, was any proof whatever that Christ did not know who was tempting him until the last assault. His mere silence can be no proof of ignorance.

Did the evangelists all agree as to the order of these temptations, we should appeal, from the Doctor's inference, to our Lord's evident knowledge of Satan's devices in several recorded instances, in proof that the higher probability lay on the other side; and that our Lord did know as certainly by whom he was tempted, from the very hour he first entered the wilderness, as he knew that Satan desired to have Peter, that he might sift him as wheat, and that the Prince of this world was coming to him in the hours of his agony and crucifixion.

But these three closing temptations with which our Lord was assaulted, are not arranged in the same order by Luke, as by Matthew. Luke places the temptation on the mountain second, and that on the temple last, in order. If Luke's arrangement be the true one, (which we think most probable,) the grounds of the Doctor's inference are at once taken away. It is then evident that Christ went with Satan to the temple, perfectly acquainted with the true character of his adversary.

We are aware that, in giving Luke's arrangement of these temptations the preference, we are differing from critics of great name. But our reasons for this

preference are these:—*First*, The extreme accuracy of Luke, as an historian in general. *Secondly*, The fact, that Luke's gospel was written subsequently to Matthew's, which he had probably seen, and from which he would not differ, without good reason. *Thirdly*, The relative position of the scenes of these temptations renders it more probable that they were ended on the temple, than on the mountain.

The wilderness to which our Lord was led of the Spirit to be tempted of the devil, is supposed to be on the confines of Judea, near the Jordan, and the mount of temptation, according to credible tradition, stood in this wilderness. Maundrell describes this wilderness as a "most miserable, dry, and barren place, consisting of high rocky mountains," &c., and adds, "On descending from these hills of desolation into the plain, we soon came to the foot of Mount Quarantania, on which they say the devil tempted our Saviour. It is as St. Matthew calls it, 'an exceeding high mountain,' and in its ascent difficult and dangerous." Such, then, being the position of this mountain, it seems more probable that Satan led Christ to the top of the mountain close at hand first, and then to the holy city, some miles distant, rather than that the tempter first took our Lord to the temple, and then brought him back to that wilderness where, for nearly forty days, he had already tempted him in vain. For these reasons, we give the preference to Luke's account of the order in which these temptations occurred. And if his account be the true one, there is no shadow of proof left that our Lord did not know by whom he was tempted in the wilderness, and on the temple.

Connected with the opinion, "that our Lord did not know, during the forty days, by whom he was tempted," is another position, equally, as we think, without foundation. Dr. P. asserts, that had Jesus known whence the suggestions to turn stones into bread, &c., emanated, they would have been *no temptations to Christ*.

This opinion is not at all sustained by an appeal to the experience of Christ's disciples. Paul was not ignorant of Satan's devices, and he knew when the messenger of Satan was given to buffet him. But his knowledge of the tempter did not render the thorn at all pointless. The exhortations of the word of God—"not to give place to the devil,"—"to resist the devil," &c., imply, that believers do, or may, know when they are assaulted by Satan. Luther and John Bunyan, as well as Paul, seem to have had a very distinct perception of the quarter whence some of their most grievous trials came; but they were not the less afflicted by these Satanic suggestions during the conflict, because they knew their source. Did we admit that Christ was assured at first, by Divine promise, of final victory over Satan, it does not follow that our Lord did not painfully feel the power of every temptation presented to him. He might feel, as in Gethsemane, in taking the bitter cup from the hand of his Father. Every suggestion of the tempter may have agonized the feelings of the pure and holy heart of Jesus, and have demanded that every power of his human soul should be most vigorously and *painfully* exercised, to ensure the conquest. The very conflict with the devil would thus be full of labour and bitterness. But it is at the same time possible that our Lord was not so fully assured of victory at the onset, as to be relieved from all fear of the issue. As man, he may have been partially ignorant, both of his own resources, and of the limits of Satan's power: so that, notwithstanding he knew the devil was his adversary, he might not be fully aware, during the contest, whether he or his opponent had the greater amount of power and skill.

This view of our Lord's temptation places him in a position more like that of his disciples, in the conflict with Satan, than the view given by Dr. P.; and more fully confirms the apostolic declaration, that Christ "was tempted in all points like as we are," &c. Were the

Doctor's position true, "that Christ did not know whence the temptations which assailed him came," then our High Priest could have no sympathy with those who, like Paul, are consciously buffeted by the devil. Moreover, the apostle does not state that there is an *exact* resemblance between the temptations of Christ and of his disciples. One great exception is made in the words—"yet without sin." And the words employed to denote the likeness of Christ's temptations to our own, do not denote *exact* correspondence, but *similarity*. (καὶ ὁμοίωται.) Christ had no sin in his nature to suggest evil, as we have; he must, therefore, have known that the devil was the assailant.

The Doctor's first and second objection to the literal interpretation of the narrative being disposed of, we proceed to examine the third and last. "The temple is said to have been so guarded, that it is *scarcely* possible," writes Dr. P., "to conceive that the devil could have conveyed our Lord to the top of it but by miracle."

We cannot conceal our surprise at this entire statement. Dr. P. can hardly suppose that the literal interpreters adopt the vulgar notion, that the devil carried Christ through the air to the pinnacle of the temple; the word used by Matthew to denote the transit to Jerusalem, meaning *literally* "to take with," and, by Luke, "to lead." We do not, therefore, find in the narrative the statement referred to by Dr. P., "that the Saviour was carried from one place to another." We have also searched in vain for proof of his assertion, that "the temple was so guarded, that it was scarcely possible to conceive that the devil could have conveyed (*led*, more properly,) our Lord to the top of it, without a miracle. The greater part of the temple was free of access to the Jews, and, so far as we can discover, there was no obstacle whatever to our Lord's reaching that part of the temple which is called, by the evangelists, the "pinnacle," or, literally, "the little wing," (τὸ πτερύγιον) of the temple.

The part to which our Lord was most probably conducted by the devil, was the roof of the king's cloisters, on the southern side of the temple. Josephus describes this cloister as being more worthy of mention than any other under the sun; for while the valley was very deep, and its bottom could not be seen if you looked from above into the depth, this further vastly high elevation of the cloister stood upon that height, insomuch that, if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, &c. Further than this, the historian tells us that the *middle* of this cloister was twice as high as those parts on either side, and was richly ornamented with sculptures in wood. To the dizzy height of this central elevation of the king's cloisters, called "the little wing," or pinnacle, we suppose our Lord to have been conducted by Satan. We have no reason to suppose that there was any difficulty in gaining access to the loftiest part of this *outer* enclosure of the temple; but even admitting, for the sake of argument, that it was guarded, (of which there is no proof,) and that a miracle must be wrought to elude the guard—that miracle, on the supposition that Satan was visible only to Jesus, would require to be wrought by Christ, for his own passage, and not by his attendant invisible to the guard. It would be as easy for our Lord to pass through any guard in any part of the temple, as it was for him to pass through the crowd of his enraged townsmen at Nazareth, who intended to cast him headlong from the brow of the hill. Where, then, is the force of this third formidable objection to the literal interpretation of the evangelical narratives?

But Dr. P. thinks that the full import, as well as the propriety, of his view of the passage, will more fully appear as he unfolds his *fifth* remark, which relates to the particular temptations which the devil presented to our Lord.

The first was a temptation to the abuse or perversion of the supernatural

gifts with which he was endowed: "Command," said the tempter, "that these stones be made bread."

Here the Doctor has got into stony places, and his hypothesis is overturned at the outset by these stones of the wilderness. The Doctor writes, p. 12: "I submit that the entire narrative must either be taken literally or figuratively."

Let us see, then, how the Doctor's principle bears upon his own unfolding of these three temptations. In stating his own hypothesis, he says: "The *whole* description is to be regarded as a highly figurative mode," &c., p. 12. But does the Doctor hold to his own principle and hypothesis in this fifth remark? As we read the unfolding of these temptations, we find the *stones* are represented as being *literal*; the temple as being *not literal*, but *imaginative*; and the mountain, &c., as a *lively conception* of the imagination. Here it is obvious that Dr. P. forsakes the *figurative* hypothesis he had previously adopted and his own *uniform* principle of interpretation. The Doctor betrays the weakness and untenableness of his own theory, when he treats the temptation to turn stones into bread as a *literal* temptation to turn literal stones into literal bread. Indeed, had he applied his theory of figurative interpretation to this first temptation, as he ought consistently to have done, he could no longer maintain, as he does, that the evangelical narrative contains the record of a *real* temptation. For if the *stones* were *conceptions* of the *imagination* as well as the *temple* and the *mountain*, it will follow that the *bread* also must be a conception of the imagination, (unless our Lord was tempted to turn *imaginative* stones into *literal* bread.) But if the bread was a fiction of fancy and not real bread, so was the *hunger*, and the *forty days' fasting*, and the wilderness, and Satan, and Christ himself,—the whole is a mere myth, as Dr. Strauss teaches!

Had the Doctor carried out his own hypothesis and principle of interpretation, it would have carried him to the

full adoption of the opinion referred to by him at the commencement of his fourth remark, as held by some persons, viz., "that the sacred writers record not an actual event, but a scene which was presented to the fancy of our Lord during the hours of sleep or vision." To be consistent, the Doctor must recant his *literal* interpretation of the first temptation, and adopt the opinion that the whole was a dream or vision; or he must renounce his figurative views of the second and third temptation,—abandon his semi-neology altogether,—and return to his former old-fashioned theory of literal interpretation.

To the ordinary reader the literal interpretation of the evangelical narrative presents but one real difficulty, and that may, we think, be removed by a little consideration. This difficulty lies in the statement, that "the devil showed to Christ *all the kingdoms of the world* in a moment of time."

On reading this account the question naturally arises: How could the devil show Christ all the kingdoms of the world from the summit of a mountain in Judea?

It has been said, in reply to this inquiry, we have evidence that the term *world* (*οἰκουμένη*) is sometimes used in a restricted sense to denote some large and distinct portion of the earth.

The term is so used by Luke, in speaking of the enrolment which brought Joseph and Mary to Bethlehem: "There went out a decree from Cæsar Augustus, that *all the world* (the Roman empire) should be enrolled," Luke ii. 1,—the word being in this case evidently employed to denote that part of the world only which was subject to Cæsar, i.e., the Roman world; it may, in another case, be employed to denote a still smaller section of the earth's surface. There is proof also that the term "world" was applied to "Palestine (the Jewish world) and the adjacent regions." Josephus, for example, tells us that Ahab sent persons over the *whole world* (*κατὰ πᾶσαν τὴν οἰκουμένην*) to seek for Elijah. The

ian must have meant only the son of Israel and the neighbouring tribes.

It may be fairly assumed, then, that the account of our Lord's temptation on the mountain, the term *world* is used by the evangelists in this restricted sense, referring only to the different kingdoms and tetrarchies into which Palestine or the Jewish world, was divided in the time of our Lord.

It may be presumed, were the kingdoms of the world shown by the tempter to Christ. And if Mount Quarantania was the exceeding high mountain at which the temptation occurred, the tempter must have been a most favourable position for a wide survey of the land of Palestine. This mountain stands in the east corner of Judea, and has Samaria and Perea close at hand. It is but a relatively short distance from Pisgah, where Moses enjoyed that extensive view of Canaan described Deut. xxxiv. 1. And Quarantania being a few miles further north than Pisgah, would pre-command a nearer view of some of the best scenery of Canaan than Moses could have had. The utmost territory which the devil intended to show or offer to Christ, was probably the land promised to Abraham, and subject to David and Solomon.

It is not, I think this view of the case to be a solution of the difficulty, satisfactory to the candid mind, capable of fairly testing the evidence of its probability. If, however, any one shall contend that a larger view than the promised land must have been offered to Christ by the devil, we must adopt that opinion without forsaking the literal interpretation of this temptation. Satan having led our Lord to the summit of this mountain, might use this grand scenery as a platform by which (to use Dr. Payne's own words) he succeeded, "by the aids of those incidents which he well knows how to employ, in conveying to the imagination a conception of the splendour, and magnificence, and glory of the world."

It is all known how much the imagination

is aided in conceiving of an unknown scene, by comparison with some object already seen, and how much a wide range of observation aids the fancy to enlarge the pictures of the imagination.

For our own part, we prefer the former solution of the difficulty found in this temptation to the latter. But if the latter be adopted, (and we understand the showing of the kingdoms to have been partly to the bodily and partly to the mental eye of our Lord,) the interpretation is still strictly *literal*; the same word "show" being commonly applied, as everybody knows, both to ocular and mental exhibition. And we may ask any unbiassed person whether the word employed by the evangelists would not be strictly proper, if applied to any such case of combined visual and imaginative representation?

This difficulty being solved in one of these two ways, no other difficulty remains in the way of the literal interpretation of the evangelical narratives of our Lord's temptation in the wilderness. To that interpretation we hold with far more confidence, since called to a fuller investigation of the matter by Dr. Payne's remarks, than we did before.

In closing these observations, allow me to repeat, that the opinion, "that the devil presented himself *personally* and *visibly* to our Lord," has no place in the *literal* interpretation of the narratives of our Lord's temptations, both the evangelists being silent on that subject. We may hold Dr. P.'s view of his invisibility, and yet maintain a strictly literal interpretation. So that, if any one shall feel the force of Dr. P.'s objections to the visibility of the tempter, (although we do not,) he may hold any opinion he pleases on that subject, and yet interpret the temple, mountain, wilderness, &c., as Dr. P. has interpreted the *stones*, literally and not figuratively.

While Dr. P.'s closing practical lessons are all good, we do not of course think that the duty of retirement for solitary reflection, is deducible from Christ's being led into the wilderness to

be tempted of the devil. We should, also, have been glad to have seen more prominence given to the importance of the aid of the Holy Spirit in the hour of temptation, and the necessity for constant prayer, that the Divine Teacher and Comforter of the children of God may enlighten our minds and strengthen our hearts in all our conflicts with our adver-

sary the devil, that we may, through his power, be always triumphant.

Praying that the same Lord who inspired the Evangelists may teach us the true meaning of the gospel history in every part, and guide us into all truth,

I remain, my dear Sir,

Yours, most sincerely,

Salisbury.

THOMAS GREENFIELD.

NOTES OF A DISCOURSE BY THE LATE REV. T. N. TOLLER,
PREACHED AT KETTERING, FEB. 25, 1816.

"In thy light shall we see light," *Psa.* xxxvi. 9.

THOUGH I do not recollect ever taking up this passage in a set discourse, yet it has often struck me as containing, in a small compass, a most instructive, sublime, and interesting sentiment: "It is by means of light drawn down from thy blessed self, that we can see anything that is to be seen and known in its true light."

I. I shall endeavour to explain the sentiment: "In thy light shall we see light."

It seems to mean, that we shall never be led into anything important by any light that is properly our own, inherent in us, or procured by us. We shall never see anything in its true light, or understand it to any purpose, without we see it, if we dare to speak so, with God's eyes; that is, by light procured and derived from him. It is upon this principle that many passages of Scripture are founded: "The fear of the Lord is the beginning of wisdom;" for till man has just views of God, and a true regard for him, he never is really wise about anything,—never sees anything in its true light. It is upon this principle that wicked men are represented by Solomon as fools; not that they are literally idiots, but no wicked man sees things in a true light—in a light derived from God; so that all his knowledge is real ignorance, and all his wisdom mere folly.

Now, what better view can we give of Divine Revelation than that it is God's views, contains God's mind, enables us

to see things in God's light? And upon this ground stands all prayer for the Spirit's influence. Why pray for it? Because we want a superior influence to enable us to see things in the light that God does. This is the purport of the apostle's prayer, that the eyes of their understanding might be enlightened. This is founded upon the very plain principle, that the author of anything is the only proper person to explain and lead you to understand it—any machine, for instance;—why, nobody can explain it so clearly and fully as the author. Now, on this ground stands the principle of the Psalmist in the text, "With thee is the fountain of life,"—of everything that makes life a blessing; and it is by the light that we derive from thee, that we obtain any right views of things at all: "In thy light shall we see light."

II. I shall now point out the application of this principle as fully and plainly as I can.

1. It applies to the visible and material creation. It is easy to conceive, by a fiction of the imagination, that the whole material globe which we inhabit, with all the creatures of every class and description, might be as they are, and yet the whole scene of things be to us a perfect blank—a mere midnight, where nothing could be seen, known, or examined as it is. You are ready to ask, How could this be? Why it would be, if only one thing was absent from the system, *i. e.*, the sun in the firmament.

That is God's light; and it is only by standing in that light, and using it, that we know anything at all of these things:—"In God's light we see light."

(2.) The sentiment applies with special emphasis and force to the Divine ways and dispensations in providence; and that on a large national scale, and on a private personal scale. The whole procedure of Divine Providence is little better than a mysterious, jarring, staggering course of events, if we look at them with our own eyes, and with no light but our own. What was it that made the great body of the Israelites so desperately desponding in Egypt, using such excessively unbecoming language? Why, the reason was, they saw the whole series of providential dealings with them only with their own eyes; they would not see with the light that Moses would have brought them. But we find, at last, when they were brought into God's light, then they sang his praise; then their language was, "All that the Lord hath spoken will we do." What was the reason why so patient, so pious, so good an old man as Jacob, should sink into such a desponding state of mind because his ten sons came back from Egypt without Simeon, and would not go again without Benjamin, that he said, "All these things are against me?" As if there was no more providence in the world. What was the reason? Why, he only saw things with his own eyes. How different was his spirit when he appeared in more dangerous and difficult circumstances at another time, when his brother Esau was coming against him with four hundred armed men! What made the difference? Why, then he saw things in God's light; then he could view his case as in God's hand, and could say, "I am not worthy of the least of all the mercy and all the truth that thou hast showed unto thy servant: but thou hast said, I will surely do thee good." Then he saw things in God's light, and rested on his promise. Stand in God's light, and view the state of affairs—the wars that have desolated the earth, and other judgments that have

come upon mankind for so many thousand years—and then you will read and realise such passages as these: "God's judgments are abroad in the earth, that the inhabitants may learn righteousness."

"The Lord reigneth: let the earth rejoice, let the multitude of isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Viewing things in this light, what will you say then? Why, "The Lord is righteous in all his ways, and holy in all his works." So this makes all the difference, in looking at God's dealings with individual Christians. Look upon an eminent afflicted Christian with your own eyes, and if you dare to say so, you would say to God, Is this thy conduct towards thy people? Is this the benefit of being a Christian? But look at it in God's light, and you will say, "My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him:—whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."

(3.) The sentiment of the text applies to the great scheme of redemption, and the Christian cause. Think of the death of Christ. To be sure, if any of us had been upon the spot, we should have concluded just as the Jews did: that if God sent such a person as his dear Son into the world, his career must be all-triumphant and prosperous. The apostles thought so, and could not get it out of their heads. And when it came to the point—when he was crucified—what did they do? Why, they acted consistently,—they all forsook him, and fled; they gave it up for a lost case: and no wonder,—they looked at things with their own eyes. But now, what an astonishing difference was there, particularly with the disciples going to Emmaus, when he opened their understandings to understand the Scriptures! Till then, they looked at things with their own eyes; but how different was it when Christ joined them, and expounded to them out

of the Scriptures the things concerning himself. How different, when they said, "Did not our hearts burn within us, while he talked to us by the way, and expounded to us the Scriptures?" And how different did the other apostles talk afterwards! "It became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." Now, what made this difference? Why, nothing but this: in the former instance they looked at things in their own light, and afterwards in the light of God.

The same thought applies to the persecutions of the apostles and early Christians; for all the converts were told, "that it was through much tribulation that they must enter the kingdom of God." We are ready to ask, What, is this the effect of a religion of peace, and love, and joy? It is staggering beyond measure, if we only look at it with our own eyes. But consider, that persecution propagates religion; and again, persecution endears religion; and again, persecution promotes and prospers personal religion; and then, "we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, when the love of God is shed abroad in our hearts by the Holy Ghost given unto us."

(4.) It applies to the nature of real happiness, and the true end of life. It is a most astonishing fact, that while the whole world are universally desirous of happiness, and are continually pursuing it, yet nobody finds it; and though everybody seems to love life and to cling to it, yet nobody seems to have found out the true end of life. But this is only because you judge of happiness, and of the end of life in your own light,—then all this appears rather mysterious. Now go and stand in God's light, then you will see these things clear enough. You have a catalogue of true blessedness, and the ingredients of it, drawn up by our Lord in the first opening of his ministry,

in his sermon on the mount, "Blessed are the poor in spirit," &c. So with respect to the great end of life, go and stand in God's light, and you will see that the great end of life is to live to the Lord; and then to live with the Lord for ever, as the great and only happiness after death.

Lastly. This will apply to the great discoveries of eternity! When we attempt to look at the future state in our own light, all is darkness—sheer darkness. We cannot see a step beyond the present state; but when we can get into the light that our Maker has provided, we can more than guess; with an inspired apostle we can "*know*, that when this earthly house of our tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And though it "doth not yet appear what we shall be," yet in God's light we can see, that "when he shall appear we shall be like him, for we shall see him as he is." And we can imagine something what it will be to look at eternity in God's light, when we get there. Some incomprehensible contrivance, unknown to us, but infinitely easy to the Almighty, will make the regions of eternity as clear and vivid to our glorified spirits, as the sun in the firmament does in this world, when it has reached its meridian splendour.

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

(1.) We learn the great importance of a teachable, willing, lowly spirit: "If any man think that he knows anything, he knows nothing yet as he ought to know." Hence it has been the thought of some of the wisest of men, that the great point of knowledge at which we should all arrive in the present imperfect state, is to be brought to see that we know nothing aright: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

(2.) To adopt a plain expression, take

care you don't stand in your own light. Many shut their eyes against the light; will not be led into it,—will not be taught. We say very justly, there are none so blind as those that will not see—will frame a happiness of their own, and will not admit the Divine light: "This is the condemnation, that light is come into the world; but men love darkness rather than light, because their deeds are evil."

To conclude: Learn the importance of a waiting spirit,—an evangelical waiting spirit. Surely this is our duty, to wait God's time in communicating light in providence and grace. The light of day comes on gradually; you must wait for

the rising sun, and if you will be impatient, and set out in the dark, you must take the consequences: "The Lord waiteth, that he may be gracious unto us: he is a God of judgment. Blessed are all they that wait for him." "Wait the great teacher, death, and God adore." "Be patient, therefore, brethren; establish your hearts, for the coming of the Lord draweth nigh."

"I welcome all thy sov'reign will,
For all that will is love;
And when I know not what thou dost,
I'll wait the light above."

May God inspire us with this temper!
Amen. T. C.

Ashley, Feb. 3, 1848.

THE SABBATH AS IT IS, AND AS IT OUGHT TO BE.

THE sabbath is a day appointed by God to be kept holy; yet how many strive to get rid of its claims, and spend its sacred hours in worldly amusements!

Others, by a partial observance, seek to ease the smart of conscience, and satisfy themselves, if they regularly attend some place of worship, and make that the whole of their religion. On the other hand, there are many who "call the sabbath a delight, the holy of the Lord honourable," who not only love to worship God in the sanctuary, but feel that their home is sacred too.

It is with much sorrow that we have seen, in professedly Christian families, the partial observance of this day; and, were facts fully stated, many would imagine that the real truth was departed from. Instead of fasting there is feasting. Instead of the "speech with grace," there is light and frivolous conversation, and little beyond the mere form of godliness. No wonder that ministers preach in vain, that even the word of God is read without profit, when these things are ready to counteract the good, to blight the seed of truth, and make it fruitless.

Let us turn to the opposite of this, and

look at a sabbath-loving family. The day begins well, for all meet in good time at the family altar. Parents, children, and servants, all go to the house of prayer, (except those detained by necessity—and every one knows that works of mercy are lawful on the sabbath-day.)

In the intervals of worship, the parents take the children, and teach them to love the day. They hear the younger ones repeat the simple hymn, or the elder read the notes they have taken of the sermon; or, what is better, the notes they have written from memory on their return home;—at the same time explaining and illustrating the subject, that all may get some good from what has been preached; and there are few Scripture subjects that cannot be made simple to the minds of children.

But more than this, the mother or father takes the children and prays with them,—sometimes altogether, sometimes with one alone. The mother's sabbath-prayers—how well we remember and love to think upon them! Few things are so blessed to a child as this,—the impression remains through life.

Still more, the parents live as they teach; they neglect not personal religion,

—and where this is cultivated the sabbath is a welcome day, and its hours always pass gladly with those who strive after their soul's good.

Would that these things were more common! the real happiness of families would be promoted, and the prosperity of the church increased.

In closing these remarks, we would put this question, "How do you spend your sabbath?" To those who complain of a profitless ministry, who say they derive little spiritual good from the preaching of the word, we would appeal.

You lay all the blame upon the minister; but on your return from God's

house, do you indulge in cold criticisms on the manner or style of the preacher, —looking at a sermon as merely something to be "liked"—to gratify the taste? If so, no wonder that your heart is lifeless: for if truth be ever so excellently presented, and not meditated upon —no attempt be made to follow out the trains of thought—to carry on the work at home in the spirit of prayer, it is not reasonable to expect profit.

Reader, take the question home to thyself. Look at the hours of the sabbath as a precious gift from God—hours which, if rightly used, will serve you for a never-ending sabbath above. OMICRON.

THE FAMILY CORNER.

MY MOTHER IN HER CLOSET.

NOTHING used to impress upon my mind so strongly the reality and excellence of religion, as my mother's counsels and prayers. Very frequently she retired with her children to a private room; and after she had read the Bible with us, and given us some good instruction and advice, kneeled down with us and offered a prayer, which, for apparent earnestness and fervour, I have seldom known equalled. These seasons were always pleasant to us; and sometimes we looked forward to them with impatience. My mother seemed to me then almost an angel; her language, her manner, the very expression of her countenance, indicating great nearness to the throne of grace. I could not have shown levity at such times: it would have been impossible. I felt then that it was a great blessing to have a praying mother; and I have felt it much more sensibly since. Those counsels and prayers time will never efface from my memory;—they form, as it were, a part of my very constitution.—*Christian Treasury.*

EMPLOYMENT BETTER THAN SCOLDING.

GREAT unkindness and injustice is often done to little children, by treating

them as mischievous, and scolding them for being troublesome—when the truth is, the little creatures are either weary for want of employment; or else the love of knowledge, or curiosity, has induced them to examine the *inside* of something they ought not to have meddled with. Find them something to occupy them—work such as they can do, or innocent amusement—and they will not trouble you with mischievousness.

It has been said, the mind of a child is as active as that of a statesman. This must be acknowledged, since it is admitted that a child learns more the first two years of its life than in any six subsequent ones. And only think what the little creatures have to acquire! They have to learn a *language*—and one might almost say *two*, if we take into account the unintelligible jargon that some use when talking to infant children. Then they have to learn the use of everything around them, and the various characters of the persons they meet with.

A father tells us, while he was working in his garden, his little son was very desirous to help him: the hoe, shovel, and rake were each in turn put into requisition, and, as might have been expected, he did more harm than good; and the father was under the necessity of

arresting him several times, by saying: "Little boy, you must not do that; you must not do so." At length the little fellow said: "Well, what MAY I do?"—*Christian Treasury.*

THE FAULTS OF CHILDREN.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their character. However foolishly they

may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to despair by being tauntingly upbraided before strangers with misconduct, which never needed, and therefore never ought, to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others.—*Christian Treasury.*

A FEW GEMS.

No. II.

"We present you a few sacred pearls."—*Anonymous.*

THE IMPORTANCE OF CHRIST.

THE Saviour is, in a pre-eminent sense, the consolation of his people, because he is the *basis* of all their comfort. Take him away, and what becomes of every hope? Take him away, and what becomes of the work of the Spirit of God in our souls? Faith has nothing to rest upon. Repentance has nothing to which to look. Hope has no prospect to realise. Take away Christ, and heaven has *no charm*; for who knows not that, but for the presence of Christ, even heaven must be a *barren place*. Christ, then, is the comforter of his people, because he is the basis and source of all their consolations.—*Evans.*

CHRISTIAN ZEAL.

True Christian zeal is a noble grace. It is not found always projecting itself to view; always proclaiming its exploits; always demanding notice, and expecting to be greeted; but it is humble and unassuming. Though it moves into public view, it *despises flattery*, and can live without an atom of human applause.—*Joseph Hughes.*

TRUE GREATNESS.

ALL may be great in the sight of the Lord; and he is the greatest, whatever his circumstances in life, who *best obeys* his Lord and Saviour.—*Jay.*

SINGULARITY IN RELIGIOUS MATTERS.

As to its looking particular, I grant it does; and so does almost everything that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed *out of a pulpit*, or in the way of *common conversation*; because, in our corrupt age, the utmost care and diligence has been used to banish all discourse of God or spiritual concerns out of society, as if religion were never to appear out of the closet; and we were to be ashamed of nothing so much as of *confessing ourselves* to be Christians.—*The Mother of John Wesley.*

WESLEY'S FATHER IN OLD AGE.

"You see," said he, "that Time has shaken me by the hand; and Death is but a *little way* behind him. My eyes and heart are now almost all I have left, and I bless God for them."

FINE ADVICE TO WESLEY BY HIS MOTHER.

AND now, in good earnest, resolve to make religion the *business of your life*: for, after all, that is the one thing that, strictly speaking, is necessary. All things beside are comparatively *little* to the purposes of life. I heartily wish you would now enter upon a *strict examination* of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for *tears* than can be met with in a *tragedy*.

ENGLAND AND AMERICA.

THERE is an alliance between England and America with more electricity in it than the telegraph—an *alliance of love* between the continent and the parent island, which shall last until the archangel's trumpet calls us all to rest at home in Christ.—*Professor Cox*.

RIGHT CONQUERING MIGHT.

THE time is coming when might will no longer be discerned as the maker of right, but when *right will make might*, and when *moral* power shall be the controller of physical power everywhere.—*Ib.*

THE UNITY WANTED.

GIVE me that unity, that truth and grace, which the spirit of the living God makes in the hearts of men. It is all the unity for which I care, and it is the *only* unity which ever made a Christian since the world began.—*Ib.*

THE LOSS OF THE SOUL.

IT is to be considered, (and how should it be regarded!) that when men perish their souls are lost. This is the subject of the loss; and what a calamity! Ah, poor wretch! if thou hadst only lost an *estate*; if thou hadst only lost an eye, a *limb*, a *hand*, a *foot*, a *leg*, an *arm*, here

had been either some remedy, or some relief for *this* loss: but to lose a soul—an immortal spirit—to have that precipitated and plunged into eternal ruin—what reparation, what remedy, for this loss?—*Howe*.

THE MANNER IN WHICH GOD PARDONS.

WHEN sin is pardoned, it is *perfectly* pardoned: "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. ciii. 11. The east and west are the greatest distance in the world. The terms can never meet together.

When sin is pardoned, it is *never* charged again. The guilt of it can no more return than east can become west, or west become east.—*Charnock*.

THE BEST VICTORY.

LET the *first* conquest which you present to the Lord be that of *yourself*. It is the noblest victory—the most arduous achievement—the most splendid trophy. Has the conquest been gained, the offering been presented?—*Anonymous*.

THE BUSINESS OF THE CHRISTIAN SOLDIER.

IAM a soldier stationed on duty, not to seek my own pleasure, but to obey the orders of my heavenly King. I must ever watch, ever be prepared with my armour, my weapons; ever be ready for the enemy, for the encounter. I must be always at my post—I must be sleepless. If I slumber, I may be taken in an instant—I may be shot—or stabbed through the heart. Soldiers of Christ, remember your *business*!—*Ib.*

FINE DETERMINATION OF LESSEY.

"Now," said Theophilus Lessey, that admirable and gifted preacher, on the night of his conversion, "I will strive to be a champion for God."

BEING PUT TO THE TEST.

WHO knows what he is till he is tried,

and until he meets with *his own* trial? For every one is not discovered in the same way: we may be firm in one peril, and fail in another.—*Jay*.

THE IMPORTANCE OF LITTLE CIRCUMSTANCES.

LIFE, to a great extent, is made up of circumstances comparatively trifling, and trifles, *ever-recurring*, have no little influence on the character. How they modify, how they shape it!—*Anonymous*.

A DEFECT OF GREAT MINDS.

It is a failure of great minds, that they cannot conceive a great idea, without making *too much* of it.—*Ib.*

GREAT PRINCIPLES.

If a person be loose in his *leading* principles in religion, he will never excel. There may be a foundation without a superstructure, but there can be no solid and safe superstructure without a foundation.—*Ib.*

THE CHARACTER OF THE PRESENT STATE.

This is a militant state, nor must man unbuckle his armour, till he puts on his shroud; for the most *victorious* veteran may meet with a defeat.—*Dr. E. Young*.

PAST MISDEEDS.

No rebukes are so powerful as those from our own conduct. The distempers of the *past* periods of our lives, are the *best antidotes* for those to come.—*Ib.*

MEMENTOS AFFORDED BY THE DEATH OF FRIENDS.

WHAT numerous monuments rise over the cold bosoms that once warmly received us—that shared our counsels, our ambitions, our pleasures, our hearts! Their epitaphs collected would make a volume—a volume how instructive, if read *aright*! A friend's monument is a

friend's *legacy*, and a *richer*, to the considerate, than any parchment can convey.—*Dr. E. Young*.

HOW DIFFICULTIES ARE TO BE OVERCOME.

It is in trying paths and transactions that the *strength* of the believer is increased, and Christ glorified. He is the wise man, who knows what to do in difficulties, like Peter—"Save, Master!"—*Cecil*.

THE REMEDY OF FEAR.

OUR fears occupy more than half our lives, and they are only to be banished by fixing the eye of faith on an almighty Friend. The *substance* of the Bible is to turn a sinner's eye to the Saviour.—*Ib.*

LUTHER AND THE BIRDS.

WITH the birds of his native country Martin Luther had established a strict intimacy, watching, smiling, and thus sweetly moralising over their habits:—"That little fellow," he said of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep, without a care for to-morrow's lodging, calmly holding by his little twig, and leaving God to think for him." Christians, in all your cares, in all your straits, in all your situations, you must do the same. Discharge your duty, and "leave God to think for you."

CADOGAN'S CURATE.

A CURATE, a pious and useful man, had been mentioned to Mr. Cadogan; but he wrote to Mr. Cadogan, objecting that their creeds were somewhat different, and that he could not preach *particular* redemption. Cadogan replied in these terms:—"Come to me directly, and preach among us redemption *freely, fully, and eternally, by the blood of Christ, and cross general and particular* out of your creed." UPSILON.

Review of Books.

A NEW LEXICON of the HEBREW LANGUAGE. Part I. Hebrew and English, arranged according to the PERMANENT Letters in each word; (by means of which arrangement the root is more readily found than by any former method.) Part II. English and Hebrew; with an Introduction, containing—A Hebrew Grammar, a separate Vocabulary for each chapter of the Book of Genesis, and a Grammatical Analysis, alphabetically arranged, of every word in that book; and an Appendix, containing—A Chaldee Grammar, a Lexicon of the Chaldee words in the Old Testament, and a Grammatical Analysis, under each word, of all the forms that occur. By the Rev. THOMAS JARRETT, M.A., Professor of Arabic in the University of Cambridge, and Rector of Trunch, Norfolk. 8vo. pp. 586.

John W. Parker, West Strand.

In carefully looking at this admirable apparatus for the study and mastery of the Hebrew language, our first feeling has been one of regret, that no such volume existed when, nearly forty years ago, we entered upon our Hebrew studies. With all the aid we then had from books and tutors, we had to plod our weary way through endless difficulties and uncertainties, which are here disposed of in an enlightened and scholarly manner, and with but little loss of time to the diligent and anxious student.

In few words, we shall endeavour to give our readers an accurate idea of Mr. Jarrett's labours, in the excellent class-book which he has supplied.

His Introduction, which extends to one hundred and seventy-four pages, consists of three departments:—1. A Hebrew Grammar, in which the author has availed himself of all the modern lights shed upon Hebrew literature by eminent orientalists in Great Britain, America, and Germany. One great recommendation of this part of the work is, that, while it will be valuable under the guidance of a competent teacher, it is constructed upon the principle of *self-instruction*; so that any one of moderate capacity, with this Grammar in his hand, may acquire an average knowledge of the language without the aid of a tutor.—2. A Vocabulary for the Book of Genesis, with the words of each chapter separately arranged, and grammatical notes appended to each.—3. An Index and Grammatical Analysis of the whole book, in which, by common numerals, reference is made to the chapter in the vocabulary where the *signification* of the word will be found. If there is a second Hebrew word in the same

line, that second word denotes the primitive of the verb, or the simplest form of the noun or other word. When a word has neither chapter marked, nor primitive or simple form set against it, it belongs to the word immediately preceding: thus, *וַיֵּשְׁבֻּ*, belongs *שָׁב*, and is in the plural number, like the preceding word, but has *our* as an affix instead of *thy*. After a verb, the conjugation, tense, or mood, number, person, gender, and affix, (if there is one,) are all usually marked in order; and after words, which are not verbs, the number, gender, and affix, are carefully marked. If no conjugation is marked, the first is to be understood; if no tense, the past is understood; if no person, the third; if no number, the singular; and if no gender, the masculine.

When the student has made himself familiar, in the Grammar department, with the pronouns, nouns, and the verb *פָּקַד*, he is recommended to begin to translate the Book of Genesis; but, as a preparation for this, he is advised to commit to memory the vocabulary of each chapter in succession, and, in reading the chapter, to refer to the Grammatical Notes and Index: it is presumed that he will thus be prepared to read, with ease, the historical books, from which he may advance first to the psalms and then to the prophets.

Mr. Jarrett's *Hebrew Lexicon*, which follows his Introduction, has this peculiarity attaching to it, that it adopts a new and effectual method for finding the root, or primitive, of a word,—a difficulty which has hitherto perplexed all beginners in entering on the study of the Hebrew language, and, indeed, of all the Semitic dialects. Though the root of any word consists of at least three letters, yet it so happens that, in the course of grammatical inflexion, one or two of these letters may disappear; so that the tyro in Hebrew studies is sure to lose a great deal of time, if not actually to blunder, in discovering the primitive of certain words. "Thus," observes Mr. Jarrett, "the word *הָשִׁיב* may be derived from either of the following verbs, *שָׁב*, *שָׁבַר*, *שָׁבַח*; all of which actually exist in the language. But a learner may be still further embarrassed by the possibility of the existence of the verbs *שָׁבַב*, and *שָׁבַע*; from either of which the word in question might have been derived. Thus, for every verb which the student meets with that has lost one of its radical letters, there are six possible roots; and chance may guide him to five imaginary ones, before he turns to the real root."

Our author meets and removes this dis-

sults by the following manner:—"If we give," says he, "the name *permanent* to those letters of a word which, on the one hand, cannot be *changed* or *thrown out* by grammatical inflexion, and, on the other hand, cannot have been *introduced* by it; we see at once that those letters must form a part of the primitive, but not necessarily the whole of it. What letters, then, must we reject in order to keep only such as are *permanent*? (1.) Every γ and ν ; because these letters may be introduced or rejected, either at the beginning, middle, or end of a word. (2.) The inseparable particles, and pronominal affixes. (3.) Every letter of the class פִּתְּחָה , that is not included between two letters not belonging to that class: thus, פִּתְּחָה will be reduced to פִּתְּחָה ; but the פִּתְּחָה will be permanent. The reason of this rule is, that these letters are used as formatives at the beginning and end of a root, but are never inserted in the middle. (4.) If we now have left three letters, of which the third is like the second; or, if we have four letters, of which the fourth is like the second, and the third like the first; in either case, the first two only are permanent: thus, פִּתְּחָה becomes פִּתְּחָה , and פִּתְּחָה is reduced to פִּתְּחָה .

"In this Lexicon every word is placed under its *permanent* letters; the verbs containing any existing combination of permanent letters being ranged together first, in alphabetical order; and then all other words containing the same permanent letters, also in alphabetical order. If there are no permanent letters in the word sought, it will be found under the head דְּמִתְּחָה , at the beginning of the Lexicon; because such word consists wholly of letters of that class."

By this method the inexperienced student, and even the person who knows not a word of the Hebrew language, may find any word, whether verb, noun, or particle, in the Lexicon. The improvement is an admirable one, equally ingenious and useful.

We need say but little of the English Hebrew Lexicon; only that no word finds a place in it that has not scriptural authority; so that it may be taken as a safe guide in the study of the Hebrew Bible.

The Chaldee Grammar is little more than a reprint of that published by Michaelis; but will prove very simple and intelligible to those who have made a little progress in the study of Hebrew.

The Chaldee Lexicon embodies all the Chaldee words which appear in the Old Testament; while a grammatical analysis of every form that occurs is given under each word, with references to the Grammar, wherever it was deemed necessary.

It would be difficult to overestimate the value of this work, at a time when Hebrew literature is more than ever cultivated. It

is the completest thing of its kind we have yet seen. In a single ordinary-sized octavo, the student has all the apparatus necessary for acquiring a competent knowledge of the Hebrew and Chaldee languages; and, if he has ambition enough, he may proceed hopefully to his task without the aid of any teacher. We are grateful to the learned professor for this labour of his pen, and know that he will receive the hearty thanks of all the tutors and students in our Dissenting colleges.

The SPIRITUAL REIGN: an Essay on the Coming of our Lord Jesus Christ; with an especial reference to the Premillennial Argument of the Rev. E. B. Elliott, in his "Horæ Apocalypticæ." By CLEMENS.

London: Seeley, Burnside, and Seeley.

THE millennium is a subject on which much has been written, and respecting which many rash opinions have been hazarded. But, as experience too frequently propounds its lessons in vain, the piles of learned lumber transmitted from the past, and the falsification of many theories loudly proclaimed by the development of events, are not sufficient to restrain the *cacoethes scribendi* on that question. The ease with which many of the recorded facts of history may be so construed as to favour the most extravagant views of the subject, and the ample room which the dimness of unfulfilled prophecy leaves for the play of the imagination, are temptations too strong to be resisted by those who are ambitious of "rushing into print." Much, therefore, as it may be regretted, it cannot be a matter of astonishment that the millennium should continue to be a most prolific source of authorship. Whilst the majority of mankind feel themselves drawn irresistibly towards subjects invested with mysteriousness, and whilst each one imagines that he can more successfully unfold the mystery than his predecessor or neighbour, so long will essays, disquisitions, and dissertations abound on questions connected with the millennium. But among the numerous useless and unwise publications which have appeared, and still continue to appear, on the varied aspects of this subject, it is gratifying to find some distinguished by a spirit of inquiry—calm, just, enlightened, and soundly scriptural. To this class the volume before us, in an eminent degree, belongs. The author, who modestly conceals himself behind the assumed name, "Clemens," is evidently a man of scholarship, vigorous dialectical power, and ample scriptural knowledge. He evinces a familiarity with the numerous and widely-diversified views which have been entertained on the subject of the millennium, and a skill in

applying the various principles essential to an enlightened discussion of the question, which nothing but superior mental gifts, combined with prolonged and patient investigation, could command. Above all, there is so much of the *suaviter in modo* pervading his pages,—there is such an unequivocal manifestation of the meekness and gentleness of Christianity running throughout his whole argument,—that the most ardent supporters of the premillennial scheme must yield to him the homage of admiration; whilst those who hold the opinions which he advocates in a manner not less convincing than beautiful, must gather fresh convictions of their truth from a perusal of his volume.

Among the various publications on the subject of the millennium which it has fallen to our lot to examine, there is none, we candidly confess, that has yielded us greater satisfaction than that of "*Clemens*;" nor is there one we could with greater confidence recommend to those who are anxious to have their inquiries on what is styled the Personal Reign, conducted to a conclusion in which the understanding shall fully acquiesce, as sustained by the verdict of sound scriptural interpretation. The refutation of the premillennial scheme is, in our estimation, clear, scriptural, triumphant. The positions of Mr. Elliott are shown to be altogether unfounded, his modes of reasoning weak and sophistical, and his conclusions assumptions resting on nothing, rather than results sustained by Scripture. But whilst Mr. E.'s premillennial theory is shown to have neither name nor local habitation among scriptural verities, the argument is so thoroughly imbued with the element of Christian gentleness, that even he must deem it "an excellent oil." "*Clemens*" is, indeed, among Mr. E.'s most ardent admirers, and extends to him an amount of commendation which is undoubtedly merited on grounds of general scholarship and scriptural interpretation on other questions, but certainly not on account of the skill or argumentative power displayed by him on the subject of the millennium. On this subject, as must be admitted by every one who carefully and candidly peruses the volume of "*Clemens*," Mr. Elliott has evinced neither strength of argument nor clearness of scriptural statement. Whilst, then, we most cordially welcome and earnestly commend the volume of "*Clemens*," we cannot but feel that when such a superior scholar and biblicist as Mr. F. has so signally failed, there can be no room for success—the premillennial scheme can have no foundation in Scripture, and consequently none in sound reason.

CARES of YOUTH; or, Discourses on Subjects of Interest and Importance to the Young. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. 12mo. pp. 156.

Ward and Co.

MR. MARTIN's efforts to benefit the young are well known to a large circle. We believe they have been peculiarly owned by the Head of the church. His modes of thinking are simple and unencumbered, his style is sententious, and his matter eminently scriptural. There is a dash, moreover, of quaintness in his modes of address, which arrests attention, and affords aid to the retentive faculty of his hearers. The young, too, have been much studied by him; so that he knows what to say to them, and what not to say.

The volume before us is the third of a series; the first, on the "*Circumstances of Youth*;" the second, on "*Youthful Development*;" and this, on the "*Cares of Youth*." The title, perhaps, is not the happiest conception of the volume; for, first of all, youth is not, at a first glance, or viewed generally, the period of *care*; nor, secondly, in looking at the volume, do we find that it is addressed to the subject of youthful cares. Still, by a little ingenuity, we could make out a fair and reasonable plea for the title; and it is of far less consequence what a book is called, than what it really is. The book is a good one: so good, indeed, in general character and tendency, that we could wish to see it in the hands of all young people. There is a world of good advice and wise counsel in it, upon a vast variety of topics, in which the welfare of our rising youth is deeply concerned.

The subjects are well chosen, as the following list of contents will abundantly prove:—1. The Signs of the Times in their Aspect towards Youth. 2. Occupation. 3. Recreation. 4. Mental Improvement. 5. Habit. 6. Temper. 7. Marriage. 8. Religious Profession. 9. Social Influence. 10. Benevolent Effort. 11. Self-government. 12. Redemption of Time.

Now, though in no well-defined use of terms, can we consider this beautiful outline of subjects as descriptive of the "*Cares of Youth*;" yet we most readily admit, that it furnishes a train of thought, inviting and demanding the care of youth;—a train of thought, which the respected author has handled in a truly practical and useful manner. The Lectures, from the particular tendency of Mr. Martin's mind, are eminently suggestive, they partake less of discussion than of pregnant hints and wise counsels. One admirable feature in them we must greatly commend, viz., the abundant use of apt scriptural quotation, illustrating and confirming the author's positions. Everything is backed

by Divine authority; the reader is always kept on sacred ground; the Bible is the great storehouse from which the lecturer draws his materials. In some few instances, we could have wished that Mr. Martin had committed himself a little more upon the import and design of passages quoted by him. For instance, in the third Lecture, on "Recreation," the whole orthodoxy of Scripture is summoned into the field against worldly recreations; but there is no distinct specification of recreations which Mr. Martin deems to be sinful. In our state of society, and even of professing society, we should have liked to have seen certain worldly conformities distinctly attacked.

Some further Portions of the DIARY of LADY WILLUGHBY which do relate to her Domestic History and to the Events of the latter Years of the Reign of King Charles the First, the Protectorate, and the Restoration. Small 4to. pp. 220.

Longman and Co.

SOME of our readers, perhaps, will remember our notice of the first portion of this *Diary*, written at a time when many were disposed to regard it as a veritable document. Though we at once discovered that Lady Willoughby was but the personation of a woman of rank in the days of the Protectorate, we were gratified in no ordinary degree to find that there was a writer in our times who was capable of embodying, in a fictitious character, the domestic manners, the political life, and the religious feelings, of the eventful period to which the *Diary* refers. There is so much of the real beauty and simplicity of nature in all that Lady Willoughby says and does, that the illusion of actual history ever and anon steals over our spirits, while we follow her, and sympathize with her, in all the scenes of her chequered life—a life which many spent in the days of the first and second Charles. We adhere to our original opinion, that only a woman could have written this volume. There are minute and delicate touches of feeling constantly occurring in the work, which could only have found a place in the heart of woman.

Although there is a leaning to the royal party throughout the *Diary*, and a somewhat unfair view, at times, is given of the character of the Protector, yet, upon the whole, there is but little cause of complaint on this score. Lady Willoughby is not a violent partizan, but a calm, judicious, and loving woman, who looks in general at men and things with a clear, correct, and candid mind, admitting the existence of real excellence wherever she finds it, and only sympathizing with her party where nature and religion might dictate.

The tendency of the volume is excellent. None can rise up from the perusal of it without feeling the heart softened and improved. Some of the scenes are most touching. We give the following, as a sample of very many. It is Lady Willoughby's reminiscences of her mother:

"July 12th, (Monday).—To-day my strength was so farre increased, that I was able to walke downe to the Brooke, and sate downe on the warme sunnie Banke.

*The Winds were hushd, no Lease so small
At all was seeme to stirre,
Whilst tuning to the Water's fall
The small Birds sang to her.*

Thought of my deare and honoured Mother, and of the last time wee did passe together at this Spot; the little Streame of cleere water did now run gurgling on just as it did then, and the Flowers and the Mossie Banke were there, but my Mother's voice no more; yet did she seeme neare mee, and nearer in this, that some of her experience had now beene mine. Sorrow and Death had been my teachers, *Ministers of his that do his pleasure*; but he leaveth not his children comfortlesse: the words of the Lord Jesus sustained mee; His Life and His Death were my Strength and Consolation. How sweet is it, that the Memorie of my Mother is ever linked with peaceful and holie thoughts. Oh might I so live that my deare Children might so thinke of mee; but I am not worthe of this. Oh that the desire may bee more present with mee, and put more of Heaven into my Love for them. I do confesse, with sorrow and contrition of Heart, that my Solitude for them hath beene more worldly as they have grown older, and the sence of their immortall Destination not so abiding as when they were younger, Gifts newly from God's owne Hand, and Talents entrusted to my Stewardship."

The SACRED HISTORY of the WORLD, attempted to be philosophically considered, in a Series of Letters to a Son. By SHARON TURNER, F.S.A. and R.A.S.L. Eighth Edition. 12mo. Vol. I.

Longman, Brown, Green, and Longmans.

A NEW and more reasonable edition of this valuable work, with the venerable and indefatigable author's last corrections, will be a welcome boon to many who could not afford to purchase the former editions, but who have made themselves acquainted, in some measure, with the results of Sharon Turner's diligent researches into subjects connected with moral and physical science, or what he terms "the Sacred History of the World." Few modern authors have

amassed, in a single work, an equal amount of well-digested information as is to be found in this series of admirable Letters. When the first edition made its appearance, the undertaking had much of novelty attached to it; and though works of the kind have greatly multiplied since that period, nothing has yet been produced to supplant the author's general design. We should yet, with confidence, put the work into the hands of an inquisitive young person, assuring ourselves that we should be furnishing him with one of the best aids for the development and improvement of his mind, and for the adjustment and regulation of his moral principles and feelings. The collection of well-authenticated facts in the "Sacred History of the World" is immense; and, introduced as they are to illustrate the scientific doctrines advanced by the author, they acquire a peculiar value. We shall be glad when the other two volumes are published; and we have reason to believe that the sale of the present edition will be greatly promoted by the completion of the work. People do not like to purchase editions of standard works in an imperfect state, when even, as in this case, they have no doubt that the remaining volumes will be forthcoming.

DISPHONIA CLERICORUM; or, Clergyman's Sore Throat: its Pathology, Treatment, and Prevention. By JAMES MACKNESS, M.D., Consulting Physician to the Hastings Dispensary, &c., &c. 1818.

London: Longman.

THIS volume well deserves the attention not only of clergymen, under which Dr. M. includes Dissenting ministers, but every class of public speakers. Those who are destitute even of the sciolist's knowledge of anatomy may find fault with the volume, as too professional, and too technical; but many parts of it will well reward the attention of those who are the most ignorant of this branch of science. The most practised and skilful anatomist will be interested, and the *unlearned* will meet with not a little to instruct.

Some iron men of the last generation could not understand why a few public speakers, younger, and less firmly knit than themselves, complained of affections of the throat. These veterans, without scientific knowledge on the subject, or any peculiar care, maintained the power of their voice in its fulness, clearness, and occasional correctness, to their seventieth year. We must suppose that they were stronger than the present race of public speakers, or, if this be not admitted, they must have known better how to manage

their voice. Probably they spake more naturally and unaffectedly than those who generally suffer from disphonia.

Dr. Mackness assures us, (and we happen to know that he has an extensive acquaintance with Dissenting ministers,) that the complaint is much less frequent with these than with their episcopal brethren. He assigns as the reasons, first, the mere continuous speaking of the clergyman; secondly, two hours; and, in the case of zealous men, even much longer. The mere reading of the Liturgy occupies a long time; and where the service is not shared between two, the prayers and the sermon following press with no little severity on a man who has not considerable physical powers. The effort, unlike the speech of a barrister or a legislator, on some great occasion, is not occasional, but made twice or thrice a week, and that without intervals of relaxation, for months, and even years together: we have known, indeed, many who have sustained the labour for a series of years, with unshaken health and unfading vigour, but we have known many more who have failed under it, and have been compelled to relinquish their calling, or fix for their remaining years on a very limited sphere of labour.

A naturally weak voice, the result of an imperfect development of the organs of speech, accompanied, as these frequently are, with a tendency to affections of the chest and bronchial tubes, ought to prevent any thought of the ministry, unless a small chapel and a very limited charge will content. But in how many instances do young men of delicate health, addicted to sedentary and studious habits, if touched by the grace of God, kindle into a holy flame of heat for the diffusion of the gospel! But while intellectual, moral, and religious qualifications are present, and all that can be wished for, the physical requisites are not so fully developed, and then this evil follows: the very interesting character, and, it may be, high attainments of the youth, render him popular; he is called to occupy an important position; a large church or chapel is the sphere of his stated pulpit efforts, claims press on him, duties multiply, both from the people of his charge, and the calls which are urged upon him from without. Who can wonder that the modicum of strength he has not duly husbanded should fail? With such a frame, and no greater powers of voice, a small town, or a village congregation, might give useful and even invigorating occupation, while, to force such a youth into a field of arduous labour, with any hope of permanent success, is to expect from the golden-crested wren the pinion and flight of the eagle. Every young man whom Divine Providence has led to the ministerial work,

should, ere he accept a charge, learn what his powers of endurance are:

"Vixitote diu, quid, ferre recusant,
Quid valeant humeri."

Where there is great bodily vigour, and a full, rich, flexible, and strong voice, comparatively little care is necessary; but even here it must not be wholly omitted. "Let not the strong man glory in his strength."

Dr. Mackness assigns a second reason for the more numerous cases of disphonia among the clergy, than amongst Dissenting ministers. The latter generally speak in a natural, conversational tone of voice; the former seem to think that a religious service demands something different. Hence a constrained, sonorous method of speaking. It is not an utterance "trippingly upon the tongue;" the sounds appear to come from the lungs or throat without being modified as they pass through the other organs of speech. There may be sound enough—when too much; the preacher sends it forth from the lungs without moulding it sufficiently with the tongue, the lips, and the teeth. The wise and valuable maxim on this point is reversed: "Take care of the consonants, and the vowels will take care of themselves;" for all the care is bestowed on the vowel sounds, while the poor consonants are left to shift for themselves, with hardly a passing notice. We willingly admit that a good motive may be brought to this deviation from nature. It is doubtless adopted in many instances to produce increased solemnity, or with the hope of deepening impression. But this is a great mistake. If the right feeling exist in the preacher, the suitable tone (organic defects always excepted,) will certainly follow; but if not, the very effort to express what does not exist, will produce any but a good moral effect on the speaker, while, to the organs of voice, such a habit will be most injurious.

"Form your voice," said the late Rev. E. Simeon, "not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth. Deliver your sermons, not pompously, but as a professor, *ex-cathedra*, and as a father in his family. Let there be the same kind of pause and of emphasis as a man has in conversation, when he is speaking on some important subject."

It is erroneously imagined that a great amount of public speaking is injurious to the voice. But, always taking into consideration the injury sustained both to speakers and hearers in densely-crowded and badly-ventilated buildings, "the exercise of the voice, under proper regulations, so far from being injurious, is positively beneficial to health, expanding the chest and strengthening its muscles, and thus

aiding the important function of respiration."—*Dis. Cler.*, p. 125.

We can only add, that the careful study of this volume by our young ministers may be the means of improving their powers of utterance, invigorating the health of the most important organs of the frame, and thus better qualifying them for usefulness.

SCHEME of MUTUAL ASSISTANCE in the SUPPORT of MINISTERS; with a Prefatory Note. By the Rev. Dr. BAIRD, Paisley. Together with an Address on the Necessity of a more Liberal Provision for the Support of Ministers. By the late Rev. Dr. PEDDIE. 1847. pp. 23.

Edinburgh: W. P. Kennedy.

As the title-page intimates, this is a reprint of a Synodical Address, by the late Dr. Peddie, of Edinburgh, written in 1806; and of an able article that lately appeared in the original *Secession Magazine*, the organ of Dr. McCrie's denomination; with a Prefatory Note, by Dr. Baird, of Paisley, recommending the pamphlet, and enforcing the subject. But though written at different times, and by different hands, with characteristic differences of style and manner, there is a remarkable unanimity of sentiment, and earnestness of appeal, on "the necessity of a more liberal provision for the support of gospel ministers." This necessity was felt in the beginning of this century, and the necessity is not lessened, but increased, after a lapse of more than forty years. During that period there has been a rapid advance in civilization, in wealth, in the social elevation, conveniences, and comforts of life, especially in the middle ranks of society. To that order Dissenting ministers naturally belong. But most of them are not at all improved in their worldly circumstances. They are, therefore, *relatively* lower in the social scale, and more straitened in worldly means, than they were at the commencement of the century. This is proved, only too clearly and convincingly, in the pamphlet before us, not merely by close and cogent reasoning, but by an appeal to facts and figures, on which all reasoning is founded. And the mournful truth applies equally to Dissenting ministers south of the Tweed, as to those in the north. In some respects, perhaps, it applies, in a higher degree, to the former than to the latter, especially in the rural districts of the country. Ought this state of things to obtain and continue among us? Is it creditable to our people? Does it commend our principles? Does it elevate our character? Does it improve our position, or extend our influence in society? It does the reverse of all this. Can we expect to

find a learned and talented ministry with an impoverished station, and ill-requited services? We cannot, and ought not. The two things will not long continue together. What is the cause of this very painful and prevalent evil in our churches? The great cause is, the low state of piety—the low tone of spiritual-mindedness in our churches. Were that generally elevated, there would soon be a general increase and improvement in the incomes of those who are their servants for Jesus' sake. But while all are to blame in this matter, we think the wealthy members in our churches, and the large churches especially, are to blame. The former ought not only to set an example of liberality themselves, but use their influence in stirring up the liberality of their brethren; and the latter ought to be more mindful of, and obedient to, the apostolic example and injunction: "I have showed you"—not only in words, but in deed; not only in preaching, but in practice—"how that, so labouring, ye ought to support the weak." The support of the weak churches is not a matter of option, but of obligation, lying on the strong. The principle is equally applicable to the conduct of Christian communities towards each other, as it is to the conduct of individuals towards each other. Such support is demanded by Divine authority, by Christian compassion, by community of feeling and interests, by the state of the weak churches, by the straits of their ministers, by the circumstances and signs of the times, by the relative position of parties in Church and State, by the claims of an unfettered Christianity, by the present condition and the present wants of unchartered churches, by the welfare of our country, and by the best interests of the world at large. For this purpose, we cordially recommend this short and seasonable pamphlet, as an able plea, and an earnest and effective pleading for the urgent "necessity of a more liberal provision for the support of gospel ministers," especially among the Nonconformists of our country. It deserves an extensive circulation among them, and we earnestly wish and hope it may receive it.

We should like to give extracts from the work, but cannot afford space.

A LECTURE to CHILDREN and YOUTH, on the HISTORY and CHARACTER of HEATHEN IDOLATRY; with some References to the Effects of Christian Missions. Illustrated by Thirty Wood Engravings. By WILLIAM BRODIE GURNEY. Crown 8vo. pp. 48. Price 4d.

Houlston and Stoneman, and John Snow.

This Lecture has been delivered by the author to many thousand children and

youth in various parts of the kingdom. It is a carefully-prepared document, drawn from authentic sources, and remarkably well written. We do not wonder that it proved interesting to the young people for whom it was originally designed; for it is one of the most skilful efforts of its kind we have had the opportunity of perusing. So much has this been our impression, as we have glanced at its contents, that we have been powerfully struck with the feeling, that it is destined to be eminently serviceable to the work of missions, among the juvenile supporters of the great and good cause. We could wish to see copies of it in the hands of all the principal promoters of our juvenile associations, to be by them lent and circulated among all their youthful members. A little money spent in this way would be well spent; for assuredly heathen idolatry has never before been sketched, in a way so much calculated to affect the young and tender mind.

As the profits of the work are to be devoted to the schools connected with the Baptist Missionary Society,—on this account, no less than on account of the merits of the work,—we hope that it will have a large and productive sale.

WILDERNESS RECORDS; or, a Memorial of H. H. of Chertsey, who died July, 1839.

London: Nisbet and Co.

THE writer of this memoir was in humble life. Her character was as unobtrusive as it was pious; and while not a few felt a lively interest in her remarkable case, and wished for its publication, she was induced to comply with the requests made to her. This little volume is the result. The fullest reliance may be placed on the truth of the narrative. One who knew her well can bear testimony that, for nearly twenty-four years, it was his privilege to behold her uniform course of holy conduct, and, with little exception, of holy cheerfulness too. Many, it may be hoped, were drawn to the Saviour by her means; and not a few, we are well assured, were encouraged by her example, to live more holily, and more devotedly. She was characterised by simple dependence on her Saviour, by patience under long-continued affliction, by heavenly temper under the severest trials, by love to God, and by charity to man. With much holy fervour, her spirit was as far as possible removed from spiritual pride or ostentation. Her gratitude, humility, charity, were evidently the fruits of a Divine operation. While others admired them, she could not glory in them. She well knew that they had not sprung up as the natural products of her own heart, but were the results of his inspiration, who is the

"Author and giver of every good and perfect gift."

The subject of the memoir was, in her early days, consigned to the care of some early persons at Buntingford. Her nurse was her heart. When the child was nine years old, this faithful friend was reaved by death. "I often saw her," says the writer, "sit down in her chair, evidently suffering much pain, and heard her sigh deeply and say, 'Oh! that I could lay me down and die!' Within a short time she took to her bed, and never rose from it again. I remember her calling me to the bedside, and pointing out, according to the imagination of her wandering mind, flowers, shepherds, and flocks on the quilt, which affected me even to tears. Soon after I was taken away, and never more met her eye, nor heard the sound of her well-known voice." . . . "I attended the funeral as mourner, among many others, for she was much respected; but I am ashamed to say, that a long black sash, worn for the occasion, took off my thoughts from the solemnity of the scene, until the coffin being lowered into the grave, and the earth cast upon it, the sound startled me into floods of grief; and when the hymn was sung,

"Since our good friend is gone to rest,
Within the silent grave,"

I could contain myself no longer, but sprang forward, exclaiming, 'Oh! I must go too!' and the spectators bore me from the spot. I remember saying, 'Now poor nurse is gone I have none to take care of me.' The woman who led me by the hand replied, 'O yes, you have,—there is your own mother, and God, too, to take care of you, if you are good.' And now that years have rolled on, I can, with an overflowing heart, witness that she prophesied right things; for God has never forsaken me; and my beloved parent, at the advanced age of seventy-two, is yet spared."

From the above extract an idea may be formed of the style of the volume. The closing scene of her life is thus depicted:—

"In her last interview with me, she expressed to me her unclouded hope, her joy in Christ, and the benefit that had been derived from her pains. She then took her final leave, saying, 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.' 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' These were her last words, says the preacher, in my hearing. What she said to those who waited on her in her last moments, evinced her anxiety for their spiritual welfare. Thus to one, on taking leave, she said, 'God bless you! read your Bible, and lay up in store for the time to come!' To another,

'The Lord of heaven protect you!' To her faithful servant, who waited on her continually, 'The Lord of heaven protect and guide you through this wilderness! I have guided you hitherto; now I leave you in the hands of the Lord.' Her last words, a few moments before she expired, were, 'Come, Lord Jesus, come quickly: receive my departing spirit.' Thus this servant of God resigned her last breath, and committed her soul into the hands of her Saviour. From the beginning to the end of her long trial we may see what the purpose of God was. It was appointed to her thus to glorify God. Some have to honour God by a life of active and energetic service in his cause; others, like our departed sister, patiently to suffer, calmly and cheerfully to submit to his paternal discipline, and to evince that, when we most need the presence and aid of our Saviour, then he will be peculiarly near to us, and thus teach us that we may teach others his love and his faithfulness."

To sufferers especially this little volume will be invaluable; and we can most conscientiously recommend its extensive circulation.

The PHILOSOPHY of a FUTURE STATE. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Philosophy of Religion," "Diffusion of Knowledge," "Moral Improvement," "Celestial Scenery," &c. 12mo. pp. 304, 1s. 6d.

William Collins.

THIS is another of the triumphs of cheap printing, the possibility of which would have been questioned ten years ago. As certain modern divines are urging the baseless theory, that immortality does not belong to the constitution of man, but is the sole and exclusive gift of God to believers in Christ, we are glad to see this new and cheap edition of Dr. Dick's "Philosophy of a Future State," in which abundant materials will be found to combat this weak notion, which tends to disturb the whole system of scriptural theology; and, as we honestly believe, to prepare the public mind for serious and fatal deviations from "the faith once delivered to the saints." In Dr. Dick's volume, he first of all furnishes proofs of a future state, from the light of nature; secondly, from Divine revelation; and then shows the connection of science with a future state—the aids which the discoveries of science afford for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity, and the moral qualifications requisite to the enjoyment of the felicity of the future world. The volume is one of Dr. Dick's

most ingenious efforts, and, in its present cheap form, will find its way into the hands of thousands who never saw it in its more expensive dress.

BRIEF NOTICES OF BOOKS.

1. *The Works of the Rev. John Howe, M.A.*, as published during his life. Comprising the whole of the two folio volumes; edit. 1724. With a Life of the Author, by the Rev. J. P. Hewlaver, and a Portrait from an Original Painting, by Sir P. Lely. In three volumes, 8vo. William Tegg and Co., Chichester. 1818. — We must content ourselves, for the present month, with merely announcing the publication of this new and excellent edition of the Works of Howe. To have them before us complete, in three compact and thoroughly readable volumes, is, to us, matter of sincere delight, and will be to hundreds beside, especially at the reasonable price of *Twenty seven shillings*.

2. *Travels in Ceylon and Continental India*; including Nepal and other parts of the Himalayas, to the borders of Thibet, with some Notices of the Overland Route. Appendix: I. Addressed to Baron Von Humboldt, on the Geographical Distribution of Conifers on the Himalayan Mountains. II. Of the Vegetation of the Himalayan Mountains. III. The Birds of the Himalayan Mountains. By Dr. W. HOFFMANN, Travelling Physician to his Royal Highness, Prince Waldemar of Prussia. Translated from the German. 12mo. pp. 534. W. P. Kennedy, Edinburgh; Hamilton, Adams, and Co., London. — This is a volume of sterling value, the product of a highly cultivated and scientific mind. As a record of travel it is full of incident, such as could only present itself to a mind of the first order; while the other parts of the work may be regarded as an important addition to our scientific knowledge of eastern climates.

3. *The Jewish Nation*; containing an Account of the Manners and Customs, Rites and Worship, Laws and Policy. With numerous Illustrative Engravings. Small 8vo. pp. 456. Religious Tract Society. — Among the many useful and instructive publications now issued by the Religious Tract Society, the one before us is entitled to a distinguished place. It answers well to its title; and may be relied on as a careful digest of all the authentic information extant in reference to the Jewish nation.

4. *Notes of a Tour in Switzerland*, in the Summer of 1817. By BARRIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford-row, London. 12mo. pp. 316. James Nisbet and Co. — This Tour, from the pen of our excellent friend, will be read with avidity and profit. There is not a page in it that is uninteresting; and the sketches of political, social, and religious life in Switzerland will amply repay a careful examination. There is great vigour and sprightliness, too, in Mr. Noel's delineations of natural scenery. But, above all, the valuable information contained in the volume entitles it to a high place among the class of works to which it belongs. The fervent piety which it everywhere breathes is not its least recommendation.

5. *Amy Harrington; or, A Sister's Love*. By the author of "The Curate of Linwood." Small 8vo. pp. 402. James Nisbet and Co. — This well-constructed tale is intended to hold up to just scorn the Jesuitical intrigues now practised in all directions by the Puseyites. Those who think that this semi-Popish system is on the decline in the Church of England, have only to look into these pages to have their eyes opened.

6. *The Story of Grace*. By the Rev. HORATIUS

BONAR, author of "The Night of Weeping," &c. 18mo. pp. 316. James Nisbet and Co. — This little volume, like all the other writings of the esteemed author, will be found an able and truly instructive exposition of the plan of God's mercy to a guilty race. It is full of the gospel, well-told and fervently enforced.

7. [Monthly Series.] *Protestantism in France, from the Earliest Ages to the Reign of Charles IX.* 18mo. Religious Tract Society. — We are much indebted to the Tract Society for its multiplication of works of this class in its Monthly Series. The present volume, which we suppose will be followed up by another, to carry down the history to the present times, appears to have been written with care, by some competent author.

8. *Rawdon House; or, Hints on the Formation of Character at School*. By Mrs. ELLIS, author of "The Women of England," "The Daughters of England," &c., &c. 12mo. pp. 72. Jackson, Angel-street. — Those who wish to get a full insight into the plans of education sanctioned and pursued by Mrs. Ellis, in the Rawdon House Institution, will be highly gratified by the perusal of this interesting volume. There is much, we conceive, in the views entertained and carried out by Mrs. E. deserving of serious and grave consideration.

9. *Anecdotes of Fontainebleau*; with an Introduction. By the Rev. DANIEL WILSON, M.A., Vicar of Islington. 18mo. pp. 51. W. Jones, 26, Paternoster-row. — Those who take interest in the progress of evangelical light in France will read this little tract with great pleasure. It contains many interesting details of the power of God's word.

10. *Statement of Facts, demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism*. Small 8vo. pp. 136. H. R. Fletcher, New Broad street. — As a collection of *Facts*, in reference to the present aspects of Popery, this volume is deserving of a wide circulation and a careful perusal.

11. *The Shaking of the Nations subservient to the Triumph of Christianity*. Being the substance of two Discourses delivered at Islington Chapel on Lord's day, March 19, 1818. By the Rev. BENJAMIN SAMUEL HOLLS, minister of the chapel. 12mo. pp. 36. J. Snow. — These Discourses present many very appropriate reflections in connection with the present convulsed state of almost all the nations of Continental Europe. They are both instructive and suggestive.

12. *Reflections on the French Revolution of 1818*. A Discourse delivered in Stepney Meeting, on Lord's day, March 12, 1818. By the Rev. JOHN KENNEDY, M.A. Small 8vo. pp. 32. John Snow. — This is a very superior Discourse, for the publication of which there needed no apology from the esteemed author. As a Tract for the Times, calculated to calm men's minds, in the view of God's government of the world, we earnestly recommend it to all our readers.

13. *Recollections of Northern India*, with observations on the Origin, Customs, and Moral Sentiments of the Hindoos, and remarks on the Country and Principal Places on the Ganges, &c. By the Rev. WILLIAM BURNES, Missionary at Benares; Author of "Letters on India," &c. 8vo. pp. 318. John Snow. — This able, instructive, and popular volume, we hope soon to review. It is a first rate production.

14. *Posthumous Works of the Late Rev. John Ely*; with an Introductory Memoir. Under the Care of RICHARD WINTER HAMILTON, LL.D., D.D. 8vo. pp. 598. Hamilton, Adams, and Co. — We shall not fail, we trust, in due time, to do justice to this deeply interesting memorial, over which tears of affection have freely flowed.

Obituary.

A BRIEF SKETCH OF THE LIFE AND DEATH OF THE LATE MR. ISAAC CHADWICK, OF KIDDERMINSTER, FOR MANY YEARS SENIOR MANAGER OF THE LATE COUNTESS OF HUNTINGDON'S CHAPEL, IN THE ABOVE TOWN.

THE subject of this outline was the son of pious parents, and was born at Knaresborough, in Yorkshire, in the year 1777, and there resided until he had served his apprenticeship.

Little is known of his early years, except that they were spent in childish follies and boyish thoughtlessness. However, he possessed a tender conscience from his childhood, (a frequent result of religious training,) which, under God, preserved him from many gross sins, into which others plunged without either compunction or fear. So tender, indeed, was his conscience, that the least deviation would fill his mind with painful remorse, and fearful forebodings; frequently dreading to close his eyes in sleep, lest he should awake in hell. These convictions were, however, transient as the "morning cloud and early dew;" and returned again, with every renewed commission of sin. Thus, according to his own testimony, he spent the first sixteen years of his life in sinning and repenting, and again repenting and sinning, without resolution to break away from his sins, which made him unhappy; and without power to silence his conscience, which condemned him. And thus he would have lived and died, but for the grace of God, which was, about this time, magnified in his salvation.

He was induced, from mere curiosity, in company with several others, to resort to a certain place of worship in his native town, and there heard a most impressive sermon, from the first clause of our Lord's Prayer, "Our Father." The word was with power. His heart was melted within him. His spirit was broken with a sense of sin and ingratitude, and, with a child-like spirit, he sought forgiveness. Then He, who welcomed the prodigal's return, received our young friend with open arms, and ultimately enabled him to rejoice in the assurance of acceptance with God, through the merits and mediation of our Lord Jesus Christ.

In his seventeenth year he was united to the church, then under the pastoral care of the Rev. Wm. Howell, to whose person he was devotedly attached. Even at that early age, he used to accompany Mr. Howell every sabbath afternoon into the surrounding villages, to assist him in his efforts to win souls to Christ; and thus commenced a career of honourable usefulness, which

terminated only with his life. Having at length served his apprenticeship, he left Knaresborough, and, for some time, continued in a very unsettled state. During this period, he felt most keenly the loss of Christian privileges and ordinances. So high a value did he set upon the gospel and the faithful ministration of it, that he has frequently walked thirteen miles to enjoy it; and this partiality for the public ordinances was a striking feature in his character, and continued unabated through life, even to its close—for the last time he trod the "earthly courts," three weeks only before his death, he was literally assisted there. Few men, if any, attended the means of grace more regularly, for a lengthened period of fifty years, or loved the house of God more ardently. The words of the psalmist were the breathings of his soul: "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth," *Psa. xvi. 8.*

At the age of twenty-five, his steps, by the providence of God, were directed to the town of Kidderminster, and there he found a resting-place, a home, and a grave. He frequently reviewed that event with thankfulness and gratitude. He saw the hand of God in it, and never failed to acknowledge it. When speaking of it in later years, he used to say, "that he went out, like Abraham, not knowing whither he went." But the God of Abraham was his God, and he "led him by a right way to a city of habitation."

For several years after his settlement in the above town, he worshipped God in the "Old Meeting," under the pastoral care of the Rev. Alexander Steill, and afterwards of the Rev. Thomas Helmore, and late of Stratford-on-Avon, to whose personal ministry he was most sincerely attached, and which ultimately ripened into a friendship that terminated only in death; nor in death were they long divided. It is somewhat remarkable that Mr. Helmore, whom he had always fixed upon to preach his funeral sermon, should pass the vale a few weeks only before his friend.

"And now they range the heavenly plains,
And sing their hymns in melting strains;
And now their souls begin to prove
The heights and depths of Jesus' love."

From the first he felt great interest in the prosperity of the Redeemer's cause, both at home and abroad, and, in various ways, took a lively and active part in its promotion. His piety was of a very high order; it was elevated and heavenly. One could not be long in his company without being struck with it, and sensibly feeling *we*

were in the presence of a "man of God." One was always compelled secretly to exclaim: "It is good to be here!" and many besides the writer have regretted leaving his edifying conversation. We could not help regretting coming *down* from the elevated ground which we had been occupying. We felt the *chill* of a *cold* world, whose air is impure, and whose spirit is hostile to spiritual religion. But "he walked with God;" and this walk was maintained through a long life of profession, and amid much worldly cares. He was pre-eminently a man of faith and prayer. He *lived* in the spirit of it; and latterly, in the exercise of it, too literally, "he prayed *without ceasing*." He thought nothing too trivial to carry to a throne of grace. It was his resource in every difficulty, and his support in every trial. Instances might easily be mentioned to show that daily incidents, and the little occurrences of domestic life, were constantly turned by him into subjects of prayer. When any little difficulty occurred in his family, "I will pray for you," was his constant remedy. It was his habitual practice, during his busiest days, to spend an hour every morning in prayer and meditation on God's word, *before* he entered upon his worldly calling. "Not slothful in business, fervent in spirit, serving the Lord," saith the apostle; and few men carried out both the precept and the practice here enjoined more truly or blessedly. Not long before his death, he told a friend who had called to see him, "that in his busiest days he *never had suffered his business to interfere with his religion, nor his religion to interfere with his business*." After his retirement from business, his habits of devotion were greatly increased. He invariably spent four hours of each day in devotional exercises; and it is worthy of remark, that he always read his Bible *on his knees*, and so turned nearly every sentence into prayer. Hence his knowledge of the Scriptures exceeded most men; nor was his love to the word of God less remarkable. "O! what a different world would this be," he would frequently say, "if it were to take the Bible for its guide, and men were to act up to its precepts!" He greatly admired that universal law of right between man and man, as propounded by Jesus Christ: "As ye would," &c., Matt. v. He had been in the habit, for years, of committing to memory very extensive portions, that he might be furnished, as he used to say, with matter for meditation, in case he should be deprived of the power of reading. He could repeat *whole* epistles correctly. Indeed, the study of the Bible had become so habitual to him, that he would frequently *repeat* a chapter at family worship, yet so as to avoid the *appearance* of it, except by very close ob-

servers. Methinks I now see him, with his spectacles on, his eyes fixed on the Bible before him at family prayer, and apparently reading a chapter, but with his eyes closed. Nor did he study the Bible for his own advantage; he took many opportunities of recommending it to others. Until very lately, he had been in the habit of assembling young men at his own house weekly, to read and explain the word of God to them. Another singular instance of his regard for the Scriptures, and his confidence in their purity and power, is illustrated in the early part of his life, while presiding over a great number of men, in a large manufactory. In consequence of much ungodliness among them, he had recommended the word of God so strongly and successfully to his unholy associates, whose filthy conversation, like Lot, "vexed his righteous soul," that he was permitted to read a portion of it to them daily, which soon had the effect of holding their ungodliness in check; nor would they afterwards attempt, in his presence, to utter anything profane or unholy. What an influence does a consistent, upright, sincere Christian exert over his fellow-men! Impiety quails before such an one; and irreligion seeks a hiding-place. Religion, with him, was his *business*—the "*principal thing*"—the "one thing needful." It was easily seen, that it had the *supremacy* in his heart—that everything was made to bend to it—"every thought was brought into subjection to Jesus Christ." In short, it was his chief concern. It entered into all the walks and relations of life: it was made to bear upon all the concerns of life,—in the shop and the market, as well as the closet and the sanctuary. Few men proved more strikingly, "That the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," Rom. xiv. 17. Nor was he righteous for himself only; he embraced every convenient opportunity to recommend religion to others. It was his constant practice, and he had a happy art of doing it, without exciting disgust on the one hand, or affecting superior sanctity on the other. It was the natural effusion of a heart warmed with the love of Christ, and mainly anxious that others might participate in the blessings he enjoyed. But there *was* seriousness and zeal, which proved his earnestness, and expressed the value he set upon the blessings he recommended to his fellow-men. His conversation with the people of God, too, was *very* edifying, being always seasoned with salt. It was in heaven, and hence it partook largely of a heavenly character. He used to remark, that there were three things he had been trying to learn all his life:—namely, first, "to love his enemies;"

secondly, to "be content with such things as he had;" and thirdly, to say, "Thy will be done." He was unwearied in his visits to the sick and dying; and few were more happy or useful. The suffering Christian could always calculate upon his visits, sympathy, and prayers. And many have blessed God for such visitations,—the ungodly, even, welcomed him as a messenger of mercy, and always listened to him with grateful attention: and these labours of love were continued by him until a few weeks of his death. He observed family worship with the most rigid punctuality; and however engaged, he always "returned to bless his house." He used to remark, that "God's blessing did not rest upon that house where no altar was erected to his name," nor would he abide in such an house, unless permitted to conduct worship in it; which need scarcely be added, was always the case. If anything occurred

in his own family, which was seldom the case, to prevent family prayer, he always felt unhappy and uneasy. The writer remembers one such occasion. It was a joyous nuptial day; the hurry and bustle of the morning had interfered with the usual family devotions; but amid the joy around—and he participated in it—he was uneasy, and more than once expressed his regret. It was named to the writer; and it was proposed and conducted, *after dinner*, by another minister present, the Rev. George Fowler,—when opportunity was given to implore a blessing on the union of the young people; and then he felt happy, because that "Jesus had been called to the marriage." "Three times a day, too, did he pray with his family, and give thanks before his God." For his thanksgiving after dinner was always a very suitable prayer of some length.

(To be concluded in our next.)

Home Chronicle.

ANNUAL MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

THE Trustees of the *Evangelical Magazine*, in London and the Provinces, are respectfully informed, that the Annual Meeting of the Trust will take place (D.V.) on Wednesday, the 10th May, at Baker's Coffee House, Change-alley, Cornhill, when their attendance is earnestly requested.

Dinner will be on the table at two o'clock precisely.

THE LATE CHARTIST DEMONSTRATION.

Monday, 10th April.—While we are penning this article, London resembles a besieged city; trade and industry are everywhere arrested; hundreds of thousands of peaceful citizens are converted into special constables; the public buildings are all put under strict watch and guard; many regiments of soldiers are in readiness, at various points of the metropolis, to support, if need be, the civil authorities, in preventing riot, or any other breach of the public peace.

The occasion of all this stir and excitement, which spreads terror and alarm among all classes of her Majesty's loyal subjects, is the proposal, on the part of the Chartists of London and the provinces, to hold one of their monster-meetings on Kennington common, and thence to march in a body, with a petition, generally signed by their political party, to the House of Commons, and to demand attention to their claims.

In ordinary circumstances, such a gathering might have been looked on with but little apprehension, and might have been left under the watchful eye of the police, to convene and separate at its pleasure; but the case as it stands is peculiar. A body of Chartists calling themselves a "National Convention," have been sitting for days in the metropolis, at which some most inflammatory addresses have been delivered, indicating but too plainly that some leading members of the body are disposed to resort to other methods than speeches, petitions, and processions, in order to effect their proposed object. Certain of the speakers in the said convention have uttered language full of menace, not to say of decidedly seditious tendency. The proposal, too, of marching thousands of their body through the public streets to the House of Commons, carried with it something of threat and intimidation, which could not but excite alarm, more especially in the present disorganized position of Ireland, and the unsettled and convulsive state of the continent of Europe. Moreover, the late riots of the metropolis and other parts afforded full proof that vast gatherings of the people, at such a crisis, are not without hazard to life, property, and public tranquillity.

Under these circumstances, and doubtless with more information than the citizens of London and its suburbs in general possess, the Government has wisely determined on preventing the proposed procession to the House of Commons, and has, by other means, provided for the preservation

of the public peace and order of the metropolis. Had it neglected to do so, it would have been guilty of a great dereliction of duty, and would have been justly chargeable with all the consequences of any excesses that might have been committed. Its prudent and determined course has been nobly seconded by all ranks and classes of her Majesty's subjects, who have vied with each other in an effort to prevent any such public demonstration as might tend, in these troublous times, to create riot, or to give an impression that the Government was unequal to the crisis which had come upon it. Those who blame her Majesty's ministers for the course pursued by them, or who think and say that the preparations were greater than the emergency demanded, would have been the first to blame them if, through their supineness, any catastrophe had arisen.

The result, which, since we commenced this article, we have been happy to learn, proves how discreet and effectual has been the course pursued by Government, aided, as it has been, by the city authorities, and by the great mass of the industrial classes in the metropolis. The anxious day has passed off without loss of life or property, or any serious personal injury to any of her Majesty's subjects. The Chartists assembled in considerable strength, though not so numerous as was anticipated. To do them justice, they conducted themselves generally with considerable decorum; and yielded, without physical resistance, to the authority of Government. So far, we are thankful that the counsels of some of their less discreet leaders, did not prevail. The day passed off better than could have been anticipated; and all loyal and religious men must rejoice at the course which events have taken. It is due to Feargus O'Connor to say, that he strenuously urged the assembled masses not to come into collision with the Government, and not to resort to physical force; and it is equally due to the Government to affirm, that its course was such as, in no way to provoke the angry passions of the multitude. With a full heart we give thanks to God, who has scattered the threatening cloud, and enabled the citizens of London to set a good example to the provinces, to the sister kingdom, and to the nations of the continent.

And now we close our observations with a few words to the *Chartists*, and to the *Government and Legislature* of the country.

If the Chartists are desirous of conciliating the convictions of wise and upright citizens to their views, or to any part of them, as expressed in their Charter, they must abstain, in their public discussions, from the use of all threatening and seditious language; they must avoid all sym-

pathy with those violent leaders who broach doctrines not at all sanctioned by the Charter itself; and they must have no more talk about the use of other weapons than those of reason and progressive illumination. If they will not take our friendly advice here, and will persist in intimidating public demonstrations, and formidable gatherings of the people about large cities and towns, they may rely on it that they will be judged by the great mass of their countrymen, more by their overt acts, than by their written Charter. That Charter has very many admirable points in it—points, which no enlightened statesman in our day can afford to overlook; but violent and seditious advocates will destroy its influence; and monster meetings, which only intimidate the peaceable and well-disposed, and arrest the industrial labours of the people, will breed a prejudice which no strength of reason will be able to overcome. The *Charter and Revolution* will inevitably be identified, if those who aim to make it law do so by any but legal and peaceable means. The idea of collecting hundreds of thousands for discussion, is the most absurd thing in creation. It is said that the immortal Whitefield could be heard by ten thousand people; but, with all our experience in speaking, we never believed it.

To the Government and the Legislature of the country we would say, with all deference and respect, that they must not unnecessarily defer many needed and desirable reforms. **CLASS LEGISLATION MUST NOW AT LAST COME TO AN END.** Reasonable concessions must be graciously made, lest they should be offered when it is too late. Our fine country, and our noble principle of government, are worthy of being preserved and transmitted; and, notwithstanding our necessarily heavy burdens, in order to keep faith with the public creditor, there ought to be a far greater consideration of the poor and labouring classes in the matter of *indirect* taxation. The pressure should be made to fall where it can be borne, and ought not to be such as to grind the faces of the poor. We believe that an income and property-tax is the best and most productive source of public revenue, if fairly and honestly adjusted; but the present *income-tax* is wrong in principle, and unproductive in amount. These suggestions must and will have due consideration of the Government and Legislature at an early period. All pension-lists must for ever cease—certainly *all* in the case of men who have had ample opportunity of providing for old age by the public pay they have received in the days of activity and health. Meanwhile, we feel that constitutional methods alone ought to be resorted to, in order to bring about wholesome and necessary reforms. May God bless and di-

rect those at the helm of public affairs ! If Christians prayed more for them, we might hope for better things.

THE BISHOP OF EXETER.

THIS clever prelate has more of the Ishmaelite in his composition than sits gracefully on a mitred head in 1848. We predict that he will be the last in England of his class. The days of Bonner and Land are past ; and those who would mimic their theology or their persecuting spirit, will every day become more and more obsolete in happy Old England. We cannot, in these times, afford state bishops, who live only to agitate both church and state. One consolation remains, that recent and existing events in the diocese of Exeter will open men's eyes, and teach ministers of state to be more circumspect than they have often been in their appointments to the episcopal bench. Neither political bishops nor Puseyite bishops will suit the temper of the present age ; and the multiplication of them would bring on a crisis in the English episcopate which its best friends could not arrest. Dr. Campbell has well and tersely said, that " it is no easy thing to get into the diocese of Exeter, as the Rev. Mr. Gorham can attest ; no easy matter to remain in it, as is witnessed by the Rev. Henry Erskine Head ; and impossible to get out of it, as is demonstrated by the case of the Rev. James Shore, who, within a few days, will probably be incarcerated for daring to preach within the ' Diocese of his Lordship.' "

It is really terrible that such things can be perpetrated in Great Britain in the nineteenth century. The Rev. Mr. Gorham, an experienced and excellent clergyman, presented to a living in Cornwall by the Lord Chancellor, is pronounced unfit for it, after a most vexatious examination, extending over many days, because he cannot avow himself a convert to the doctrine of baptismal regeneration, and other fragments of popish origin. But the case of the Rev. James Shore surpasses anything of the kind we have ever heard of. He is actually proceeded against, and attempted to be crushed, because though *once* in orders in the diocese of Exeter, he dares to officiate within its precincts, as a Dissenter from the Established Church. We could not trust ourselves to describe the spirit of the man who would venture, in this enlightened age, to enforce, by penal proceedings, the doctrine of perpetual priesthood in the English church. But we ask, with indignation, Can this be the law under which Englishmen live in the year of grace 1848 ? If it be, ought the law to be permitted to survive another month ? Is it not a monster iniquity,

which ought to be swept, with scorn and contempt, from the statute-book of this free and happy country ? Talk of the *majesty* of law,—such a law as this would be enough to bring all law into contempt. But the friends of religious liberty have taken up the cause of the Rev. James Shore, and he is safe, spite of all the harsh and cruel treatment to which he has been subjected. Surely, neither the clergy nor the laity of the Established Church will settle down quietly under this new Star-Chamber discipline. But, whether they do or not, we respectfully remind them that it is a British question ; any clergyman may see it his duty to leave the Establishment, and is it to be credited, that the mere circumstance of his having been once in episcopal orders, deprives him of his rights and liberties as an Englishman ? Here is one, at least, of the links of church and state, which cannot be too soon snapped asunder.

PROVINCIAL.

AMBLE, NORTHUMBERLAND.

THE new Independent chapel, in the above village, was opened for public worship on Thursday, March 23, 1848. Dr. Alexander, of Edinburgh, preached in the afternoon ; the devotional part of the service was conducted by the Rev. G. Richards, of Alnwick, and Rev. W. Ayre, of Morpeth. About 200 took tea in the chapel. The meeting in the evening was addressed by the following ministers :—The Rev. J. G. Rogers, of Newcastle, on " The Kingdom of Christ ; " Rev. W. Ayre, of Morpeth, " The Duty of Christians in relation to existing Events ; " Rev. M. Edwards, of Widdrington, " Education ; " and Rev. J. Duncan, of Warkworth, " Liberty. "

On the sabbath following the Rev. G. Richards, of Alnwick, preached morning and evening. The collections were all that could be expected from a labouring population. The proceeds of the tea-meeting and collections amounted to 20*l*. The cost of the chapel is 350*l*. The remaining debt is 360*l*, towards the extinction of which the aid of the Christian public is earnestly solicited.

Amble is a station of the Home Missionary Society, and in connection with the Durham and Northumberland Association of Congregational Ministers and Churches. This case is recommended by the Rev. Messrs. Jack, North Shields ; Reid, Newcastle ; and Richards, Alnwick. Contributions will be thankfully received by the treasurer, Mr. Andrew Richardson, and Mr. James Wood, Home Missionary, Amble.

EAST RETFORD, NOTTINGHAMSHIRE.

THE Rev. Micaiah Hill, (son of the Rev. Micaiah Hill, of Calcutta,) was ordained as pastor of the Congregational church in the above town, April 15th, 1848. The morning service, opened by the Rev. G. B. Johnson, of Doncaster, included—the introductory discourse, by the Rev. Dr. Elliott, of London; questions, by the Rev. H. L. Adams, of Newark, with answers from the church at Retford, and by Mr. Hill; the prayer of designation, by the Rev. R. Weaver, of Mansfield; and the charge to the minister, by Dr. Reed, of London, formerly Mr. Hill's pastor.—In the evening, the Rev. S. McAll, of Nottingham, preached to the church and congregation; the Revs. Messrs. Ash, of Laxton; Muncaster, of Gainsborough; McAll, of Sunderland, and several ministers of the Methodist and Baptist connexions, also took part in the services.—In the afternoon, after dinner in the school-room, addresses were delivered, bearing chiefly on the very interesting aspect of the cause at East Retford.

Throughout the day a deep sympathy was evidently excited in the labours and ardent desires of the pastor. The guiding of Providence appeared distinct and impressive in the account furnished of his entrance on the sphere; and already most cheering tokens of advancing success have been granted, that the people contemplate the erection of a new chapel. The simple but graceful design prepared by Mr. J. C. Gilbert, of Nottingham, especially when contrasted with the present unsightly structure, might almost plead for its erection. The necessity is indeed pressing. The people and their minister are working hard to insure the accomplishment, and those who are spectators of these efforts, undertaken in much of the genuine missionary spirit, will not, it is hoped, refuse their generous help. This ordination-day was solemn, happy,—a day of sacred resolution and fervent prayer. May its brightest promise be surpassed!

BROMSGROVE.

On Thursday, Nov. 25th, 1847, the Rev. J. Chisman Beadle, of Highbury College, London, was ordained to the office of the ministry, as pastor of the Independent church, Bromsgrove, Worcestershire.

The Rev. Dr. Redford, of Worcester, delivered the introductory discourse; the Rev. D. K. Shoebottom, of Kidderminster, asked the usual questions, and received the confession of faith; the Rev. Henry Welsford, of Tewkesbury, offered the ordination prayer; and in the absence of the Rev.

John Angell James, (who was prevented from attending in consequence of an unexpected family bereavement,) the Rev. Professor Barker, of Spring-hill College, Birmingham, delivered the charge. In the evening of the same day, a sermon was preached to the church by the Rev. John Raven, of Dudley. The Rev. H. Humphreys, of Redditch; the Rev. John Parsons, of Brierley-hill; the Rev. T. Davies, of Bromsgrove, (Baptist;) and the Rev. J. Way, of Stratford-on-Avon, (Wesleyan,) took part in the services.

The Independent church in this town was first formed by the Rev. John Spilsbury, the pious vicar of the parish, who was ejected from his living, which is one of considerable value, at the time of the passing of the Act of Uniformity, and who, in consequence of his nonconformity, suffered several severe imprisonments. About seventeen years ago the old chapel, which was built at the Rev. John Spilsbury's own expense, was taken down, and the present handsome edifice erected on its site.

CALLS ACCEPTED.

THE Rev. Richard Knill, late of the Tabernacle, Wotton-under-Edge, having accepted a unanimous invitation from the church assembling in Queen-street Chapel, Chester, to become their pastor, commenced his labours amongst them on the first sabbath in January.

The prospect of a very enlarged sphere of usefulness induced Mr. Knill to relinquish his connection with the church at Wotton. The removal has occasioned deep and mutual regret; and his friends there have presented him with two very chaste and elegant pieces of plate, as a testimonial of their affection and esteem. [We regret that this notice has been accidentally neglected.]

T. JOWETT, senior student of Airedale College, has accepted a most cordial invitation to become the pastor of the church and congregation of the Independent chapel at Pudsey, in Yorkshire; and purposes entering upon his pastoral duties in July. The chapel is a commodious building, with which two sabbath-schools are connected, and is surrounded by a population of 13,000 souls, affording wide scope for exertion and usefulness.

MR. JOHN STROYAN, of the Lancashire Independent College, has accepted the unanimous invitation of the Congregational church assembling in Zion Chapel, King's Inn, Dublin, to become their pastor.

WATTON, NOBFOLK.

SPECIAL religious services were held every night during the last week in March at the Independent chapel at Watton; and they proved "times of refreshing from the presence of the Lord." The Rev. James Reading having accepted an invitation from the church of Christ at Wheathampstead, invited the recognised members of the Wesleyan and Primitive Methodist Societies, and Christians of every name, to meet around the table of the Lord

on the first Sunday in April, previously to his removal. It was pleasant and soul-cheering to witness believers of various communions gathered around the Lord's-table, commemorating the love of their common Saviour, and publicly acknowledging their oneness in Christ. While the communicants were being addressed, it was asked, "Is not this heaven begun below? Is not this one of the days of heaven upon earth?"

April 5, 1818.

General Chronicle.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

MY DEAR SIR, — I accompanied my friend, J. Poynder, Esq., to the India Court, on the 22nd ult., when his motion was discussed to sever the Company from Juggernaut's temple. You are aware that it was lost, through a mistaken notion of a pledge to support it. I am preparing a letter upon this subject to the Chairman. Permit me to request you to urge the presentation of petitions and memorials against this monstrous evil in India.

The Rev. C. Lacey writes: "It is reported that the priests and the Khoorda Rajah have presented a numerous signed petition to Government to have the Pilgrim Tax continued; urging, that, *If it be dropped and the support of the Government be withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true; but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report, which I have read, he says: *'The established worship is fast going down, and will soon become extinct if the Government does not renew and uphold it.'* He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or in part adopted. This report shows the state of the temple, before it had the protection of the British Government, and what it would soon become, were it again left to itself."

In a more recent letter he states: "The very sinews of the system are supplied through the Collector of Pooree by the British Government. Supported by this donation the idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The Pundahs say—'Who will deny that the enlightened and powerful Government of Britain does

not respect Juggernaut, while it supports him so amply? To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished, that no impediment may exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut! Such are the arguments of the Pundahs, and they are believed by the people."

The temple-lands have been returned to the priests, but 23,000 rupees per annum are still paid. It appears important to petition Parliament, and likewise to memorialise Sir J. C. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all Government Grants to Indian temples. The memorials may be addressed to Sir John Hobhouse and J. Poynder, Esq., South Lambeth, London. "The King's business requires haste." Petitions should be sent to both Houses of Parliament.

Yours, &c.,

J. PEGGS.

Burton-on-Trent, April 7.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the Congregation of
in the Town of
Showeth,—

That your petitioners are intimately connected with the missionary operations which have been prosecuted for a number of years in Bengal, Orissa, and in many parts of India. That the missionaries, in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut, and witnessed scenes of misery, infamy, and death, which no pen can describe nor heart conceive, that has not been debased by the demoralising influence of idolatry.

Your petitioners, in common with multitudes in Britain and India, rejoiced in the

anticipated severance of the British Government from the temple of Juggernaut, and by the repeal of the Pilgrim Tax and the restoration of the temple-lands to the rajah and the priests, in accordance with the despatch of the Honourable Court of Directors in December, 1844, stating in express terms, that "*the discontinuance of our interference in its concerns should be made complete.*" These expectations have been disappointed by the annual grant of 23,000 rupees from the British treasury, by which its popularity is increased, and multitudes are allured to this shrine of idolatry, at which so many perish.

Your petitioners, therefore, request, that decisive measures may be pressed upon the authorities of our Indian empire, that the temple of Juggernaut, and all the other temples of India, may no longer receive grants of money from the British Government, but may be left entirely to the support of their own deluded votaries.

And your petitioners will ever pray.

EMANCIPATION OF THE WALDENSIAN PROTESTANTS OF PIEMONTE, IN ITALY.

THE friends of the Waldensian Protestants will, no doubt, rejoice to receive the following information, which I had the pleasure of announcing through the medium of the public press:

Sir,—The spirit of religious persecution is rapidly dying away—certainly amongst the lay people of the different countries in Europe. I have to communicate to you an event in proof—not the least of the extraordinary events now continually occurring in Italy; an event far beyond the most sanguine expectation of the most ardent friends of the ancient Protestants in the valleys of the Alps. The flame of persecution which has furiously raged in Piedmont against the unoffending Protestants of the Waldensian valleys for centuries past, has just been happily extinguished, and the King of Sardinia himself has the honour of quenching that flame. The pages of history record, in letters of blood, the cruel sufferings, tortures, and butcheries, which those poor Protestants have many, many times suffered, when the demon of Fanaticism had let loose the infuriated agents of evil against them. And for what were they persecuted?—for their love to the Bible; for their uncompromising maintenance of the simple doctrines of the gospel against the mass of darkening superstition which prevailed around them! They were always acknowledged in royal ordinances as loyal subjects, and their bitterest persecutors were always constrained to admit the purity of their morality. For nothing, then, were they persecuted but for their heroic and steady love of the Bible, and rejection of soul-destroying superstition.

They have descended from the apostolic times; and their history in the valleys is clear up to the eighth century; about which time they protested loudly and forcibly against the errors introduced into the diocese of Turin, of which they then composed a part; they are the remnant of the flock of the celebrated Claude, bishop of Turin, which remained faithful to the gospel after his decease; since when they are a separate communion, in the bosom of the mountains south of the Alps, just under Monte Viso. At present they consist of about 24,000 members, distributed into 15 parishes, with 15 pastors, and 6 other ministers, occupied in their interesting college, not long erected in the valley of La Tour. Hitherto those loyal and faithful subjects were held down by the iron hand of religious rancour in the condition nearly of slaves, without any civil or political rights, and hemmed into three small valleys, by an arbitrary line drawn around the entrance, over which they dared not pass to procure property in land or houses. A brief notice like this is not the place to give a full detail of their sufferings and privations. But, praise be to God! those sufferings and those privations are now at an end, and we may hope, for ever. May the spirit of the gospel bring all nations to a right understanding in all things, and teach them the divine precept of our Lord, "By this shall all men know that you are my disciples, if you love one another."

I will merely give a literal translation of the following brief extract of the letter just received from the Waldensian authorities, announcing the emancipation of those ancient Protestants. They are *Protestants without any Reformation. They never had any Reformation.* The authentic documents will soon appear in the public papers, promulgated in the kingdom of Sardinia, proclaiming this most interesting and long-deserved emancipation.

The Waldensian authorities say, in a letter dated 18th February last:

"To God be all the glory, and to the King, Charles Albert, gratitude and love. Our emancipation—complete, civil and political—was signed yesterday by his Majesty. The Waldensians are no longer helots; they are now free citizens. The letters patent are now in progress of completion, and in a short time will be authentically promulgated. Every one sends to compliment us, and to rejoice with us. May God be praised and blessed!"

I hope, sir, you will be pleased to give a place to the above few remarks in your valuable paper.

I am, sir,

Most respectfully and truly yours,

ANTHONY SILLERY.

Steevens' Hospital, Dublin. 6th March, 1846.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



OPEN-AIR PREACHING IN JAMAICA.—*Vide* p. 266.

JAMAICA.—OPEN-AIR PREACHING.

NOTWITHSTANDING the large amount of Missionary labour which has been bestowed on the coloured population of Jamaica, there are still considerable numbers of the people destitute of the knowledge of the truth and the blessings of salvation. The ensuing statement of our Missionary, the Rev. Robert Jones, who occupies the station of Chapelton, in the district of Clarendon, represents the condition of these uninstructed **classes**, and the circumstances which have contributed, amid the general increase of **christian light**, to sustain the evil that he deplors in all its original deformity. Our brother also informs us of the new course of effort on which he has entered to meet in some degree the spiritual destitution and wretchedness of this portion of the people; and the encouragement he has experienced to persevere in **these special exertions** which have been called forth by his zeal and compassion. Addressing the **Directors** in December last, Mr. Jones thus writes:—

Feeling deeply concerned for the multitudes that dwell in and around Chapelton, who are living "without God and without hope in the world," I have been devising and attempting means to bring them under the sound of the Gospel. Their condition is deplorable. Many have been attached to some ignorant, self-elected black preacher, who, after obtaining all the money he could from his poor dupes, basely abandoned them; they have then been taken up by others, more greedy perhaps of filthy lucre even than their predecessor, who, in like manner, have left them; until the people themselves, disgusted with such rapacity, and ignorant of the true nature of religion, have given themselves over to work wickedness with greediness.

There are others who make no profession of religion, and will on no account attend a place of worship; and not a few there are who rest in a mere form of religion, visiting the parish church only at its **festal seasons**, such as Christmas and Easter.

With these different kinds of characters, I and the members of my Church have frequently conversed, and invited them to attend our chapel, but they have given a variety of excuses for not doing so. If they attend our place of worship (they say) they will be expected to contribute to the support of the cause of Christ; they will be too narrowly watched in their conduct; and they will be no longer able to live a loose and "free" life.

Under these circumstances I determined to go out into the highways and constrain them to hear the truth. Accordingly, on the Sabbath evening, when the services of the day are concluded, a number of our people have accompanied me to a cool and shady vale, where several hundreds have collected together, seated themselves on the grass, and listened with the deepest seriousness to the word of life. We have had persons of all classes and grades of colour, and have continued these services for several Sabbaths without the slightest interruption from any of the audience, although many composing it had never been accustomed to listen to a religious discourse. We have been compelled to suspend these services by the setting-in of the rainy season, but hope soon to resume them. Several persons have since attended the chapel who never before entered its walls, and we are not without hope that much good has been and will be accomplished.

The accompanying sketch is intended to give some idea of the interesting scene which thousands of the supporters of the London Missionary Society would have been delighted to witness.

Anniversary of the London Missionary Society.

FIFTY-FOURTH GENERAL MEETING.

MONDAY, MAY 8.

Morning, Seven o'clock.—An Introductory PRAYER MEETING at the CHAPEL in NEW BROAD STREET, specially to implore the divine blessing on the several Services of the Anniversary. To close punctually at a quarter past Eight.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Episcopal Chapel (Rev. T. MORTIMER's), Upper North Place, Gray's Inn-road, the Rev. JOHN JORDAN, A.B., Vicar of Enston, Oxon, to preach.

Service to begin at Seven o'clock.

WEDNESDAY, MAY 10.

Morning, Surrey Chapel.—Rev. ROBERT CANDLISH, D.D., of Edinburgh.

Evening, Tabernacle.—Rev. WILLIAM BROCK, of Norwich.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 11.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken *precisely at Ten o'clock*, by

JAMES KERSHAW, Esq., M.P.

Evening.—An Adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at *Six o'clock*, by

THOMAS CHALLIS, Esq., ALDERMAN.

FRIDAY, MAY 12.

A Sermon will be preached to the Juvenile Friends of the Society, by the Rev. THOMAS RAFFLES, D.D., LL.D., of Liverpool, at Poultry Chapel. Service to commence at *Half-past Six o'clock*.

LORD'S DAY, MAY 14.

Sermons will be preached, and Collections made, at various Places of Worship, the particulars of which will be found on the following page.

* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats*, respectively. The *Platform* will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, 5th, Saturday, 6th, Monday, 8th, Tuesday, 9th, and Wednesday, 10th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

MONDAY, MAY 15.

Evening.—The Sacrament of the Lord's Supper will be administered at the following Places of Worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL	Rev. JOHN HARRIS, D.D.	to preside.
ORANGE-STREET CHAPEL	Rev. JOHN CLAYTON, M.A. ...	"
FALCON-SQUARE CHAPEL	Rev. JAMES PARSONS, York ...	"
SURREY CHAPEL	Rev. R. W. HAMILTON, D.D., LL.D., Leeds	"
CLAREMONT CHAPEL	Rev. GEORGE CLAYTON	"
ST. THOMAS'S-SQUARE, HACKNEY	Rev. JAMES HILL	"
STOCKWELL CHAPEL	Rev. T. W. JENKYN, D.D.	"
KINGSLAND CHAPEL, at 7 o'clock	Rev. JAMES GRIFFIN, Manchester	"
TOTTENHAM COURT-ROAD CHAPEL	Rev. JOHN BURNET	"
HANOVER CHAPEL, PECKHAM	Rev. HENRY J. GAMBLE	"
TREVOR CHAPEL, CHELSEA	Rev. J. A. JAMES, Birmingham	"
GREENWICH TABERNACLE	Rev. GEORGE SMITH	"
WESTMINSTER CHAPEL	Rev. JAMES STRATTEN	"

Services to begin at Six o'clock.

Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ALBANY CHAPEL, REGENT'S PK.	Rev. T. G. STAMPER		Rev. T. SMITH.
ALDERMANBURY CHAPEL	" H. L. ADAMS		" E. J. HARTLAND.
ABNEY CHAPEL, Stoke Newington	" S. CURWEN		" J. KENNEDY.
BABICAN CHAPEL	" A. TIDMAN		" DR. ARCHER.
BETHNAL GREEN	" J. VINEY		" E. CRISP.
BISHOPSGATE CHAPEL	" E. CRISP		" J. GLANVILLE.
BRENTFORD	" J. B. STAIR		" J. B. STAIR.
CHADWELL-STREET, Pentonville	" JOHN PYER		" JOS. BULL.
CLAPHAM	" DR. HAMILTON		" J. STOUGHTON.
CLAPTON CHAPEL	" A. WELLS		" A. WELLS.
CLAREMONT CHAPEL	" R. KNILL		" S. M'ALL.
COLLIER'S RENTS CHAP., Boro'	" W. ROSE		" H. TOWNLEY.
COVERDALE CHAPEL, Limehouse	" J. JUKES		" T. MANN.
CRAVEN CHAPEL	" P. THOMPSON		" S. CURWEN.
CROYDON	" W. CAMPBELL		" J. ADEY.
DEPTFORD	" J. PULLING		" H. L. ADAMS.
ENFIELD	" DR. BENNETT.	Rev. Dr. BENNETT	"
DITTO, HIGHWAY	" T. FIELDING		" T. FIELDING.
FALCON-SQUARE CHAPEL	" T. BOAZ		" J. W. RICHARD- SON.
FETTER-LANE CHAPEL	" C. MORRIS		" C. MORRIS.
FINCHLEY	" J. ROBERTS		" J. ROBERTS.
FINSBURY CHAPEL	" J. W. RICHARD- SON		" DR. FLETCHER.
GREENWICH, Maize-hill	" H. B. JEULA		" JOHN HILL.
GREENWICH, Tabernacle	" W. LUCY		" J. GRIFFIN.
HACKNEY, St. Thomas's-square	" W. A. HURNDALL	Rev. G. THOMSON	" R. FLETCHER.
HACKNEY, HAMPDEN CHAPEL	" E. STALLYBRASS		" E. STALLYBRASS.
HAMMERSMITH, EKEN CHAPEL	" T. SLATYER		" E. PORTER.
HARE-COURT CHAPEL	" W. S. PALMER		" W. S. PALMER.
HARLEY-STREET CHAPEL, Bow	" S. DAVIES		" J. GLTSE.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ELL MOUNT CHAPEL ..	Rev. H. ADDISCOTT		Rev. R. KNILL.
TON, Lower-street	" H. MARCHMONT		" T. E. THORESBY
TON, UNION CHAPEL....	" J. A. JAMES..	Rev. R. KNILL ..	" J. PARSONS.
TON CHAPEL	" B. S. HOLLIS ..		" B. S. HOLLIS.
STON	" J. STOUGHTON ..		" J. C. GALLOWAY
AND CHAPEL.....	" T. W. AVELING ..		" H. ADDISCOTT.
HAM.....	" J. BARFITT ..		" W. LUCY.
LY CHAPEL.....	" J. GRIFFIN ..		" T. DODD.
ORO' CHAPEL.....	" H. RICHARD ..		" H. RICHARD.
ND, LATIMER CHAPEL..	" J. SAUNDERS ..		" Dr. FERGUSON.
ND, New Town.....	" J. SIBREE		" J. JUKES.
ND, SALEM CHAPEL....	" C. DUKES.....		" Dr. HEWLETT.
OURT CHAPEL	" R. FLETCHER ..		" J. C. POTTER.
OD	" B. KENT		" D. THOMAS.
E-STREET CHAPEL	" W. G. BARRETT ..		" S. LUKE.
ENT CHA., New North-rd.	" J. SPONG		" G. MUNDY.
OW	" G. MUNDY ..		" J. SIBREE.
I, TRINITY CHAPEL	" G. SMITH		" T. BINNEY.
Y CHAPEL.....	" S. B. BERGNE ..		" Dr. CUMMING.
F CHAPEL	" R. ASHTON ..		" G. GOGERLY.
F-STREET CHAPEL.....	" G. GOGERLY..		" Jos. FLETCHER
HAPEL.....	" B. PARSONS ..		" B. PARSONS.
ELDS	" T. E. THORESBY ..		" H. MARCHMONT
Y.....	" J. G. MIALL ..		" P. THOMPSON.
FELL	" D. THOMAS ..		" T. G. STAMPER.
ORD, BRICKFIELD CHA.	" Dr. FERGUSON ..		" J. HALL.
NACLE	" JAS. PARSONS ..		" W. G. BARRETT.
THAM COURT-ROAD	" Dr. FLETCHER ..		" T. BOAZ.
THAM CHAPEL	" J. C. HARRISON ..		" J. C. HARRISON
G.....	" T. J. WARAKER ..		" T. SLATYER.
IDGE	" E. PROUT		" E. PROUT.
CHAPEL, Horsleydown..	" J. GLANVILLE ..		" J. PYER.
-STREET CHAPEL	" J. WADDINGTON ..		" J. G. MIALL.
IAMSTOW	" J. J. FREEMAN ..		" R. MACHRAY.
ORTH, YORK-ST. CHAPEL	" G. CLAYTON ..		" G. CLAYTON.
OUR CHAPEL	" Jos. FLETCHER ..		" J. CARTER.
HOUSE CHAPEL.....	" T. BINNEY ..		" G. SMITH.
STREET CHAPEL.....	" J. S. BRIGHT ..		" J. S. BRIGHT.
TCH	" Dr. CARLILE ..		" J. J. FREEMAN.
ROAD CHAPEL.....	" S. M'ALL		" Dr. HAMILTON.

MADRAS.—HAPPY DEATH OF A NATIVE CHRISTIAN.

he following account, received from our brother Mr. Drew, of the death of a native convert at Madras, who had formerly been engaged in Missionary service, we have an affecting and delightful instance of the power of divine grace slivering a soul from the perils of heathenism; restoring it, after a period of ension, to the ways of righteousness; and making it triumphant, in the solemn r of dissolution, over the last adversary.

Mr Mission (observes Mr. Drew) has in the past year, both its sorrows and joys; tears mingled with smiles, and shade light. Several of its members have to mourn the loss of valued relatives. Among these I must mention Arullapan, who was formerly a Catechist, but had dismissed for some conduct unworthy of so responsible a situation. On my

return to this country, I found him partially engaged as a Schoolmaster, and in much poverty. For some time previous to his death, disease had evidently been wasting the house of his clay. He had suffered much and long, and, as the event proved, his sufferings were the discipline of the Lord—a fiery trial, in which his soul was purified as gold.

This, however, I only knew in part, until I visited him in the last hours of life. Then I was most deeply affected, and, at the same time, most happily surprised to observe the ripeness of his soul for heavenly glory. With a frame wasted to a skeleton, and shaken with a most violent cough, his soul was an altar on which burnt heavenly fire. His bright, clear faith discerned nothing in death to fear; he saw his sins all pardoned, and his spirit washed in the precious blood of Christ; and he rejoiced in certain hope of the glory of God.

Surprised at many expressions evincing this blessed state of mind, which had fallen from his trembling lips, I said to him "But your sins!" Deliberately raising himself on one arm, as far as his strength would permit, he said, "Though to man's eye I have never been a great sinner, I know that I am truly so in the sight of God; but I know also that he has forgiven all my sins through the precious blood of Christ, and in that day I shall meet him with joy, with joy, with joy."

"*That* world is very different from *this* world," I suggested, thinking with wonder of the mansions of glory to which he was soon to ascend, from the miserable hut in which he was then lying. "*This* world," he replied, "is a world of sorrow, of suffering, of death. *That* is a world of joy, of glory, where God shall wipe away all tears from

our eyes. Oh, we will go to that world; we will go, we will go," he exclaimed with an emotion which drew tears from my eyes. I wondered, I adored, for I did not look for this. Truly may we say of the God of our salvation,

"God moves in a mysterious way,
His wonders to perform."

At another time he said to our Catechist, Samathanam, who had been reading to him an account of the death of Christ, "Look at this. The Lord of Glory, the Creator of all things, suffered all this for me, became a man—a corpse—shed his blood. In his body were marks of wounds—in his side, in his hands, and in his feet. I have none of these: I wait for death with joy."

The day before his death he called around him his aunt, his wife, and his children; and, having addressed to each of them some appropriate advice, he committed them into the hand of the Lord. He then prayed for a blessing upon the Catechists of his acquaintance.

Just before his death he again called his family to him. His eyes were fixed on heaven, his face suffused with a smile, and he was evidently speaking. His aunt said, "What are you saying?" He replied, "I see Jesus Christ—the angels are come for me: I am speaking with them," and so he died.

DEATH OF MRS. MEAD OF THE TRAVANCORE MISSION.

We are grieved to announce the decease of Mrs. Mead, of Neyoor, on the 6th of February last. The intelligence is contained in the appended extract of a letter from our bereaved brother, Mr. Mead, in whose deep affliction the Directors earnestly sympathise, while they commend him to the God of all comfort for higher consolation and support. He writes:—

It is my very painful duty to inform you of the removal, by death, of my beloved partner in life. This mournful event took place yesterday afternoon, after an illness of about three months. She was afflicted with a kind of asthma, which came on in the last rainy season, and gradually became weaker till she fell asleep in Jesus, with a hope full of a

blessed immortality. By the natives generally she was justly and highly esteemed. She had for a period of twenty-eight years devoted herself to promote their temporal and eternal interests, for which her thorough knowledge of the Tamul language, and her love of doing good, eminently qualified her. We have, indeed, lost a mother in Israel.

DEATH OF THE REV. J. RODGERSON OF BORABORA.

With very deep regret we record the death of our devoted Missionary, the Rev. John Rodgers, of the Leeward Islands' Mission, on the 4th of November last, after a short but severe illness. Our departed brother formerly laboured at the Marquesan Islands, but subsequently removed to the Island of Borabora, where he continued his faithful services, amid many trials, to the period of his decease. He was devoted to the work of the Lord among the heathen—his course was marked by steady application to the advancement of its interests;—and his end was peace. Our friends will pray that the widow may be graciously supported under her heavy bereavement, and that God may prove himself more than husband

and father to her and the numerous family now deprived of their best earthly protector. Mr. Charter, by whom we have been informed of this truly afflicting dispensation, writing under date of Nov. 8, adds the following particulars :—

On Tuesday evening last we received a note from Mrs. R., informing us that her husband was very ill, and expressing a hope that one of us would go down. The same evening I went over to Tahaa for Mr. Krause; we left that place at three on the following morning, and reached Borabora a little before noon the same day.

The scene we were called to witness upon our arrival was very distressing. Mrs. Rodgersson had been confined on the previous Thursday, and, consequently, was unable to leave her room. One of the children was ill with the scarlet fever in another apartment, and our dear brother, suffering under the same malady, was in a high state of excitement.

By the time of our arrival the disease had made rapid progress. Mr. Krause at once administered the medicines, which he hoped would check its progress, but no good effects appeared. The throat was exceedingly bad,

breathing very difficult. On Thursday we thought his head was a little better, but his throat was not.

In the afternoon our dear brother expressed a wish that we should hold a prayer meeting with the deacons in the house. We sent for the deacons; three of them came, and we offered our united supplications to God on behalf of our dear brother. Our supplications for his recovery were not answered; and, about twelve that night, he expired.

In consequence of the nature of his disease, we could not converse with our brother; but we know that his end was, indeed, peace; that our loss is his eternal gain.

The event was a severe stroke to Mrs. Rodgersson, but she bore it with exemplary resignation, and from the promises of the Gospel derived much consolation. The Directors will not cease to pray for her, and the dear fatherless children.

MUNIFICENT CONTRIBUTION TO THE FUNDS OF THE LONDON MISSIONARY SOCIETY.

THE Directors take the earliest opportunity of offering their most grateful acknowledgments for the Munificent Benefaction presented to the Society by Miss Fleaureau, of London, amounting to £5150 Consols, the annual interest of which is to be applied, at her request, to the permanent support of a Missionary in China. The Directors feel greatly encouraged by this timely and noble act of christian generosity, and they devoutly hope that, while the benevolent donor will reap the reward of her munificence in the growing prosperity and extension of that Mission on whose behalf it has been exercised, her example may stimulate many affluent Members of the Society to do likewise.

SUBSCRIPTIONS TO THE SPECIAL FUND RECEIVED SINCE THE PUBLICATION OF THE MISSIONARY MAGAZINE FOR APRIL.

London.

Amount published last	£	s.	d.		£	s.	d.
Month	5,554	7	6	A Friend	20	0	0
Frederick Green, Esq.	50	0	0	J. Wilson, Esq.	10	10	0
Friends at Trevor Chapel	52	10	6	W. Curling, Esq.	10	0	0
E. Giles, Esq.	25	0	0	A. Curling, Esq.	10	0	0
Mrs. E. Giles	25	0	0	J. Hinchliff, Esq.	10	0	0
Messrs. Fletcher, Son, & Co.	21	0	0	J. H.	10	0	0
Greenwich-road Chapel :—				F. Phené, Esq.	5	0	0
Mr. Kershaw . £10 0 0				C. M. Elkin, Esq.	5	0	0
Mrs. Shipman . 5 0 0	21	1	0	W. B.	5	0	0
Small Sums . 5 1 0				A Friend, per Rev. Dr. Ferguson	5	0	0

From the Country.

Miss Watson, Birmingham	50	0	0	H. F. Coleman, Esq., Leicester	20	0	0
R. Kelsall, Esq., Rochdale	50	0	0	R. Topp, Esq., Farnworth	20	0	0

	£	s.	d.		£	s.	d.
Messrs. E. Baines & Sons, Leeds	20	0	0	E. Ball, Esq., Burwell . . .	5	0	0
W. Willans, Esq., Hudders- field	10	0	0	Mrs. Kennaway, Charmouth .	5	0	0
W. Stancliffe, Esq., Hopton	10	0	0	Mr. T. Southworth, Rochdale	5	0	0
				By Rev. J. Horsey, Laun- ceston	5	0	0
WORCESTER.				BRISTOL.			
Richard Evans, Esq. 9 0 0 } Walker Rennick, Esq. 1 1 0 }	10	1	0	W. D. Wills, Esq.	50	0	0
LIVERPOOL.				Richard Ash, Esq.	20	0	0
J. F. Hampton, Esq.	10	10	0	Stephen Prust, Esq.	10	0	0
T. Burley, Esq.	10	0	0	Mrs. Pope	5	0	0
R. Job, Esq.	10	0	0	Abraham Salt, Esq.	5	0	0
S. Burley, Esq.	5	0	0	R. S. May, Esq.	5	0	0
B. Hague, Esq.	5	0	0	John Budgett, Esq.	5	0	0
W. Fisher, Esq.	5	0	0	Christopher Godwin, Esq. .	5	0	0
S. Job, Esq.	5	0	0	James Godwin, Esq.	5	0	0
T. Bulley, Esq.	5	0	0	Henry Brittan, Esq.	5	0	0
Mrs. George	2	0	0	Joseph Waldo, Esq.	5	0	0
A few Friends at Ramsden Street Chapel, Huddersfield	6	6	0	Mrs. Hill	5	0	0
A Friend to Missions, Drif- field	5	0	0	Rev. J. Burder	2	0	0
Rev. W. Rooker, Plymouth	5	0	0	Mr. Thomas Waterman . .	2	0	0
Rev. W. & Mrs. Wild, Guern- sey	5	0	0	Messrs. Chas. Price & Sons	2	0	0
W. D. Crewdson, Esq., Ken- dal	5	0	0	J. E. Lunell, Esq.	10	0	0
G. Buchan, Esq., Kelloe . .	5	0	0	Francis Short, Esq.	10	0	0
				H. C. Wills, Esq.	5	0	0
				A Friend	5	0	0
				A. N. Langdon, Esq.	3	0	0
				John Sells, Esq.	5	0	0
				Small Sums	1	10	0
				Collection	22	19	10
				TOTAL	£6,332	4	10

ACKNOWLEDGMENT FROM REV. W. ELLIOTT.

OUR kind Christian friends, who contributed sums of money, or parcels of clothing and other useful articles, for the relief of the sufferers by the Caffre War, will be glad to receive the following assurance from our brother, Mr. Elliott, to whom the distribution was committed, of the actual appropriation of these seasonable offerings to the purpose for which they were intended. Writing from Cape Town on the 10th of January, Mr. Elliott thus addresses the friends whose bounty he undertook to communicate :—

MY DEAR CHRISTIAN FRIENDS,—On my arrival in South Africa in May last, my first care was to forward to the Missionary Stations, which had most deeply suffered from the Caffre War, the kind expressions of your humane and liberal feeling. From the great distance of many of these Institutions from Cape Town, a considerable time elapsed before I could obtain acknowledgments of your bounty; but I am now happy in being able to convey to you the cordial thanks of our esteemed brethren, in the name of their respective Churches and Congregations, for the very efficient and seasonable aid which your christian kindness has afforded them. The sufferings of the Native Christians, and others connected with our Missionary Establishments, have indeed been great: almost all the men capable of bearing arms were withdrawn from the several Institutions in defence of the Colony, leaving their wives and families in a state of great wretchedness and destitution. To these, your generous contributions have afforded a most seasonable relief, and many a grateful prayer has been offered up on your behalf, that "God may supply all your need, according to his riches in glory by Jesus Christ!"

I remain, my dear friends, your grateful and affectionate servant,

W. ELLIOTT.

ARRIVAL OF MISSIONARIES IN ENGLAND.

ON Tuesday, Dec. 21st, the Rev. James Paterson, with his *motherless* children, per *Windsor*, from Calcutta, on a visit to England, for the restoration of his health.—On Thursday, April 12th, the Rev. William Gillespie, from Hong Kong, on a short visit to this country, by the ship *Monarch*, Captain Duncanson. In the same vessel Mrs. Alexander Stronach, of the Amoy Mission, accompanied by three children. Rev. E. Crisp, from Bangalore, *via* Madras, per *Wellenley*, April 18th.—Rev. W. G. Barrett and Family, from Jamaica, per *Clio*, April 21st.—Rev. J. C. Brown and Family, from Cape Town, per *Lord William Bentinck*, April 21st.—Rev. Messrs. Woollaston, Hill, and Storrow, at Calcutta, March 6, all well.

MISSIONARY CONTRIBUTIONS.

From the 18th March to the 18th April, 1848, inclusive.

London and its Vicinity.		£ s. d.		£ s. d.	
Miss Fleureau, for the Per-	£ s. d.	Barbican Chapel:—		Fetter-lane	£ s. d.
manent Support of a Mis-		Subscriptions and Dona-		Alexander Fletcher ..	60 0 0
sionary in China, 5150.		186 9 7	For Native Teacher,	
3 per Cent. Consols, va-		The Contents of the Pur-		10 0 0
lue	4248 15 0	of a beloved Friend now		74d. 6s. 11d.	
Mrs. Broadley Wilson	100 0 0	in heaven	3 12 0	Hanover Chapel, Peckham	154 11 5
A. B., a Friend to Missions,		For Mr. W. Gill's School	15 5 9	For Native Teachers, W.	
by G. B. Hart, Esq.	100 0 0	For Native Teacher	10 0 0	B. Collyer and J. Reid	32 0 0
W. Reid, Esq.	100 0 0	For Schools in India	17 19 6	186d. 11s. 5d.	
Joshua Wilson, Esq.	50 0 0	For Widows & Orphans ..	10 10 0	Hare-court	45 13 11
Frederick Green, Esq.	50 0 0	Special Donations to-		Special Donation	33 6 8
E. Giles, Esq.	25 0 0	wards the deficiency ..	85 0 0	70d. 0s. 7d.	
Mrs. E. Giles	25 0 0	New Year's Juvenile		Holloway	62 18 0
Mrs. Blagrove, for the En-		Offerings	19 4 10	For College at Calcutta	25 15 0
largement of the Chinese		348d. 11s. 8d.		88d. 13s.	
Chapel at Hong-Kong ..	25 0 0	Barnsbury Chapel, Isling-		Holywell Mount	183 13 1
Messrs. H. Fletcher, Son,		ton	70 5 5	Hoxton	126 0 0
and Fearnall	21 0 0	Bethnal Green	35 2 7	Special Donations	30 0 0
W. Smith, Esq.	20 0 0	Twig Folly School	7 12 6	150d.	
Mr. J. Selwyn, by request		42d. 15s. 1d.		Islington Chapel	50 10 4
of his brother, Mr. D.		Bishopsgate Chapel	86 3 2	Special Donations	65 10 0
Selwyn	20 0 0	For Education in India ..	12 10 0	110d. 0s. 4d.	
D.	10 0 0	186d. 13s. 2d.		Jamaica Row	61 10 0
Rev. Dr. Jenkyn	10 0 0	Bow	9 0 0	Special Donations	12 10 0
Rev. D. Blow, late of Mon-		Broad-street	65 2 4	For Native Children at	
mouth	10 0 0	Buckingham Chapel, Pin-		Vizagapatam	10 0 0
J. Procter, Esq.	10 0 0	lico	5 16 0	For Native Teacher, G.	
J. Hinchliff, Esq.	10 0 0	Caledonian Church, Hol-		R. Curling (two years)	20 0 0
J. H.	10 0 0	loway	4 10 0	104d.	
Mrs. Pink	10 0 0	Camberwell	133 10 10	John-street, Bedford-row	53 3 0
M. Ware, Esq., per Rev.		Chadwell-street	3 3 3	Jewin street	14 0 0
Dr. Burder	10 0 0	Clapham	214 16 3	Kensington	140 17 5
W. B.	5 0 0	For China	17 1 6	For Native Schools	15 16 0
Mr. E. Daniell	5 0 0	For the Missionary Ship	1 5 6	For Native Teacher	8 0 0
Mr. C. M. Elkin	5 0 0	233d. 3s. 3d.		Special Donations	150 0 0
Messrs. G. Curling & Co.		Clapton:—		314d. 13s. 5d.	
Miss, Torrington		Ladies' Auxiliary & Col-		Kingsland	120 10 2
square	5 0 0	lections	179 17 9	Special Donations	42 0 0
A. Friend, per Rev. Dr.		Special Donations	273 4 0	For Native Girl	3 0 0
Ferguson	5 0 0	New Year's Gift	2 8 0	163d. 10s. 2d.	
B. Clayton, Esq.	12 0 0	455d. 9s. 9d.		Latimer Chapel	67 2 6
Collected by Miss Jackson,		Claremont Chapel	149 9 2	For Native Girl, Alice	
Brixton-place	7 13 6	Collier's Rents	15 14 4	Saunders	1 10 0
S. S. I. T.	2 12 6	Coverdale Chapel, includ-		68d. 12s. 6d.	
Mr. W. Edwards	2 0 0	ing 16s. for the Ship ..	13 13 4	Lower-street, Islington	74 3 9
J. Moore, Esq.	5 0 0	Craven Chapel	207 16 9	E. Gouldsmith, Esq., for	
Miss Moore	1 1 0	Special Donations, by		Widows and Orphans'	
Miss S. Moore	1 1 0	Messrs. Swaine & Wil-		Fund	10 0 0
J. Moore, Esq., for the		son and Mr. J. E. Dunt	110 0 0	Ditto, for Native Teacher,	
Sufferers at Hankey ..	5 0 0	For Native Teacher	15 0 0	John Yockney	10 0 0
Ditto, for the College at		For the Chinese Mission	68 10 0	For Education at Cal-	
Calcutta	10 0 0	401d. 6s. 9d.		cutta	0 9 6
Ditto, for the Native		Crown-court, Drury-lane	3 10 0	94d. 13s. 3d.	
Teacher, Joseph Moore ..	10 0 0	Ebenezer Chapel, Bethnal-		Middleton Chapel	9 17 10
Miss S. Moore, for Native		green	1 3 0	Maberly Chapel	79 1 6
Girl, Catherine Lovell ..	3 0 0	Ebenezer Chapel, Neckin-		S. P. Arnold, Esq.	10 0 0
Miss Moore and Miss S.		ger-road	25 10 0	For Chinese Mission	20 18 11
Moore, for the Native		Falcon-square	123 4 4	118d. 0s. 6d.	
Teacher, Joseph Milnes ..	10 0 0	Special Donations	40 0 0	Marlborough Chapel ..	35 0 0
451. 2s.		Dr. J. R. Bennett	2 2 0	Mile End, New Town ..	22 13 4
LONDON AUXILIARIES,		For Chinese Mission	1 5 0	New Court	18 9 0
For the Year 1847-8,		For College at Calcutta	2 1 0	For Mrs. Mather's School	19 16 4
(Including Sums previously acknow-		For Native Teacher, Jas.		38d. 5s. 4d.	
ledged.)		Bennett	12 0 0	Old Gravel Pit	50 11 0
Abney Chapel, Stoke New-		180d. 12s. 4d.		For the College at Cal-	
ington	111 3 2			cutta	5 5 5
Albany Chapel, Camberwell	23 2 0				
Albion Chapel	79 3 7				
Aldermanbury	4 1 0				

	£	s.	d.		£	s.	d.		£	s.	d.
For Chinese Mission . . .	12	0	0	For the Widows and Or-				G. Hitchcock, Esq., for the			
767. 11s.				phan's Fund	8	4	7	College at Calcutta . . .	25	0	0
Orange street	26	5	4	2554. 7s. 2d.				J. D., for Mrs. Addis's			
Oxendon-street	10	2	9	Union Chapel, Brixton Hill	93	17	0	School at Cumbator . .	10	0	0
Paddington Chapel	184	4	2	For Native Children . .	9	13	0	Mrs. Potter and Mrs. Wil-			
Park-road, Clapham . . .	21	17	0	102s. 15s.				kins, for the Native			
Park Chapel, Camden Town	2	6	6	Union Chapel, Horsleydown	40	5	0	Teacher, Edward Cook	10	0	0
Pavement Chapel	5	4	2	Union Chapel, Islington .	279	17	0	Pitney, Sabbath and Day-			
Pell-street	1	19	10	For Teacher in Africa .	10	0	0	schools, collected by Ed-			
Poultry Chapel	216	4	7	For Children in the				ward Brook, George Mur-	1	6	10
Special Donations	267	15	0	Schools at Bangalore . .	12	0	0	Great George-street, Ber-			
For Native Boy	3	0	0	For Chinese Mission . .	10	17	6	mondsey, Sunday-school	1	12	4
J. East, Esq., for College				For Native Teacher, John				Gresham-street, collected at			
at Calcutta	20	0	0	Watson	10	0	0	Messrs. Morley's, per Mr.			
505s. 19s. 7d.				For Widows & Orphans'	12	0	0	Rickard	0	9	3
Queen-street, Ratcliffe . .	12	17	0	Fund				Shoreditch, Workmen at			
Robert-street, Grosvenor-				Special Donations:—				Mr. Evans's Paper-hang-			
square	56	16	2	Mrs. Bassett	5	0	0	ing Manufactory	2	0	0
For Native Girl	3	0	0	Miss Brown	20	0	0	South-street, Waltham,			
For Native Teacher . . .	10	0	0	Mr. Leavers	50	0	0	Sunday-school	1	14	4
Stepney	63s. 16s. 2d.			Rev. T. Lewis	10	0	0	Missionary Box, Mr. Smith's			
Sion Chapel	34	10	11	Miss Owen, Bath	10	0	0	Children	0	10	0
Spa-fields	50	9	5	Mrs. Procter	10	0	0				
St. Thomas's-square . . .	192	3	6	Mr E. Smith	5	5	0	De-fordshire			
For China	0	10	0	Messrs. H. & W. Spicer	65	13	4	Ampthill and Maulden . .	7	18	4
For Native Teachers . .	20	10	0	Mr. W. Spicer	10	0	0	Bedford, Old Meeting . .	26	12	8
Miss Ohrlly, for Boy at				5217. 12s. 10d.							
Nagerecoil	2	10	0	Union-street, Southwark	74	17	7	Roxton	8	6	2
Special Donations	110	0	0	For Widows & Orphans'				For Native Girl at Nager-			
325s. 13s. 6d.				Fund	4	16	0	coil	2	10	0
Male Branch	20	10	6	Walthamstow	64	11	0	For Native Teacher . . .	10	0	0
For Native Boy	3	0	0	Special Donations . . .	20	0	0	297. 16s. 2d.			
Female Branch	55	15	9	For the Malagasy . . .	26	4	10	Derbyshire			
For Native Girls	10	0	0	For Native Girl, S. T.				Reading District, per Rev.			
Sunday-school	0	18	3	Willis	2	0	0	W. Legg:—			
Day-school	1	11	6	For the Missionary Ship	2	11	0	Aston Tirrill	10	14	6
Collection	29	2	0	Misses Hall, for China .	10	0	0	Hungerford	10	10	0
Special Objects	170	6	0	For Seamen's Chapel . .	1	0	0	Mortimer	20	0	0
New Year's Cards	9	1	0	For Calcutta College . .	2	2	0	Reading, General	13	18	8
327s. 3s.				For Widows & Orphans'				Broad-street	05	0	0
Stockwell	92	14	9	Fund	5	2	6	For Native Boy at Mirza-			
Collected by Masters				1432. 11s. 10d.				pore, to be called Busel	3	0	0
Arundel, for China . . .	1	0	0	Walthamstow:—				Castle-street	10	4	11
334. 14s. 9d.				Collections	76	4	2	London-street	10	3	6
Surrey Chapel	232	3	6	Missionary Boxes . . .	113	12	9	Wargrave	0	19	0
Ladies' Branch	67	18	9	Female Association . .	7	2	7				
For Native Teachers . . .	20	0	0	New Year's Juvenile Of-				Less Expenses	237	10	8
Special Donations	424	0	0	fering	9	4	4				
744s. 2s. 3d.				Special Donations . . .	139	11	0	233 16 3			
Tabernacle	171	9		Legacy of Mr. Carpenter	225	0	0				
Special Donations	42	15	9	625s. 14s. 10d.				Abingdon	56	2	0
213s. 15s. 9d.				Weigh House	192	1	6	For Native Girl at Ma-			
Tottenham Court Road .	37	10	0	Juvenile Society	20	10	0	dras, to be called Mary			
Special Donations	152	8	0	Special Donations:—				Copeland	3	3	0
179s. 18s.				T. Piper, Esq.	20	0	0	297. 5s. 6d.			
New Tabernacle	35	9	4	Dr. Cooke	10	0	0	Friends at Abingdon, Far-			
Legacy of the late Mrs				W. Curling, Esq.	10	0	0	rington, and Witney, for			
M. A. Booth (less duty)	156	1	6	A. Curling, Esq.	10	0	0	Mrs. Porter's School,			
1914. 11s.				F. Phoebe, Esq.	5	0	0	Cuddapah	5	0	0
New Tottenham Court . .	5	11	6	257. 11s. 6d.				Farrington	23	13	0
Tonbridge Chapel	47	10	8	Wells-street	15	13	10	For a Girl in Mrs. E. Por-			
Trevor Chapel, Brompton:—				For Native Teacher,				ter's School, to be called			
Subscriptions	72	16	6	Alexander Waugh . . .	10	0	0	Louisa Fidel	3	0	0
Boxes, Books, and Cards,				25s. 13s. 10d.				267. 13s. 10d.			
including the Sunday				Westminster Chapel . .	97	0	8	Maidenhead:—			
Schools, Nat. Teacher,				Whitefield Chapel . . .	9	12	1	Collection at Town Hall	10	11	3
Mrs. Legge's School &	100	8	6	Wycliffe Chapel	79	1	7	S. M. Peto, Esq. M. P. D.	5	0	0
New Year's Juvenile Of-				Boys' Sunday School .	1	15	6	Mrs. Bird	2	0	0
ferings	20	16	2	89s. 17s. 1d.				Orphans' Fund	1	0	0
Anniversary Collections .	50	1	3	York-road	73	14	7	Independent Meeting . .	48	5	2
Special Donations	182	19	6	Legacy under the Will of				A small expression of gra-			
				the late Miss Morland, per				titude for deliverance from			
Less Expenses	4	16	0	T. Tyrrell, Esq., & Rev.				trouble	10	0	0
372 5 11				J. Mully, Executors (less				For Native Teacher Thom-			
Trinity Chapel, Brixton . .	32	2	5	duty)	270	0	0	mas Rutter	10	0	0
Trinity Chapel, Poular . .	110	18	4	Legacy of the late W. Reid,				Juvenile Association for			
Special Donations	120	0	0	Esq.	19	19	0	Native Children at Ban-			
For the College at Cal-				W. A. Hankey, Esq., for				galore, 2 years, including			
cutta	3	16	6	the Sufferers at Jankey	20	0	0	last July	53	15	5
For Queen Bamaré	4	19	3	Collected by Master H. N.				Lady Huntington's Chapel	13	2	8
For the Ship	7	8	6	Er. ms, for the Chinese							
				Mission	0	7	0	Less Expenses	133	14	6
				Collected by Misses Messer							
				and Mather, for the				3 12 10			
				School at Mirzapore . .	19	14	6	150 1 8			

£ s. d.	£ s. d.	£ s. d.
Newbury 94 3 10	Less Expenses, and 77. voted to the Cheshire Union .. 8 17 6	Grosvenor Chapel, including 34. 2s. 6d. previously acknowledged 7 9 6
For the College at Calcutta 1077. 17s. 8d. 13 13 10	46 10 2	Exmouth, Ebenezer Chapel 11 17 9
Thatcham, per. Mrs. Barfield 4 2 4	Chester, Octagon Chapel .. 29 16 11	Glenorchy Chapel 7 8 0
Wallingford 36 0 0	For Education in India .. 2 7 6	Ottery St. Mary 14 10 0
Warfield, Mr. and Mrs. J. Rose 1 1 0	Saughton 3 14 3	Paignton 10 9 0
Windsor, High-street 40 0 0	Tarvin 0 12 4	South Molton 15 1 4
Ditto, for the College at Calcutta 3 8 0	* 367. 11s.	
Chalvey Sabbath School 0 5 1	* Including 292. 4s., acknowledged in December last.	Torquay, Auxiliary Society, Subscriptions, Collections, and Missionary Boxes .. 75 14 1
439. 13s. 1d.	Macclesfield, Roe-street .. 23 5 2	Ladies' Association, 8 Months 15 0 0
<i>Buckinghamshire.</i>	For Teacher in Africa, G. B. Kidd 10 0 0	Special Donations 72 0 0
North Auxiliary Society per T. P. Bull:	For Native Girl 3 0 0	Less Expenses 162 14 1
Asen Abbots and Wingrave 24 0 0	302. 5s. 2d.	* 160 8 7
Brill 3 5 2	Macclesfield, Townley-street 14 13 0	
Buckingham 25 0 4	For Native Teacher 10 0 0	* Including 782. 10s. 3d., previously acknowledged.
For Native Teacher William Priestley 10 0 0	246. 13s.	Torquay, Independent Chapel, Rev. J. Orange:—
Great Horwood 2 2 0	Minshull Vernon 4 0 8	Subscriptions 8 10 0
Newport Pagnell 58 10 4	Stockport, Ha. over Chapel 53 11 1	Juvenile Association, for Chinese Mission 7 0 8
For Native Teachers, W. Bull and J. Parsons 20 0 0	Tintwistle 34 11 0	Collected towards the deficiency 4 1 8
Olney 10 14 0	<i>Cornwall.</i>	Less Expenses 19 12 4
Pauler's Pury 7 10 0	Launceston, by Rev. J. Hony, towards the deficiency 5 0 0	0 11 0
Stoke Golding 3 10 2	<i>Cumberland.</i>	19 1 4
Yardley Hastings 4 4 0	A Cumbrian thank-offering for the Native Teacher, Joseph Hellwell 10 0 0	
Wrester 10 11 6	<i>Derbyshire.</i>	
Potter's Pury 20 0 0	Marple Bridge 5 16 9	Teignmouth 30 7 3
Less Expenses 194 4 6	<i>Devonshire.</i>	For Native Teacher, S. S. Walker 10 0 0
Burnham 4 5 0	North Auxiliary, per Z. C. Stiff, Esq.—	407. 7s. 3d.
High Wycombe, Ebenezer Sunday School, for Education 1 2 0	Braunton 4 15 0	Tiverton, Subscriptions and Donations 43 5 4
<i>Cambridgeshire.</i>	Chulmleigh 1 19 9	Special Collection, as an expression of confidence 12 0 9
Royston District:—	Barnstaple 35 18 8	Less Expenses 55 5 4
Melbourn 53 14 9	Ilfracombe 19 4 5	* 51 17 6
For Widows and Orphans' Fund 3 14 4	Less Expenses 2 16 0	
Annual Meeting of the District 22 2 10	59 1 10	* Including 132. previously acknowledged.
Royston, John-street 41 1 8	Exminster, including 77. acknowledged in February last 10 1 2	Tiverton, A. Brewin, Jun., Esq. (previously) (D.J.) 20 0 0
Kneesworth-street 24 0 6	Bideford, including 207. acknowledged in November last 41 12 2	Torrington 10 13 3
Chishill 4 0 0	Chudleigh 12 10 0	Totness 17 2 6
Therfield 4 13 0	<i>Dartmouth, Juvenile New Year's Collecting Cards, per Rev. A. Buzacott, Collected by Miss Buzacott:—</i>	Morley 1 10 4
* Including 1032. acknowledged in March.	Lady Seale 1 0 0	187. 12s. 10d.
Burwell, E. Ball, Esq. 5 0 0	Mr. Windcatt 1 0 0	<i>Dorsetshire.</i>
Chishill, per Rev. J. Mirams 2 15 11	Mrs. Stenner 0 5 0	Bridport 21 18 0
Wisbech 22 10 0	Collected by—	For Native Girl at Vizagapatam 1 10 0
<i>Cheshire.</i>	Miss Follett 0 16 1	237. 8s.
Chester, Queen-street 91 5 6	Miss Wills 0 12 0	Blandford 20 19 8
Workmen at the Roodee Foundry, collected by Mr. M'Kean, 3 years 29 1 2	Miss Currie 0 11 6	Charmouth, Mrs. R. Kennaway 5 0 0
Ladies' Association for Female Education 4 12 6	Miss Hilman 0 10 0	Pool 40 0 10
Welsh Chapel 4 8 0	Sabbath School—	For Native Teacher, Thomas Durant 10 0 0
Cunton Hall-street 5 1 2	Girls 1 19 5	Sunday Schools, for late Rev. J. Smith's School at Madras 15 16 3
Less Incidental Expenses and Expenses of Public Breakfast 22 16 1	Boys 1 3 4	Mrs. Smith's Family, for ditto 6 0 0
111 12 3	Children and Young People not in the Sabbath School 1 4 3	Ditto, for a Widow in India 727. 17s. 1d. 1 0 0
Tattenhall Branch 50 13 8	92. 2s. 6d.	
Mrs. Powell, for Orphan in India 5 0 0	Dawlish 4 10 11	Shaftesbury 22 2 1
55 13 8	Dittisham 2 11 6	Sherborne 21 2 3
	Exeter, Castle-street, including 1382. previously acknowledged 180 5 4	Stalbridge 2 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Weymouth	19	0	0	Alresford	0	8	3	For the Ship	0	2	6
For Native Teacher	10	0	0	Basingstoke, Hots-street ..	25	7	7	Staplehurst	13	5	9
Collected by a little Girl, for the Ship	1	0	0	London-street	23	9	11				
30d.				48d. 17s. 6d.							
R. S., for recent Domestic Mercies	0	10	0	Gosport, Rev. F. W. Mea- dows	22	15	0	Less Expenses	2	13	2
<i>Durham.</i>				Rev. A. Ewing	8	12	8				
South Shields	27	6	2	Havant	30	14	3	* Including 31l. 7s. 5d. acknowledged in March.			
For Native Boys at Banga- lore, D. Moir and M. Hutchinson	6	0	0	For Chinese Mission	10	13	6	East Auxiliary Society, per Rev. S. E. Toomer:—			
* 33s. 6s. 3d.				41l. 7s. 9d.				Whitstable	11	7	4
* Including 13s. previously acknow- ledged.				Hollybourne, Misses Tom- kins	2	2	0	Deal	26	4	6
Felling	0	9	0	Hurstbourne Tarrant	2	3	6	Canterbury	44	7	10
Jarrow	2	7	0	Lynnington	2	4	0	Faversham	16	14	0
Sunderland	50	12	10	Odiham	22	8	10	Sandwich	21	0	0
For School at Bellary	10	0	0	For Native Teacher, W. Roberts	10	0	0	Dover	20	0	5
For Native Girl, H. Newell * 61l. 17s. 10d.	1	5	0	For College at Calcutta ..	15	10	0	Wingham	17	15	8
* Including 34s. previously acknow- ledged.				Crundall	9	19	4	150l. 9s. 9d.			
<i>Essex.</i>				57l. 18s. 2d.				Ashford, Lady Hunting- don's Sunday-school	2	14	6
Chelmsford, W. Johns, Esq., for the College at Calcutta	1	0	0	Overton	1	10	8	Bromley	19	11	6
Forest Gate, Upton, per Mr. J. Legg	29	13	0	Stockbridge	5	0	0	Dover, Zion Chapel	12	6	10
Leytonstone:—				Totton	8	8	0	Greenwich-road	69	18	11
Mrs. Beaumont, for China Collected by Miss Ratcliffe 2l. 10s. 4d.	1	10	4	Whitchurch	2	0	0	Special Donations:—			
Witham, G. Thomasin, Esq. (D.)	31	10	0	Winchester	21	8	6	Mrs. Shipman	5	0	0
<i>Gloucestershire.</i>				<i>Herefordshire.</i>				Miss Lee	0	10	0
Cheltenham:—				Hereford	8	8	3	Mr. J. Haycraft	1	0	0
Cheltenham Chapel	16	1	6	For Native Teacher, Elgn Brook	10	0	0	Mr. Parkinson	1	1	0
Highbury Chapel	93	13	5	18l. 8s. 3d.				Mrs. Purvis	1	0	0
Charfield Mills, Messrs. S. Long & Co.'s Work- men	16	2	3	Ross	7	11	0	Rev. W. Lucy	1	10	0
Coleford	2	6	10	Whitchurch	3	19	0	78l. 19s. 11d.			
Dursley, per Miss Smith ..	4	4	0	<i>Hertfordshire.</i>				* Including 13s. 17s. 8d. previously acknowledged.			
Collected by Mrs. Howard Ebley	3	0	0	Baldock	4	1	6	Greenwich, Maise-hill, in- cluding 13s. 18s. pre- viously acknowledged ..	24	12	9
<i>Gloucester District:—</i>				Bishop's Stortford, W. Bird, Esq., for Native Schoolmistress, Rebecca Bird	10	0	0	Gravesend	53	18	0
Gloucester Independent Chapel	30	2	1	Cheshunt, Crossbrook-st., including 12s. previously acknowledged	20	4	0	Herne Bay, Miss Taylor's Missionary Box	0	9	0
For Chinese Mission	3	9	6	Great Berkhamstead	17	0	0	Isle of Sheppey	11	12	3
For Native Children in India	11	5	0	St. Alban's	12	2	0	Isle of Grain	2	17	9
Mitcheldean	1	17	8	<i>Isle of Wight.</i>				Minster for the Ship	0	5	0
For the Ship	0	11	11	East Cowes	14	14	6	14l. 15s.			
Ruardean	1	10	11	For School at Neyoor ..	1	7	0	Keston, per Mr. T. C. Has- lett	6	0	0
For the Ship	0	10	10	16l. 1s. 6d.				Lewisham	15	17	11
Newnham, towards the deficiency	2	10	0	West Cowes	11	2	4	Margate, Cecil-street	7	2	8
Frampton-upon-Severn ..	2	16	9	For the Ship	1	3	0	Miss Langton, for Native Teacher, John Ste- phenson	10	0	0
55l. 3s. 8d.				12l. 5s. 4d.				Zion Chapel	1	6	4
Gloucester, Countess of Huntingdon's Chapel ..	16	0	0	Newport, St. James's street For Chinese Mission	40	14	9	18l. 9s.			
Nailsworth, Lower Forest Green Chapel	18	3	0	For Education in India ..	4	5	0	Milton	25	0	0
Little Dean	3	4	6	56l. 0s. 3d.				Ramsgate	70	7	3
Per Rev. B. Backhouse:—				Newport, Node Hill	3	12	3	For Chinese Mission	10	0	0
Rodborough	39	9	0	For Chinese Mission	1	0	0	For Native Teacher, H. J. Bevis	10	0	0
Chalford	4	7	4	For Native Teacher, D. Tyerman	10	0	0	Mr. Large, for a Native Teacher, to be called Gerhard Tersteegen ..	10	0	0
43l. 16s. 4d.				14l. 12s. 3d.				* 100l. 7s. 3d.			
Stroud, Old Meeting	21	4	8	Ventnor	18	15	1	* Including 50s. previously acknow- ledged.			
Ditto, Bedford-street	21	10	9	<i>Kent.</i>				Tunbridge Wells, including 12s. 12s. previously ac- knowledged	50	5	4
<i>Hampshire.</i>				West Auxiliary Society, per E. Brock, Esq.:—				For Native Girl, Char- lotte Slight	3	3	0
Anlover	30	13	8	Chatham	74	1	0	53l. 8s. 4d.			
For Native Teacher, Pro- vidence	10	0	0	For Native Teacher, J. Slatton	10	0	0	— Andrew Taylor, Esq. (D.)	50	0	0
40l. 13s. 8d.				Maldstone	55	11	2	Woolwich, Salem Chapel ..	21	13	10
				Marden	16	6	3				
				Sutton Vallance	21	5	8				
				Sittingbourne	14	13	11				
				For Chinese Mission	0	10	0				

Lancashire.			£ s. d.		
East Auxiliary Society, per S. Fletcher, Esq.:-					
Manchester:-					
Collection at Public Meeting	54	11	0		
Ditto Public Breakfast	24	4	4		
Ditto Juvenile Meeting, Hope Chapel	6	8	8		
Collected by Ladies, for Mrs. Mather's School	10	0	0		
Mrs. Isaac Crewdson	10	0	0		
Ditto, Family Missionary Meeting	3	0	0		
Miss Crewdson's Sunday School Class	3	0	0		
Dr. H. Browne	5	0	0		
Martha	0	15	3		
A Lady	5	0	0		
Two Friends, for China	2	0	0		
Mr. Jones, Landlady	1	0	0		
Miss M. Connell, for the Bechuana	0	8	0		
M. G.	1	0	0		
Collection for College at Hong-Kong	61	0	1		
New Year's Offering at Patriotic	1	1	0		
Moseley-street	444	1	0		
For the Ship	2	0	0		
Graveyard-street	505	11	11		
Rusholme-road	328	3	9		
For Native Teacher	20	0	0		
For School at Mirapore	2	0	0		
Harpurhey Chapel	21	0	0		
Tipping-street	34	9	1		
New Windsor	13	11	2		
Hope Chapel	196	0	0		
Every-street	1	15	0		
Dacie Chapel	171	18	4		
Richmond Chapel	51	19	0		
Cannon-street	40	0	0		
Deaton Chapel	2	19	7		
Chapel-street	18	0	0		
Lloyd-street Chapel	53	3	0		
Zion Chapel	62	17	7		
Bolton:-					
Mawdley-street	78	0	0		
Duke's-alley	34	14	9		
Albert Chapel	2	13	6		
Bury:-					
Bethel Chapel	9	3	0		
Park Chapel	6	2	6		
Castle Croft	11	14	6		
New-road	8	7	6		
Farnworth					
T. Barnes, Esq.	100	0	0		
R. Topp, Esq.	100	0	0		
Messrs. J. & R. Lord	50	0	0		
J. R. Barnes, Esq.	30	0	0		
Mr. T. Cross	5	0	0		
Mr. C. Cross	2	0	0		
Geerton Chapel					
Hyde Chapel	5	11	6		
Greenacre's Chapel	14	3	10		
Barnford					
Mrs. Fenton, for Crimble School	12	0	0		
Heaton Mersey					
Heaton-under-Lyne:-					
Collections	70	1	0		
Juvenile Society	10	0	0		
Mrs. Wareing, for Native Teachers, J. Wareing and J. Buckley	50	0	0		
Collected by Mrs. W. H. Sutcliffe	17	7	6		
Miss Sutcliffe	0	16	0		
Miss H. Sutcliffe	14	11	6		
Mrs. F. Heyner	11	18	0		
Mrs. Mason	5	14	0		
Miss Sunderland					
Interest	5	5	7		
	1	8	4		
	2974	5	10		
Less Expenses	34	13	7		
	939	12	3		
Special Donations:-					
Acknowledged last month	25	0	0		
S. Fletcher, Esq.	100	0	0		
J. Kershaw, Esq., M.P.	50	0	0		
J. Carlton, Esq.	50	0	0		
Mr. Sidebottom	20	0	0		
Mr. Ald. Burd	20	0	0		
Mr. James Procter	10	0	0		
Mr. D. Procter	10	0	0		
Mr. W. Arncliffe	10	10	0		
Mr. R. Crewdson	10	0	0		
Mr. S. Goodwin	10	0	0		
Mrs. Isaac Crewdson	10	0	0		
Mr. W. Morris	10	10	0		
Mr. W. Woodward	10	0	0		
Messrs. J. Thompson and Sons	10	0	0		
Mr. J. Watts	10	0	0		
Mr. Jenkins	10	0	0		
Mr. Burr	10	0	0		
Miss Goodwin	5	0	0		
Mr. J. Crewdson	5	0	0		
Miss Crewdson and Miss H. Crewdson	5	0	0		
Mr. Warburton	5	0	0		
Mr. Hewitt	1	0	0		
Ashton:-					
Mr. A. Buckley	10	0	0		
Mr. J. Cheetham	10	0	0		
Mr. J. Lees	10	0	0		
Miss A. Rayner	5	5	0		
Mrs. Wareing	2	0	0		
Mr. P. Martin, Bolton	5	0	0		
Mrs. G. Barnes, Farnworth	2	0	0		
	329	17	3		
On account of next year					
Including 2455L. 16s. 6d. previously acknowledged.	30	0	0		
Longsight, near Manchester, Legacy of the late Miss Betty Herron, duty paid by Mr. J. Griffiths: one moiety to be applied to China					
	100	0	0		
Rochdale Providence Chapel					
74	8	7			
Special Donations:-					
H. Kelall, Esq.	50	0	0		
T. Southworth, Esq.	5	0	0		
	129	8	7		
Less Expenses	1	11	4		
	127	17	3		
Including 40L. previously acknowledged.					
West Auxiliary Society, per S. Job, Esq.:-					
Liverpool:-					
B. A. Macfie, Esq.	50	6	0		
Collected at Public Meeting	44	0	3		
Great George-street:-					
Collections and Boxes	257	9	8		
Ladies' Association	33	11	4		
For Native Boy at Mirapore, Anson James	3	0	0		
For Native Girl at Kat River, Anna Lucy	4	0	0		
T. Bulley, Esq., for Native Teacher, T. P. Bulley	10	0	0		
Juvenile Society, for Native Teacher, Thomas Raffles	10	0	0		
Ditto, for Mrs. Porter's School at Madras	50	0	0		
Crescent Chapel:-					
Collections and Boxes	107	7	4		
Ladies' Association	78	11	10		
For two Children at Calcutta	8	0	0		
For Native Boy, John Kelly	3	0	0		
Newington Chapel:-					
Collections	29	13	0		
Ladies' Association	19	2	4		
Hanover Chapel	21	1	1		
Wavertree Chapel	2	7	3		
Liscard	32	5	7		
Woodside	17	11	10		
Claremont Kirkdale	27	4	6		
Toxteth Chapel	42	3	1		
Churchtown	5	14	10		
Newton-le-Willows	8	11	0		
St. Helen's	32	2	0		
Southport	49	18	11		
For Native Girl, S. Grentham	4	0	0		
For the Ship	6	18	9		
Interest, per Bank	5	13	8		
Welsh Auxiliary:-					
Tabernacle, Bethel, & Salem Chapels	30	0	0		
Less Expenses	986	8	3		
	964	4	1		
Special Donations:-					
T. F. Hampton, Esq.	10	10	0		
T. Hurley, Esq.	10	0	0		
R. Job, Esq.	10	0	0		
A. King, Esq.	10	0	0		
S. Job, Esq.	5	0	0		
S. Bulley, Esq.	5	0	0		
T. Bulley, Esq.	5	0	0		
T. Morecroft, Esq.	5	0	0		
B. Haguo, Esq.	5	0	0		
Mr. W. Fisher	5	0	0		
Mrs. George	2	0	0		
	1036	14	1		
Including 688L. 8s. 2d. previously acknowledged.					
Preston Auxiliary, per J. Jamer, Esq.:-					
Subscriptions and Donations for the last half-year					
Cannon-street	12	16	0		
For Native Girl, Margaret Aughton	21	12	3		
Grimshaw-street	2	10	0		
Pole-street	18	4	9		
Blackpool	4	5	0		
Fleetwood	5	16	5		
	1	3	6		
Less Expenses	65	7	11		
	3	4	0		
	63	3	11		
Burnley					
Wigan, Hope Chapel, for Chinese Mission	24	2	0		
Ulverston, An Ulverston Teetotaler	1	5	0		
Leicestershire.					
Ashby-de-la-Zouch, Miss Wildman	0	10	0		
Leicester, H. F. Coleman, Esq. (A.)	5	5	0		
Lincolnshire.					
Gainsborough	21	15	0		
Horncastle	21	4	0		
Lincoln:-					
Zion Chapel	15	7	3		
Newland ditto	42	10	7		
For Native Girl, Capper	3	0	0		

	£ s. d.		£ s. d.		£ s. d.
For Califfe School	2 10 0	Northamptonshire.		Uppingham	
High-street Chapel	2 10 0	Byfield, New Year's Juvenile	2 0 4	For Native Teacher, John	
	65 17 10	Offering	6 12 0	Green	
Less Expenses	5 10 0	Daventry, Independent Sun-	4 5 0	For Female Schools, by	
	60 1 10	day School	34 16 0	Miss S. Kemp	
		Kilsby	20 0 0	106 7s. 10d.	
Middlesex.		Oundle, including 13s. pre-	4 4 8		
Barnet	19 2 1	viously acknowledged ..		Shropshire.	
Brentford, Boston-road ..	20 8 1	Wollaston, Mr. J. Ward ..		North Salop Auxiliary, per	
Ealing, including 14s. 9s. 3d.,	17 1 4	Per Mr. G. Marriott		Mr. R. Gough	
previously acknowledged	31 19 0			Clive	
Edmonton and Tottenham		Northumberland.		Hadnall	
Ditto, Collection at Annual		Hexham	20 0 0	Press and Whitall	
Meeting of North Mid-		A Friend at Quatre Bras	2 0 0	Wern	
dlessex and South Herts		22s. 6s. 0d.		For Native Teacher, B.	
Auxiliary	8 5 0	Newcastle Auxiliary, per		Simpson	
Enfield Chase Side Inde-		J. Mather, Esq.	21 3 0	Whitchurch	
pendent Chapel, includ-		Subscribers	21 4 11	For Native Teacher, E.	
ing 7s. 14s. in May	20 9 4	Lecture Room, late Fos-		J. D. Williams	
Enfield Highway	2 7 0	tera Chapel	17 5 7	Wolverton and Wintanwick	
		St. James's Chapel	10 14 0		
		Embleton	2 2 6	Less Expenses	
Hammermith, Broadway	10 0 0	Horsley	1 3 0		
For Native Teacher J. T.		Wooler	3 15 2		
Cunning	10 0 0				
	20s.	Less Expenses	116 8 2		
Highgate, per Miss Chip-			9 14 11		
field, for College at Cal-					
cutta	1 2 0				
Mill Hill, Grammar School					
and Village Association	13 12 2				
Miss Crump and Young					
Ladies	5 0 0				
Ponder's End	14 2 0				
Poyle, P. Ibbotson, Esq.,					
towards the deficiency ..	5 0 0				
For the College at Calcutta	5 0 0				
	10s.				
Staines	27 10 3				
For Native Children, R.					
Porter and M. Dexter ..	6 0 0				
For Education in India ..	2 17 6				
	34s. 7s. 9d.				
Tottenham, Mr. T. A.					
Binns	1 10 0				
Uxbridge, for Native					
Teacher, R. Wilkinson ..	11 0 7				
Wanmouthshire.					
Welsh District, per Rev.					
Noah Stephens:—					
Carmel Kendle	16 0 0				
Sharon Treldgar	5 13 1				
Ebenezer Sirhowy	20 2 10				
	41 15 11				
Less Expenses	0 3 2				
	41 12 9				
Norfolk.					
Auxiliary Society, per J.					
Colman, Esq.	150 0 0				
Per Miss Davey, for Mrs.					
Mault's School, Princes-					
street, and Old Meeting,					
for Three Children	3 12 0				
Yarmouth, Dorcas Society	2 5 0				
Miss Davey	2 5 0				
	8s. 2s.				
Blakeney, Two Friends, for					
the Sufferers at Hankey	5 0 0				
Harleston, For Native					
Children, Henry Taylor					
Crisp, and Susan Priest,	6 0 0				
Lynn	22 18 0				
Yarmouth	50 11 9				

£ s. d.	£ s. d.	£ s. d.
Society, per r, Esq., on 57 0 0	J. Dawson, Esq. . . (A.) 2 2 0 K. Phillips, Esq. . . (A.) 1 1 0 Ditto, towards the Defi- ciency 1 1 0 Mitham, on account . . . 23 0 0 Norwood, including 23M. ac- knowledged last August . 44 9 3 Putney, T. Kingsbury, Esq. [A.] 5 5 0 Sunday-school 3 8 6	Collected by Mrs. Wal- ford, for the Sufferers at Hankey 4 18 0 Coventry District, per Rev. J. Sibree:- Atherstone 50 0 4 Baddesley 0 15 0 Bedworth 14 4 4 Bulkington 0 18 6 Coventry, West Orchard Chapel 34 1 4 For Native Teacher, John Jerard 6 7 0 For Native Children, M. Jemrd, E. W. Dickison, S. Reader, E. Parkes, and H. D. A. Hawkes . 10 10 0 Vicar's-lane, Chapel . . . 34 18 6 Foleshill 5 8 2 Hampton-in-Ardun . . . 1 13 0 Hartshill 2 17 6 Kenilworth 3 16 2 Knowle 1 5 8 Leamington 50 0 0 Nuncaton 5 0 0 Polesworth 1 2 4 Sheepy 1 6 0 Solihull 7 15 8 Stratford-on-Avon . . . 21 6 11 For Teacher at Lekeatoug . 3 0 0 Stretton-under-Fosse . . . 3 0 0 Tamworth 2 5 4 Widlybrook 3 16 0 Warwick 30 1 7 Less Expenses 265 9 4 248 14 0
affordshire. ary Society, sley, Esq.:— 5 18 1 14 8 0 5 0 0 80 1 10 Teacher, S. 3 10 0 3 10 6 12 16 1 14 10 0 at Public of Auxiliary . . . 7 6 10 136L 11s. 6d. lary Society, for the Wi- late Samuel 5 0 0 s Family, for 5 0 0 gers, for the at Hankey . . . 2 0 0 9 3 0 4 0 0 3 18 0 the College at 8 14 0 ch:— reen Chapel, ning for both college at Cal- 8 0 0 84L 15s. Stiffolk. cholas Chapel, ar's Juvenile 5 0 0 Surrey. 20 13 0 er Rev. J. S. 37 11 2 Bright, for the at Calcutta . . . 5 0 0 by Misses ouse, for Youths lagercoil Semi- addition to from Miss ackney 10 0 0 52L 11s. 9d. 17 15 6 College at Cal- 5 1 10 52L 17s. 4d. balance 2 0 4 1 2 9 hip 1 4 3 21. 7s. 18 19 1 College at Cal- 1 19 3 50L 12s. 4d.	Wandsworth, including 5L 4s. 3d. acknowledged last December . . . 23 11 4 For Native Girl, Eliza Jane 3 0 0 For the Ship 0 17 7 27L 8s. 11d. Sussex. Auxiliary Society, per W. Penfold, Esq.:— Bognor 2 3 4 New Shoreham 3 1 0 Chiddingley 5 10 0 Hurstmonceux 6 3 0 Lindfield 9 5 0 Chichester, St. Martin's- lane 14 9 3 Alfriston 10 10 0 Worthing 31 3 1 Arundel 11 3 7 For Widows and Or- phans' Fund 2 0 0 Petworth 11 6 7 Harting 4 10 0 Lewes, Cliff Chapel . . . 21 1 0 For Native Teacher, William Boys 5 0 0 Tabernacle 43 15 2 For Native Teacher, William Boys 5 0 0 For the Ship 4 8 0 For the College at Cal- cutta 10 10 0 Horsham 12 5 0 Heathfield 4 10 2 Hastings 38 16 11 For Education 0 8 9 Cuckfield 7 11 0 Brighton, Union-street . 65 13 3 For Widows and Or- phans' Fund 8 8 1 For China 2 2 0 For Joseph Rasmaka . . . 10 0 0 North-street Chapel . . . 115 18 9 For China 1 14 0 For Native Teacher, J. Sortain 10 0 0 London-road Chapel . . . 7 16 6 General Auxiliary . . . 38 6 2 Collected by a little Girl, for the Ship 0 5 0 52L 17 4 Less Expenses 4 13 6 *510 3 10 Including 126L previously acknow- ledged.	Westmoreland. Kendal, W. D. Crewdson, Esq. 5 0 0 Wiltshire. Avebury, collected by Mrs. Cornwall 1 2 0 Collected by Jane & Ellen Cornwall, for the Ship . . 0 10 0 1L 12s. Devizes, A Friend, per Rev. R. Elliott 5 0 0 Heytesbury 9 10 0 Highworth 8 0 0 Market Lavington 13 6 10 Marlborough 17 6 0 Malmesbury 3 12 4 Sherston 4 0 0 Trowbridge Tabernacle . . 54 19 4 For Native Girl, Joanna Turner 3 3 0 For Schools at Madras . . 2 13 6 *60L 5s. 10d. Including 32L 3s. previously ac- knowledged. Westbury, Old Meeting . . 15 0 0 Worcestershire. Cradley Heath, near Dud- ley, Mr. J. Tandy 1 0 0 Ledbury 18 13 5 Worcester, R. Evans, Esq. . 9 0 0 W. Rennick, Esq. 1 1 0 10L 1s.

Yorkshire.		£ s. d.		£ s. d.		£ s. d.	
Hull and East Riding Aux- iliary Society, per A. Levett, Esq.:—				For Native Girls, S. M. Buchanan, and S. M. Potter		Harrison-road	
Hull:—				For Chinese Schools		For Native Girl at Mir- zapore	
Annual Subscriptions ..		48 4 6		For David, Malagash, Teacher		96 9 10	
Donations, Missionary Boxes, &c.		18 2 10		214 8 3		Less Expenses	
Ladies' and Juvenile As- sociation		46 8 4		2 2 0		3 17 0	
Collections:—				* 282 6 3		92 12 10	
Special Meeting, to re- ceive Dr. Legge and the Chinese Students ..		18 4 6		* Including 39l. 17s. previously ac- knowledgeed.		Huddersfield District:—	
Fish-street		21 0 0		Scarborough, including 39l. 11s. acknowledged last October		Highfield Chapel	
Albion Chapel		30 13 0		74 14 2		For Female Education ..	
Hope-street, Sunday School		20 0 0		York, Central Auxiliary Society, per J. Allen, Esq., York:—		Ramsden-street	
Holborn-street		21 0 1		Public Meeting		For Native Teacher, John Eagleton	
Cogan-street		10 6 10		James Parsons		For Native Children ..	
Public Meeting		22 3 0		For Orphans in Mrs. Mather's School		For Chinese Medical Mission	
Missionary Communion ..		12 13 0		19 8 3		4 0 0	
Public Breakfast		12 4 8		78 8 7		W. Williams, Esq.	
A Friend at Ditto		5 0 0		Collected by Masters Pritchett, for the Ship Female Juvenile Associa- tion		Dogley-lane	
For Native Teacher George Lambert		10 0 0		3 0 0		For Mrs. Sugden's School	
Legacies:—				20 3 9		Honley	
Of late J. Thompson, Esq., with Interest, Less Duty and Ex- penses		246 7 6		5 1 4		For China	
Of late W. Toft, Esq., Less Duty and Ex- penses		170 6 8		2 16 6		Hopton	
Barrow		1 19 6		10 18 0		For Female Education ..	
Cottingham		34 14 5		10 10 0		For Widows and Or- phans' Fund	
For Native School		10 0 0		7 17 9		For Native Teacher, S. Walker	
Elloughton		3 8 0		2 17 4		W. Stancliffe, Esq. (D.)	
Hornsea		5 7 2		15 5 10		1 2 0	
Skipses		5 15 2		11 11 3		Penistone & Thurstone ..	
Swanland		25 8 0		16 19 0		Upper Mill, Saddleworth	
South Cave		2 17 10		11 6 0		366l. 19s. 1d.	
Interest		1 6 3		20 16 6		Leeds District, per S. Hick, Esq.:—	
Less Expenses		12 12 0		13 1 6		Balance	
* 849 0 1				10 4 10		East Parade Chapel	
* Including 244l. 10s. 6d., previously acknowledged.				15 9 2		Belgrave Chapel	
Beverly, for the Ship		2 9 0		9 6 6		For Native Teacher, R. W. Hamilton	
Special effort, for China 6l. 10s.		4 1 0		0 18 6		Queen-street Chapel	
Driffield, A Friend to Mis- sions, per Rev. H. Birch, half for China		5 0 0		20 14 0		Salem Chapel	
Hull, Fish-street Sunday School, for the Ship, per Mr. S. Wride		2 0 0		353 6 8		Holbeck Chapel	
North Riding Auxiliary Society, per J. Bucha- nan, Esq.:—				9 9 8		Subscriptions for Female Education, acknow- ledged in January last	
A Friend, per the Treas- urer		100 0 0		* 345 17 0		Public Collections and Breakfast Tickets	
Lofthouse		1 2 6		* Including 32l. 1s. 3d., acknowledged in January.		Mr. T. Cook, the pro- ceeds of a small Poeti- cal Work	
Pickering		23 1 0		West Riding.		The Representatives of the late R. C. Jowitt, Esq., by his request	
For David		1 19 0		Bradford District:—		100 0 0	
Whithy		181 18 11		Airedale College, New Year's Juvenile Offer- ing		Less Expenses	
For Mrs. Addis's School ..		20 0 0		2 10 6		736 14 6	
For Mrs. Porter's School, Madras		10 0 0		101 1 1		Harrogate	
For Native Teacher Whithy		10 0 0		4 5 0		Morley, Old Chapel	
				5 0 0		Rothoboth Chapel	
				5 0 0		For Native Teacher at Samoa	
				117l. 16s. 7d.		3 0 0	
				Halifax District, per Mr. J. Baldwin:—		Hockmondwike, Upper Chapel	
				4 0 0		9 7 5	
				13 9 6		Lower Ditto	
						* 817l. 11s. 6d.	
						* Including 446l. previously ac- knowledgeed.	

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

Rev. Dr. Williams
27 June

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR JUNE, 1848.

CONTENTS.

Portrait of the Rev. W. A. Hurndall, Bishop's Stortford.

- I. LESSONS OF EXPERIENCE TO NONCONFORMISTS.
- II. PRACTICAL RESULTS OF CERTAIN VIEWS OF THE ATONEMENT.
- III. THE SUNDAY-SCHOOL TEACHER AND HIS WORK.
- IV. MATERNAL ASSOCIATIONS.
- V. THE ERECTION OF A FAMILY ALTAR.
- VI. THE FAMILY CURNER.
- VII. REVIEW OF BOOKS.
- VIII. SKETCH OF THE LATE MR. ISAAC CHADWICK.
- IX. ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.
- X. THE CHOICE OF A WATERING-PLACE.
- XI. A BRIEF MEMOIR OF MRS. PHILIP, OF CAPE TOWN.
- XII. LONDON MISSIONARY SOCIETY ANNIVERSARY.

A Portrait of the Rev. James Rowland, Henley-on-Thames, will appear in July.

The Profits of this Work are devoted to the Benefit of Widows of
Evangelical Ministers.

No. 306.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER-RROW.

EDINBURGH: W. OLIPHANT AND SON. ABERDEEN: G. AND E. KING,
GLASGOW: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Payne, Philip, Bieder, Styles, and Baxter; and from the Rev. Messrs. Staughton, Galtman, Kahan, Dickinson, Gaulty, Wallace, O'Neill, Roper, Gilbert, Elliott, Davies, Horton, Foster, and Williams.

Also from Mr John Herbert Williams; J. T. Stalnaby; J. Hamilton; W. T. Wallis; T. P. L.; S. J. Williams; James; A. Supporter for Fifty Years of the London Missionary Society.

"A Sunday-school Teacher" is referred for a reply to his query, in the present Number of the *Evangelical Magazine*.—"A Tradesman" has our sympathy for the clerical and church persecutions he has endured; such facts are a disgrace to human nature!—Our correspondents, who peruse a list of lectures circulated in his neighbourhood and among his congregation, must see, on a little reflection, that the list in question would be no fair subject of attack in our columns.—Mr. Hamilton's thought is a good one, and we will give it our consideration.—Once for all, we must assure our correspondents that anonymous communications cannot find a place in our pages.—We must, also, request, that letters requiring answers must enclose a postage stamp.—"A Congregationalist" cannot have learned his theory, for which he is so earnest, in the New Testament; there nothing is said about it.—"A Churchman," who writes so vehemently and unbecomingly against those whom he calls *Political Dissenters*, by an easy piece of self-deception, allows himself to forget that he is a highly *Political Churchman*.—"A Member of the Evangelical Alliance" seems to be not to understand the principles embodied in this hallowed union: if he can only abide in that union, upon the understanding that Dissenters are to be silent upon the views which they entertain on the subject of Christ's kingdom, he ought never to have joined it.

N.B. We have received a reply from Dr. Payne to the Rev. T. Greenfield's critique upon his Essay on Christ's Temptation, and deeply regret that we cannot find room for it until July.

NOTICE TO WIDOWS.

Applications from Widows, entitled to relief from the Funds of the *Evangelical Magazine*, at the Midsummer Distribution, must send their Letters to the Editor, at the Publishers, on or before the 25th June. No FEE CAN BE MADE WITHOUT SUCH APPLICATION.

CONTENTS.

	Page		Page
Lessons of Experience to Nonconformists.—Part II.	291	British Society for the Propagation of the Gospel among the Jews	307
Practical Results of various Views of the Atonement	297	The Baptist Missionary Society	307
The Sunday-school Teacher acquainted with his Work	299	Wesleyan Missionary Society	310
Maternal Associations	299	Church Missionary Society	309
The Erection of a Family Altar	297	Christian Instruction Society	309
The Family Corner	297	British Missions	310
POETRY.		Congregational Union of England and Wales	310
Hymn	300	Notice to Widows	311
REVIEW OF BOOKS.		Palmer-House Academy, Holloway-road, Islington	311
1. James's Church in Earnest	300	"British Banner"	311
2. Bayley's Recollections of Northern India	300	The Choir of a Watering-Place	312
3. Roper's Jesuits	300	Rev. James Roberts, late of Birmingham	312
4. Crosby-Hall Lectures on Education	302	Ordinations	312
5. Arnold's Divine Dilemma Essential to Human Holiness	302	Durham and Northumberland Association of Independent Ministers and Churches	314
6. Collier's Hymns for Israel	302	Rev. Robert Alfred Vaughan, B.A.	312
Brief Notices of New Books	302	Congregational Churches of Scotland	312
OBITUARY.		Newport Pagnell College	312
The late Mr. Isaac Chadwick	304	Southern Congregational Union	312
HOME CHRONICLE.		Calls Accepted	315
British and Foreign Bible Society	305	GENERAL CHRONICLE.	
Baptist Home Mission	305	A Brief Memoir of Mrs. Philip, of Cape Town	316
Sunday-school Union	305	MISSIONARY CHRONICLE.	
Religious Tract Society	307	Anniversary Services of the London Missionary Society, May, 1855	321



UNDER 3½ OZ.

EXTRAORDINARILY LIGHT HATS.

GEORGE ARNOLD, (late Perrin,) 57, Cheap-side, near Bow Church, confidently recommends his unusually light HATS to those gentlemen who can appreciate such a luxury, which G. A. offers at the low price of 12s. for cash, and warrants they shall not exceed in weight 3½ oz.; also his Hats, remarkable for their shortness of nap, which have given general satisfaction, at the low charge of 17s. 6d. Paris Hats, 12s. 6d. and upwards; Gossamer, 4s. 6d. and 5s. 6d.; extra Light Paris Hats, weight 2½ oz. 12s. each, invaluable to sufferers from Headache.

N.B. Livery Hats, 8s. 6d.; with Gold Bands included, 12s. 6d.



DOUDNEYS,

Habit Makers by special appointment to the QUEEN and the Ladies of the Court. A Superfine Cloth Habit for 4 Guineas.

Gentlemen's and Boys' Over Coats, in all the new Shapes and Materials, at unparalleled low prices.

17, Old Bond-st., 25, Burlington Arcade, & 49, Lombard-st. Established 1784.

The Royal Registered Cloak, Waterproof, for Ladies and Gentlemen, the most useful and elegant Water covering ever submitted to the public; the waters of Orona and Coromets, Silkes and Helms alike approve and select it.

The Olympic Girth, a New Patent Belt, the most essential of the faculty recommended it for Ladies and Gentlemen as superior to all others, a certain protection against rupture.

Specially appointed Great Coat Makers to H.R.H. Prince Albert. The New Styles in Coats and Vests &c. &c. &c.

Liveries £1 to 50s. each. Ready Made Suits &c. &c.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.



Rev. W. A. Handell.
Bishop of Exeter

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JUNE, 1848.

LESSONS OF EXPERIENCE TO NONCONFORMISTS.

PART II.

(Concluded from page 232.)

III. AS TO OUR ECCLESIASTICAL POLITY. — I have before alluded to certain leading principles on this subject, the authority of which may be deduced from Scripture, and the value of which has been illustrated by experience. Upon these principles there must be no innovation. They appear to me to be landmarks which must not be disturbed: yet in filling up the divine outline of church polity, and in the practical application of our principles, is there not room for some improvement? Our fathers revived the Congregational system more than two hundred and fifty years ago. It attained pretty nearly its present shape in the latter half of the seventeenth century. Have the study and experience of two hundred years taught us nothing in addition to what the Puritans learnt? They certainly anticipated something like progressiveness in the system of church government. "Neither do we confine ourselves," said they in those venerable old covenants that we find in their church books; "Neither do we confine ourselves to the words of this covenant, but shall count it our duty at all times to embrace any further light or truth that shall be revealed to us out of God's word." They thought it possible that in process of time some new light might be thrown upon God's will in relation to church

matters; and therefore they bound themselves to walk in God's ways, "as he had revealed, or *should further* make them known." As to the leading principles of our church polity, I conceive they are of Divine authority, and the New Testament has stereotyped them; but as to some of the details, our system has not the same authority for them. Did our fathers in nothing misunderstand the Scripture teaching on the subject? Is there no room left for improvement in their work? Have days and years since rolled by in silence, never speaking a syllable in the way of suggestion;—never uttering a lesson of wisdom to the posterity of the Puritans? And it may even be inquired, whether their descendants have not departed in some things from the precedents they set, which had better have been retained? Is not the time come for the working out, by thoughtful practical minds, such problems as these?—How more of union and co-operation, and how the giving of fraternal counsel, and the exercise of moral influence among our churches, may be effected without innovating upon their right of internal self-government? Whether it would not be better, and at the same time in full harmony with primitive usage, instead of multiplying small churches, to preserve large ones, by affiliating congregations

	£	s.	d.		£	s.	d.		£	s.	d.
For Caffre School	2	10	0	<i>Northamptonshire.</i>				Uppingham	58	3	2
High-street Chapel	2	10	0	Byfield, New Year's Juvenile				For Native Teacher, John			
	63	17	10	Offering	2	0	4	Green	10	0	0
Less Expenses	5	16	0	Daventry, Independent Sun-	6	12	0	For Female Schools, by			
	60	1	10	day School	4	5	0	Miss S. Kump	2	4	8
				Kilsby				<i>70s. 7s. 10d.</i>			
<i>Middlesex.</i>				Oundle, including 12s. pre-	34	16	0				
Barnet	19	2	1	viously acknowledged ..	30	0	0	<i>Shropshire.</i>			
Brentford, Boston-road ..	26	5	1	Wollaston, Mr. J. Ward ..	4	4	3	North Salop Auxiliary, per			
Ealing, including 14s. 9s. 3d.,				Per Mr. G. Marriott				Mr. R. Gough:—			
previously acknowledged	17	1	4	<i>Northumberland.</i>				Clive	2	4	8
Edmonton and Tottenham	31	19	0	Hexham	20	0	0	Hadnall	4	10	8
Ditto, Collection at Annual				A Friend at Quatre Bras	2	0	0	Press and Whixall	6	2	0
Meeting of North Mid-				<i>22s. 10s. 10d.</i>				Wem	67	5	6
dlessex and South Herts				Newcastle Auxiliary, per				For Native Teacher, D.			
Auxiliary	8	5	0	J. Mather, Esq.:—				Simpson	10	0	0
Enfield Chase Side Includ-				Subscribers	21	3	0	Whitchurch	21	15	1
ing 7s. 14s. in May	20	9	4	Collections	51	4	11	For Native Teacher, E.			
Enfield Highway	2	7	0	Lecture Room, late Pos-	17	5	7	J. D. Williams	10	0	0
				tern Chapel	19	14	0	Wollerton and Winstanwick	8	5	0
Hammersmith, Broadway	10	0	0	St. James's Chapel					130	2	11
For Native Teacher J. T.				Embleton	2	2	6	Less Expenses			
Cumming	10	0	0	Horley	1	3	0		129	19	0
				Wooler	3	15	2				
Highgate, per Miss Chip-				Less Expenses	116	8	11				
perfield, for College at Cal-					9	14	11				
cutta	1	2	0								
Mill Hill, Grammar School											
and Village Association	13	12	2								
Miss Crump and Young											
Ladies	5	0	0								
Ponder's End	14	2	0								
Poyle, P. Ibbotson, Esq.,											
towards the deficiency ..	5	0	0								
For the College at Calcutta	5	0	0								
Staines	27	10	3								
For Native Children, R.											
Porter and M. Dexter ..	6	0	0								
For Education in India ..	2	17	6								
Tottenham, Mr. T. A.											
Bliss	1	10	0								
Uxbridge, for Native											
Teacher, R. Wilkinson ..	11	0	7								
<i>Monmouthshire.</i>											
Welsh District, per Rev.											
Noah Stephens:—											
Carmel Kendle	16	0	0								
Sharon Tredegar	5	13	1								
Ebenzer Sirhowy	20	2	10								
	41	15	11								
Less Expenses	0	3	2								
	41	12	9								
<i>Norfolk.</i>											
Auxiliary Society, per J.											
Colman, Esq.	130	0	0								
Per Miss Davey, for Mrs.											
Mault's School, Priests-											
street, and Old Meeting,											
for Three Children	3	12	0								
Yarmouth, Dorset Society	2	5	0								
Miss Davey	2	5	0								
Blakeny, Two Friends, for											
the Sufferers at Hankey	5	0	0								
Harleston, For Native											
Children, Henry Taylor											
Crisp, and Susan Priest,	6	0	0								
Lynn	23	18	0								
Yarmouth	50	11	9								

Bath Auxiliary Society, per W. T. Blair, Esq., on account	57	0	0
Bristol Auxiliary Society, per R. Ash, Esq., Special Donations, Vide page 272, less expenses 1l. 6s. 4d.	182	3	1
Hembridge Collected by Miss S. A. Taylor, for the Ship	7	10	6
..... By	0	9	6
<i>Staffordshire.</i>			
North Auxiliary Society, per F. Morley, Esq.:— Ashley Burnham Cheasle Hanley For Native Teacher, S. Newland Longton Newcastle Shelton	5	18	1
.....	14	8	0
.....	5	0	0
.....	80	1	10
.....	3	10	0
.....	3	10	6
.....	12	16	1
.....	14	10	0
Collection at Public Meeting of Auxiliary	7	6	10
134l. 11s. 6d.			
South Auxiliary Society, Handsworth, for the Wi- dow of the late Samuel Flavel ditto Misses Rogers, for the Sufferers at Hankey	5	0	0
.....	5	0	0
.....	2	0	0
Rugeley Smethwick Tutbury Walsall, for the College at Calcutta	9	3	0
.....	4	0	0
.....	3	18	0
.....	8	14	0
<i>West Bromwich:—</i>			
Mayer's Green Chapel, less Printing for both Chapels For the College at Cal- cutta	39	0	0
..... By 14l. 15s.	8	0	0
<i>Suffolk.</i>			
Ipswich, Nicholas Chapel, New Year's Juvenile Offering	5	0	0
<i>Surry.</i>			
Croydon	50	13	0
Dorking, per Rev. J. S. Bright Rev. J. S. Bright, for the College at Calcutta	37	11	9
..... Collected by Misses Whitehouse, for Youths in the Nagercoil Semi- nary, in addition to 2l. 10s. from Miss Osby, Hackney	5	0	0
..... 52l. 11s. 5d.	10	0	0
Farnham For the College at Cal- cutta	17	15	6
..... 22l. 17s. 4d.	5	1	10
Guildford, balance	2	0	4
Haslemere For the Ship	1	2	9
..... 2l. 7s.	1	4	3
Kington For the College at Cal- cutta	18	19	1
..... 20l. 11s. 4d.	1	19	3
J. Dawson, Esq., (A.) E. Phillips, Esq., (A.) Ditto, towards the Debi- ciency Mitcham, on account	3	2	0
.....	1	1	0
.....	1	1	0
Norwood, including 23s. ac- knowledgeed last August	25	0	0
Putney, T. Kingsbury, Esq. (A.) Sunday-school	44	9	5
.....	5	5	0
.....	3	0	6
Wandsworth, including M. As. M. acknowledgeed last December	23	11	4
For Native Girl, Ella Jane For the Ship	3	0	0
.....	0	17	7
27l. 6s. 11d.			
<i>Sussex.</i>			
Auxiliary Society, per W. Penfold, Esq.:— Bognor New Shoreham Chiddingly Hurstmonceux Lindfield Chichester, St. Martin's lane Alfriston Worthing Arundel	2	3	4
.....	3	1	0
.....	5	10	0
.....	6	3	0
.....	9	5	0
.....	14	9	3
.....	10	10	0
.....	21	3	1
.....	11	3	7
For Widows and Or- phans Fund	2	0	0
Petworth Harting Leaves, Cliffe Chapel For Native Teacher, William Boys Tabernacle	11	8	7
.....	4	10	0
.....	21	1	9
.....	5	0	0
.....	43	15	2
For Native Teacher, William Boys	5	0	0
For the Ship	4	8	0
For the College at Cal- cutta	10	10	0
Horsham Heathfield Hastings For Education Cuckfield Brighton, Union-street	12	5	0
.....	4	10	2
.....	38	16	11
.....	0	8	9
.....	7	11	0
.....	65	13	3
For Widows and Or- phans Fund	8	8	1
For China For Joseph Rasomaka	2	2	0
.....	10	0	0
North-street Chapel	115	18	9
For China For Native Teacher J. Sortain	1	14	0
.....	10	0	0
London-road Chapel	7	16	6
General Auxiliary	38	6	0
Collected by a little girl, for the Ship	0	5	0
.....	224	17	4
Less Expenses	14	13	6
.....	510	3	10
* Including 126s. previously acknow- ledged.			
Brighton, Grand Parade Chapel Sunday-school Mrs. Cleobury	1	10	1
.....	0	10	0
Lewis, Mr. Mannington	1	1	0
<i>Warwickshire.</i>			
Birmingham, Ebenezer Chapel, collected by Miss C. Salt, for the Ship	0	17	0
Per W. Beaumont, Esq., for the College at Cal- cutta	33	0	0
Miss Watson, per Rev. J. A. James	50	0	0
Collected by Mrs. Wal- ford, for the Sufferers at Hankey			
.....	4	10	0
Coventry District, per Rev. J. Sibree:— Athstone Baddeley Bedworth Burlington	20	0	4
.....	0	15	0
.....	14	4	4
.....	0	10	6
Coventry, West Orchard Chapel For Native Teacher, John Jerard For Native Children, M. Jerard, E. W. Dickinson, S. Reader, E. Parkes, and H. D. A. Hawkes	34	1	4
.....	6	7	0
.....	10	10	0
.....	34	18	6
Foleshill Hampton-in-Arden Hartshill Kenilworth Knowle Leamington Nunaton Polesworth Sheepy Solihull Stratford-on-Avon For Teacher at Lickatong Streeton-under-Fosse Tamworth Widleybrook Warwick	5	0	2
.....	1	13	0
.....	2	17	6
.....	3	16	2
.....	1	5	0
.....	20	0	0
.....	21	6	11
.....	3	0	0
.....	3	0	0
.....	2	5	4
.....	3	16	0
.....	20	1	7
Less Expenses			
.....	263	9	4
.....	16	15	4
*248 14 0			
* Including 178l. 14s. previously ac- knowledgeed.			
<i>Westmoreland.</i>			
Kendal, W. D. Crewdson, Esq.	5	0	0
<i>Wiltshire.</i>			
Avebury, collected by Mrs. Cornwall Collected by Jane & Ellen Cornwall, for the Ship	1	2	0
..... 1l. 12s.	0	10	0
Devizes, A. Friend, per Rev. R. Elliott Heytesbury Highworth Market Lavington Marlborough Malmesbury Sherston	5	0	0
.....	9	10	0
.....	8	0	0
.....	13	6	0
.....	17	0	0
.....	3	12	4
.....	4	0	0
Trowbridge Tabernacle	54	19	4
For Native Girl, Joanna Turner For Schools at Madras	3	3	0
.....	2	13	6
*60l. 15s. 10d.			
* Including 33s. 3d. previously ac- knowledgeed.			
Westbury, Old Meeting ..	15	0	0
<i>Worcestershire.</i>			
Cradley Heath, near Dud- ley, Mr. J. Tandy	1	0	0
.....	10	13	5
Worcester, R. Evans, Esq. W. Reunick, Esq.	9	0	0
.....	1	1	0
10l. 1s.			

victory and joy, or, to use the language of our great Puritan poet—

"In service high and anthems clear,
As may with sweeteners through mine ear,
Dissolve me into ecstasies,
And bring all heaven before my eyes."

What room for varieties in psalmody? What scope for nature's music, guided by knowledge and taste, and sanctified by piety? What ample range for the exercise of all the modulations of that exquisite instrument—the human voice—that God-tuned organ—are afforded by these manifold subjects and inspirations of the service of song? In this department a spirit of reform has sprung up which we gratefully hail. May it spread through all our churches, and be not confined to psalmody only, but be extended to all other branches of worship; for surely in the worship of God we should offer him our best, our very best, in all things.

Art, I know, has sometimes unbecomingly intruded itself into the house of God. It has introduced pomp and display in worship utterly at variance with Christian simplicity. But because art has sometimes put on offensive airs in God's temple, is that a reason why it should be altogether banished from it? Is it not possible to subdue, chasten, and sanctify it? Before the Reformation art made worship and everything about it theatrical; and the spirit was lost in the elaborate form. Since the Reformation, men have been prone to the other extreme; and have too much neglected the form under pretence of preserving the spirit. In old time men ministered to the taste, the imagination, the feelings; in worship and in everything else; and neglected what was needful for the reason, the understanding, and the spiritual aspirations of the soul. Have not we moderns too much forgotten that human nature has two sides; that people have sensibility and taste—a longing for the beautiful as well as the true—a perception of the elegant as well as the rational? Is not the time come for us to revise these matters; to see if we cannot improve our worship, and the places, too, in which

worship is offered; a tendency toward which in some quarters we gladly hail, in the attention paid to chapel architecture? Surely we ought to have wisdom enough, after the experience of centuries, to guard against the abuses of art, while we seek to consecrate it as a chaste and holy handmaid to the service of piety.

And allow me to add, that in matters of doctrine, discipline, worship, and form, it is time for us to remember that the extreme opposite of an error is not always a truth; that error is often opposite to error; and that truth frequently lies midway between.

But I cannot refrain from observing, in connection with those hints and inquiries respecting Congregational reform, that, after all, an improvement in our systems of theology, in our mode of government, in our form of worship, would be but a poor measure of improvement if not connected with a revival of the true spirit of evangelical religion. Time has taught us that the best systems will not work well save as they are instinct with the soul of piety. If we depend on creeds,—on Congregational order,—on any form of worship, elaborate or simple, we sink: they will all prove too weak to hold us up. 'Tis God's own truth wrought into the heart; God's own love quickening the soul; God's own will guiding the conduct; God's own Spirit sustaining and blessing every operation, that alone can make us stand as individuals, or as a denomination: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

Finally, I would remark that a review of the past connected with the contemplation of the present, should rouse and animate us to action. Is not our Congregationalism, which in its essential features is as old as the time of the apostles; especially is not our Christianity as a whole, of which the former is only a part, though an important one,—worthy of our reverence and honour, our love and service, our energies and our all? Have we not here a cause deserving

of far more than has ever yet been done for it? Ought not the church, the spiritual church of Christ, humanly speaking, to be in a different position in the nineteenth century of her history? Ought not her annals to display pages of more brilliant triumphs,—her brow to be adorned with richer laurels,—and her throne to be strewn about with more magnificent trophies? Ought not the distinctive principles for which, as a body, we contend, by this time to be nearer the ascendant?

The past is now beyond recall. Nor should we dare to summon before any tribunal of ours the departed heroes of evangelical Puritanism and Nonconformity. We love and honour their names too well to bring any indictment against them. Peace be to their ashes! With reverence we gather round their tombs! But for ourselves, there are voices addressing us in solemn tones. From the infinite ocean, the unfathomable caves of time, there rise and come forth in august procession the shades of departed days and years, and pointing first to the divinely-written records of our faith and duty lying there, and then to Christ's spiritual kingdom, shining yonder as it descends; from heaven, like a bride adorned for her husband; they go on to unfold, on the one hand, the blessings which have attended a faithful adherence to those records, and a hearty obedience to the spirit and laws of that kingdom; and then to unfold, on the other hand, the corruptions, and evils, and mischiefs which have ensued from the neglect of the former and forgetfulness of the latter; after which startling revelation, they proceed, with a voice louder than the sound of many waters, more solemn and awful than the deep thunders of heaven, to conjure us, in the name of the God of truth, to maintain and diffuse those evangelical and spiritual principles, which Christ has taught, and the value of which time has proved,—to deem it our special calling in these days to proclaim them far and wide,—to regard it as the mission of our age,—to press them, in the spirit of

love, upon the minds and hearts of our fellow-mortals, with the one intent of saving them and glorifying God.

Thus we are exhorted to serve our generation according to the will of God. The multitude of men who have passed over the stage of our world are now beyond the reach of our influence. They dwell where no prayers of ours can help them,—no efforts of ours can reach them. Their condition is fixed for happiness or woe for ever. None, therefore, can serve them. And as to the future. Men, it is true, in coming days will look back to our times to learn from some who are living now lessons of wisdom and truth, even as we look back to some among our ancestors as instructors still; but the privilege of eminently serving a succeeding age,—of shining as lights, whose rays dart onward through centuries,—of being examples, to guide remote generations,—of being oracles, to whose voice unborn millions will listen with reverence,—that is a sublime privilege awarded only to a few. But while none can serve the dead, while few can thus serve the unborn, all can serve their own generation according to the will of God.

Activity is our special duty in these times. While the whole of our country, indeed the whole world, is in a state of excited action, busy enterprise, energetic movement, if we do not fall in thus far with the spirit of the age, and work—only on higher principles, and for nobler ends—what can be expected but that our cause will be trampled on and crushed by the march of mankind, intent upon their own secular schemes? We must display a banner because of the truth, and rally round it, and fight under it, and make our holy war, not merely defensive but aggressive, till, through God's blessing, we have made the world feel the power of heavenly truth. Our duty, I repeat it, is activity. We are not called to resist unto blood, as our fathers did. 'Twas theirs to suffer; 'tis ours to serve. Their lot was tears; ours toil. They had to *take* joyfully the *spoiling* of their goods; we are required to employ our—

selves joyfully in the *bestowment* of our goods. They had, in the gloom of the dungeon, to weep over the corruptions of their age, and to pray for better times; we have, in these days of liberty, to testify, on the very housetops, to the whole truth of God, and to pray that God will speed and bless the message. They had to suffer the degradation of the pillory, to stand on the scaffold, and have their noses slit and their ears cut off; but our destiny is to act—to employ all our energies of body, soul, and spirit in propagating the principles once sealed with blood. They had to serve the cause of truth by dying for it; on us rests the obligation of serving the same cause by living for it.

Oh, let us not prove ourselves the unworthy descendants of these noble-minded men! Let us in action display the same zeal, devotedness, and self-denial which they did in suffering. Let all work in the diffusion of spiritual, scriptural Christianity. Let us work together. Let us join hand in hand in supporting this Association. Let us direct our special regards to our immediate vicinity. Let us consider the spiritual destitution of the western part of Middlesex, and exert ourselves to supply what is needful. Let us resolve to work this society, and prevent its proving a failure. Let us determine that this shall be a channel of blessing to many, “whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and all men.”

To one important means of usefulness the providence of God seems particularly to direct us—I mean the erection of structures for his worship, and the ministration of his gospel. Chapel building in London, and its vicinity, is one of the great wants, one of the great duties, of the age. What has been done in this way has been wonderfully owned and blessed of God. This place bears witness,—the pastor bears witness,—the church bears witness. From this *sanctuary there goes forth a voice to our bre-*

thren of the metropolis and the neighbourhood, saying, “Arise and build, and God be with you!”

But while I would strenuously commend and support associations of this order, I would guard against an evil to which, in these days of union, men are prone—(for all advantages have over against them some corresponding dangers)—I allude to the habit of leaning too much upon one another, instead of standing upright, if we have strength enough, and working alone. I hail the men of our day who have sufficient means and sufficient energy to arise, and at their own cost and charge to erect a sanctuary for God. Blessed be his name, we have examples of this close by! And next I would mention with honour those who are disposed to take the lead in such enterprises, to contribute largely, and to stimulate others to the work.

To be consistent, we ought, according to our resources, to do more in these matters than our brethren of the Establishment, because they regard it as the State's business to provide the means of religious instruction. According to their theory, what they do of themselves is only to help the State in doing its duty. On the other hand, the Dissenter denies that the State has anything at all to do with it, and contends that the Head of the church has devoted the entire obligation of this work upon his people. As Dissenters take this view, and justly, I conceive, then clearly they ought to be more zealous, more active, more liberal in such enterprises, than Churchmen :—but are they so?

In conclusion, days should speak, in yet another sense than that already noticed. As they pass by us in their rapid flight, they tell us of mercies more numerous than themselves; they tell us of the salvation of our own soul, which they are increased in number to subserve; they tell us of the personal duties of faith, repentance, prayer, holiness, and love, without which no orthodoxy of opinion, and no zeal for the spread of Christianity will avail; they tell us of God, from whom they come, and to

whom their finger pointing backwards ever directs us, as the omniscient Judge, in whose presence we are shortly to appear; and they tell us of eternity as our dwelling-place, when their fleeting procession, in a very little while longer, shall have passed away. They tell us, "Now is the accepted time, now is the day of salvation."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And multitude of years should teach wisdom,—the highest of all wisdom,—should lead to piety the old man who, in youth and manhood, neglected its momentous duties; and should, in the case

of those who have long been walking in wisdom's ways, enrich their experience, mature their character, ripen their faith, confirm their hope, strengthen their love, unbind their attachments to earth, fasten by closer ties their souls to heaven, and add to their spiritual beauty fresh virtues and graces, like the exquisite tints of autumn, that appear so lovely amidst the decay of nature. Thus let years improve the old, and days instruct the young! Thus let us fulfil our course, and serve our generation, that we may rejoice with joy unspeakable at that day when the last winged moment shall have taken its flight from the shores of eternity, and "There shall be time no longer!"

PRACTICAL RESULTS OF CERTAIN VIEWS OF THE ATONEMENT.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It may, perhaps, be assumed that most of your readers, especially ministerial ones, adopt those views of the nature and extent of the atonement which have been so luminously expounded, among various writers, by Dr. Wardlaw. I have no wish at present to revive that controversy, though prepared to bear, at all proper times, my part in it. I am now more anxious to secure its practical results—to obtain interest from the capital we have accumulated, than to add to its amount. We have not, I think, as yet reaped the full harvest of our principles. Should I succeed, though in an inconsiderable degree, in securing this, I shall think myself richly repaid.

None who have had the slightest experience in the matter can be unaware of the formidable obstacles presented by contracted views of the extent of the atonement, to the success of exhortations to sinners to repent and believe, that they may be saved. When the doctrine is taught—and it is taught by some—that atonement, in no sense of the term, or not in that sense which is essential to the salvation of an individual, was made for

all men, it is easy to conceive of the perplexity and alarm of an awakened sinner. Oh, if I should not be one of the elect, what would the atonement avail me! How can I rest upon it the assurance that I shall be saved by it, till I know that it was made for me? It is not necessary to affirm that the method adopted by the limitarians to relieve such persons from their alarm and perplexity are in themselves incompetent to do it; it is enough for me to know that they *do not do it*. Let them say what they will about the *sufficiency* of the atonement, and the certain salvation of all who make it the ground of their confidence for eternity, the awakened sinner will, in many cases, reply, "I dare not rest upon it; for if I am not one of the elect, it cannot secure my salvation after all."

Now, let it be particularly observed, that, when the instructions of the pulpit, in reference to the nature and extent of the atonement have been in accordance with the statements of Dr. Wardlaw, there is actually no room for such perplexity on the part of an awakened sinner. If he receive the instructions of the

pulpit, he sees distinctly that atonement considered in itself simply, consisted exclusively in the removal of legal obstacles on the part of God to the exercise of mercy to sinners; that it intentionally removed these obstacles, not in the case of the *elect* merely, but in the case of *all men*,—doing as much, in this point of view, for the latter, as the former; so that there remains nothing, except in himself, to prevent the salvation of every man who hears the message of mercy through the Lamb that was slain. If, indeed, there be any who desire not, and, consequently, seek not salvation, theirs alone is the blame, and theirs will be the punishment. There was a plenitude of virtue in the medicine; it was freely offered to them, rejected by them; and their rejection—and their rejection alone, deprived them of its healing influence.

It is by thus separating the atonement itself from what has been called the purpose of God concerning its application, or, more correctly speaking, from the Divine intention to lead the “elect,” the “sheep,” the “church,” by the special influence of the Holy Spirit, to accept the mercy freely offered to all men in the gospel—it is by this separation alone that we can reap the full harvest of our principles in regard to the nature and extent of the atonement. If we identify the two things,—the atonement itself, and the purpose of God in regard to its application (as they have been just explained.)—if we in any measure confound the one with the other—nay, if we are not careful to mark their perfect distinctness, the fruit of our principles is necessarily lost.

Now, by our ultra-Calvinistic brethren, these two things are identified. The tendency of the sacrifice of Christ, (in which consisted its atoning influence,) to render it honourable and safe for the moral governor to exercise mercy to sinners, and the accompanying purpose in the mind of the moral Governor to lead the “elect,” by spiritual influence, to seek mercy, are confounded. The *purpose* to save *by* the atonement enters, as they think, into the very essence of the atone-

ment. The logical, and, therefore, necessary conclusion is, that atonement was made for the elect only—that no way of salvation has been set open for the non-elect, and that they, by necessary inference, *could not be saved if they would*. Scarcely is infidelity itself more opposed to the Divine testimony than this sentiment. I place it *hors de combat*, never having shown it any mercy—never intending to show it any.

Those among us, who are sometimes designated moderate, or modern Calvinists, have not, perhaps, brought sufficiently into view the distinction between the atonement itself and the accompanying Divine purpose. Some of them, it may be, have abstained from employing the phraseology which would have done this—the phraseology which their principles would have naturally led them to use, lest, being misunderstood, it should be thought to convey more than they intended to teach. For myself, I confess I have never ventured to say in the pulpit, “He died for all men,” or “made an atonement for all men.” *I should have meant by the words simply* (and in this, I think, the essence of atonement consisted), that he died with the *intention*, (and, of course, to the effect,) of *so removing all the legal obstacles* (resulting from universal apostasy) to the exercise of mercy to the guilty, *as to render it possible for the moral Governor to extend mercy, safely and honourably, to one man, or to a number of men, or to all men, as it may seem right in his sight, and in whatever manner he may be pleased to appoint*. I feared, however, the hearers would, or might, understand me to mean that he died with the *intention of saving all men by the ATONEMENT*, or of leading all men, by special influence, to implore mercy, (without which a moral governor cannot grant it,) in God’s appointed way; and, therefore, I have abstained from using the phraseology.

Yet, though circumstances may have justified this caution in regard to the phraseology which some of us have employed—caution, let it be remembered

not to *conceal* our sentiments, (for we greatly abhor the thought,) but to prevent a *misconception* of them,—and though circumstances may yet, in some cases, require continued caution, it appears to me, I acknowledge, that we must resort to freer and more unrestricted phraseology respecting the nature and extent of the atonement, before we shall reap the full harvest of our principles. If we fail to convince our hearers, not only that the atonement was *sufficient* for the salvation of all men, (which it cannot have been on ultra-Calvinistic principles,) but was *designed* to be so—that the blessed God *intended* by it to remove every obstacle which the claims of his character and government had presented to the salvation of every member of the human family, we shall fail, to a greater or less degree, in persuading men to rest their hopes for eternity upon it. The mere preaching of the *sufficiency* of the atonement—though even this cannot be done, consistently, on any principles except those maintained by Dr. Wardlaw—cannot prevent the embarrassing and distressing inquiry, “Did God *design* to lay a basis sufficiently ample and solid for *my* salvation?” and, without confidence of this, the awakened sinner may fear to place his dependence upon it. Besides, he sees no love to *himself* in the provision of the atonement. God’s love, in the gift of his Son, (on the limited view of the atonement,) was restricted to the elect. He had no love to the world—did not *intend* to lay a foundation of hope for the world. He *has*, indeed, laid a foundation which is *sufficient*, (as the limitarians say,) for the salvation of the world; but that was a matter of *necessity* not of *intention*. He would not serve the *elect* without providing a sacrifice which was in itself able to save *them*; but there was no regard in the provision to *their* benefit. Now what is there, in this view of the matter, to melt and subdue the heart of a sinner? If the *intent* is not sufficiency of the atonement, (for which Bishop Davenant argues with such resistless power,) developing the love

of God to *all* men,—in having opened for *them* a door of mercy—be not brought into prominent view, (and a portion if it be denied, as it is by some,) there is no display of mercy to touch and melt the heart of a man who feels himself to be a *mere* sinner. He must *begin* to love God—if he love at all—without any manifestation of God’s love to him; and such love, in the case of a consciously condemned sinner, I believe to be impossible.

On the principles of the modern Calvinists, our blessed Lord made an atonement (taking that view of the essence of the atonement which is given in this paper) *for all men*; and the practical question for those of us who have been hitherto cautious in our phraseology, is, “Whether we are not bound to say so?” There is nothing like reserve and caution in the language of the New Testament. God is said to have loved the world—to have reconciled the world to himself. Christ is called the Saviour of the world—to have given himself a ransom for all—to have tasted death for every man—to be not willing that any should perish, but that all should come to repentance, &c., &c. Why should we hesitate to follow where the Scriptures lead? It is manifest that, if we can truly tell all our hearers that an atonement has been made for all, that is, that all obstacles to their salvation, (except what are found in themselves,) were removed by the death of Christ, we remove all ground for the distressing inquiries referred to at the beginning of this paper. The whole world of mankind, in contradistinction to fallen angels, are elect in this respect. God, in infinite mercy, has opened a door of salvation for all. He invites, nay, implores all to enter in by it. If any will *not* enter, the fault, as we have already said, is theirs. God called, they refuse; he stretched out his hand, they do not regard: they set at naught all his counsel, and will none of his reproofs! What can they expect but that, hereafter, he will laugh at their calamity, and mock when their fear cometh.

GEORGE PARKER.

THE SUNDAY-SCHOOL TEACHER ACQUAINTED WITH HIS WORK.

An Address delivered to many hundreds of Sunday-school Teachers in the West of London.

THERE is something almost pictorial in the announcement of the subject to be discussed this evening. It stands thus :— "*The Sunday-school teacher acquainted with his work.*" As I first read it, the image of a well-qualified teacher rose up before my imagination. I beheld him in his work,—the eye of intelligence and benevolence beaming on his youthful charge,—and, on their part, the returning glance of affection and rivetted regard; on the one hand an earnest instructor, and on the other an intense and listening class. He is no trifler himself, and triflers cannot take refuge within the circle of his influence. He has something to impart which he feels to be of infinite moment, and he looks as one who feels the weight of his message. Having mind and moral feeling to deal with, his appeals are uniformly made to the intellect and the conscience. His love of order is such, that the most disorderly yield him homage. His rebuke, indeed, is stern, but the law of kindness is in his heart and on his lips. He can reason, and inform the judgment; but he can also weep, and melt the heart. Urgent must be that call of duty which withdraws him from his post. He has put his hand to the plough, and feels that he dare not look back. While others leave their classes to the chances of an hour, of him it may be said, as of the faithful shepherd, that he is "instant in season, out of season." And all this is the result of fixed principle,—vanity and self-importance have no place in his rule of action. He has calculated the cost and the self-sacrifice involved in his work, and has resolved to place all on the altar of his Saviour. His heart is full of pity for the children of the neglected and the poor; and he longs to conduct some of them to the feet of that tender and gracious Shepherd, who "gathers the lambs in his arms, and carries them in his bosom." Nor does he satisfy himself with handing out

to his class what costs him nothing. His sabbath toils occupy his thoughts through the week. Could you follow him into the retirements of home, you would find him, like the busy bee, gathering honey from every opening flower, to enrich the parent hive. Now he reads a commentary, to rectify and enlarge his Bible knowledge. Now he ponders the lesson of the coming sabbath, that he may convey it with freedom and ease. Now he examines the best works on Sunday-school labours, and makes the thoughts of men wiser than himself his own. Now he exercises his own mind, and ponders well the lessons of experience and observation. And there is a still more profound secret of his devotedness and success. He is a man of prayer; he walks with God; he lives in the Spirit; he walks in the Spirit; he wrestles for the blessing. He feels his own weakness and insufficiency, and casts himself on the power of his Omnipotent Redeemer. And as he comes forth on the sabbath morning to his loved employment, his heart glows and his face shines, as one who has been in converse with heaven. This is the grand secret of his intensity, his devotion to his work, his zeal and regularity in the performance of it, the stillness and thoughtfulness of his class, the progress which marks his career, the blessing which attends his labours. He is in earnest; and even the transient visitor can see that his is the purpose of an undivided heart, the toil of one who labours for God and eternity.

Such, dear friends, was the image which rose up before my mind, as I read the announcement of the theme upon which I am called this evening to address you. I saw before me the Sunday-school teacher fully acquainted with his work; his whole soul engaged in it; seeking to approve himself unto God, and willing "to spend and be spent" for Christ, and the souls of yonder youthful group, for

whom he expects to render an account in the day of the Lord.

The image thus realized by me I would now desire to place before you in that form which may render it most available for the benefit of those who have kindly asked me to give them a word of counsel and encouragement on the present occasion.

There are many elements entering into the character of "the Sunday-school Teacher acquainted with his work;" and it would be vain for me to attempt to describe them all. But I will endeavour to sketch an outline, which, if filled up by my valued friends present, may tend to fit them for growing usefulness, for larger measures of happiness in their work, and for a joyous meeting with their little charge at the judgment-seat of Christ.

Let me have their fervent prayers, that the present address may not be fruitless of benefit to the great cause which lies so near to their hearts and mine. I observe, then,

I. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," IS ONE WHO KNOWS ITS RESPONSIBILITY.

It is well to be impressed with the conviction that every one who undertakes to teach anything to another, contracts a certain amount of responsibility. If he lose sight of this, he will, in all probability, fail in accomplishing his object. This sense of responsibility cannot be separated from the voluntary exercise of Christian benevolence. It presses with its full weight upon the Sunday-school teacher. He has a full right to consider well, in the first instance, whether he is called, in the providence of God, to devote himself to this work; but having made his decision, he is as responsible for the obligations involved in it as if his choice of occupation had not been at the disposal of his own immediate will. The nature of this responsibility should be well and deeply pondered.

In a sense never to be lost sight of, the Sunday-school teacher has made himself responsible, by his own act, to

God, for the spiritual care of the class committed to him. As in God's sight, he has said, "I will do all in my power to form the minds and characters of these children, to lay open to them the fountains of Divine knowledge, to guide them into the way of peace, to introduce them to the Friend of sinners." To feel aright this responsibility to God lies at the very foundation of the Sunday-school teacher's work. Nothing will be done to purpose without it. Every other standard of obligation will be found to be too low, and mean, and powerless in the absence of this. Our chief engagement, in this work, is with God. We are acting for him; to him we must look for approval; to him we must render our final account.

There is a responsibility, too, contracted by the Sunday-school teacher to the charge committed to him. He has undertaken to be their teacher in sacred things,—“the things which belong to their peace.” Another cannot do his work; and if he neglects it, or performs it amiss, the consequences to himself and to his class may be lamentable beyond expression. He must teach nothing but truth, Divine truth; and, in order to this, he must be acquainted with it, and carefully discriminate between truth and error. His engagement is to teach the simple elements of the gospel, and to make himself thoroughly acquainted with them, that he may be able to fulfil his mission. His duty and his ambition ought to be, to teach Christian truth in the best way; to make it intelligible to the youthful and untutored mind; to convey it with interest and impression to the heart. Let him reflect continually upon the evil or the good effects which must spring from the subject and mode of his teaching,—an evil or a good which will be accruing every time he stands up before his class,—and for which, as far as means are concerned, he is absolutely responsible. He has undertaken a great and solemn duty, in consenting to become the teacher of a class of young immortals; and they will rise up in judgment against him, if by any fault of his

they are not conducted into paths of peace and holiness.

Nor must the Sunday-school teacher forget the responsibility which he has contracted to his fellow-labourers in the same delightful field. He must be in communication with them; he must co-operate with them; he must be a link of harmony among them; he must keep up the respect, the influence, and the authority of his superintendent. One upstart, ignorant, ill-tempered teacher, may disturb the repose, the order, and the efficiency of a whole school. Where such a teacher creeps in unawares, the sooner he is removed so far the better. If he is allowed to keep his place, he will corrupt others, and fearfully arrest and hinder the work of God. I observe,

II. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL DULY ESTIMATE ITS IMPORTANCE.

In fact, he will mainly gather his notion of its responsibility from the sense he has acquired of its importance. The collecting together, in our day, of hundreds of thousands of young people in our Sunday-schools, is, to say the least, an imposing spectacle. How different the position of such children, if they were left to follow the bent of their own inclinations, and were suffered to run wild in the streets or the fields! In a mere national point of view, how great must be the effect of Sunday-school operations upon the moral and social welfare of society! Who can accurately estimate the benefit which Sunday-schools are conferring upon the body politic; in preventing crime, dispersing savage ignorance and brutality, and diffusing order and peace? Those Rulers who, by depressing the voluntary character of education, would extract more than half its power, but little think what an injury they would inflict on posterity. I thoroughly believe that our Sunday-schools, single-handed and alone, have done more for the amelioration of the masses of society, in our day, than all the grammar-schools and colleges of the empire. They have reached a numerous class, who had

been almost, if not altogether, neglected; and reached them by that kind of agency which is most likely to affect them for good.

But solemn and striking as are these general views of the benefits accruing from Sunday-schools, and amply as they are verified by our national statistics, and especially by the records of our crime and prison discipline,—yet they are not the views which most deeply affect the conscience and the heart of the pious Sunday-school teacher, as he endeavours to form a proper estimate of the importance of his work. He may be a true patriot in feeling,—for as a philanthropist he cannot be otherwise; but his aim, at its first bound, is loftier than the highest perch that the mere secular statesman can reach. He is touched with sympathy for a being over whom hangs an immortal destiny, but who is rising into life without any proper estimate of the boundless prospect which opens before him. He thinks of the most ragged and disorderly child that comes into one of our Sunday-schools as the possessor of an internal and spiritual principle that will survive

"The wreck of matter,
And the crash of worlds."

He sees that every child before him is capable of indefinite improvement and happiness. He knows that the evil principles which lurk within its bosom, and which are powerfully developing themselves with its advancing years, may be counteracted and overcome. He is stirred and overwhelmed with the thought, that this unpromising child is accessible to all the blessings of salvation; that, notwithstanding all its unsightliness and disorder, and incipient depravity, it may become an "heir of God, and a joint-heir with Christ." He feels, too, that he is in possession of a secret which, if communicated, will make it wise and happy, and pure—the fit associate, in a better world, of angels and glorified spirits.

My dear friends, you can never see the

full importance of your work, but in the light of eternity. You may spread many a sweet and fragrant flower in the path of youth, as it treads the road which conducts to immortality, but you must contemplate the matchless dignity and grandeur of your undertaking in the final glory and felicity to which it may introduce the objects of your generous sympathy and care. The Sunday-school teacher who is not burdened, and even oppressed with this view of his work, is yet, in the truest sense, unacquainted with it; he may have many equipments for the task on which he has entered, but he is lacking in the main one; he is without the impulse of the most powerful of all motives; he struggles not for the salvation of his youthful charge; and his whole course will be feeble and unproductive, just because it is not directed to the one great object, which it is the design of the Sunday-school to accomplish. Dear friends, when you have had your souls filled with the one great purpose of your delightful calling, viz., *to endeavour to save the souls of the little ones committed to your care*, you will have taken the most important step towards an acquaintance with your work; nay, in this one step, you will have done much towards facilitating and rendering successful the whole undertaking upon which you have entered. I observe,

III. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL MAKE HIMSELF FAMILIAR WITH ITS DETAILS.

In all well-regulated schools there must be wisely-adjusted plans of operation, for the orderly and successful conduct of such institutions. If order be heaven's first law, sure I am that it is one of the first requisites towards prosperity in our Sunday-school movements. Without it, there will be an endless confusion, counteracting the best efforts of the best qualified teachers. Nothing is more forcibly impressed upon my mind, by all the experience and observation of the past, than that too much pains cannot be taken in our schools, in order to estab-

lish a thoroughly good system for working and discipline. Any labour that could be expended on such a system would be abundantly remunerative. For the lack of rational and workable plans, many schools are either suffered to languish, or sink down into utter confusion and ruin. One great hindrance in the way of improvement here, is *tyrannous custom*, and inveterate love of existing plans, whether they be wise or foolish—practical or the reverse. Why should not every school innovate upon former usage, if evidence can be adduced that such innovation would contribute to its greater order and efficiency?

But the thought I wish now to impress upon my dear and respected friends is, that the existing plan of a school, so long as it obtains, should be carried out *to the letter*; and that every teacher should conscientiously contribute his quota of service towards the full triumph of law, order, and discipline. One teacher, who, from ignorance, conceit, or self-will, does not fall in with the prescribed regulations of his school, is a serious obstacle to the comfort of his fellow-teachers, to the harmony and efficiency of the institution, and to the reasonable and legitimate influence of the superintendent.

If this be correct, it must follow, that no such teacher, after suitable means have been employed for securing submission to legitimate rule, should be retained in any of our schools: nor is it less obvious that the first duty of every Sunday-school teacher, in entering on his work, is to make himself thoroughly acquainted with it; to understand all the existing rules and regulations of the school; to conform himself to them with an exact precision; and to throw his whole influence into the scale of order and good government.

I have heard it sometimes hinted that, as all Sunday-school teachers are voluntary, and even gratuitous, agents, it will not do to be as strict with them as if they held office upon a different tenure. *I entirely differ from this opinion.* There is no hardship, no curtailment of proper

liberty, in submitting to rule; and the teacher who consults his own happiness, the comfort of others, and the prosperity of the cause, will be as rigid a disciplinarian upon himself, as if the permanent well-being of the school depended upon himself.

Nor will the teacher who desires to be acquainted with his work content himself with the mere routine of orderly duty. He will seek to do everything as efficiently as possible; and for this purpose, he will constantly be aiming at self-improvement. All his duties will be gone about with intelligence and energy. He will be invariably *interested himself* in what he is doing, because he understands it, and feels its importance; and the result will be, *that his class will be interested too*; for you rarely see a teacher who takes pains with his mind and methods of teaching, who has the mortification of addressing himself to a listless class. In going round the classes in a school, I would engage to report, from the very look of things, what number of efficient teachers are engaged in the work.

In the present day, the aids to the right discharge of Sunday-school duties are so numerous, that it is a teacher's own fault if he remains unqualified.* And yet, even here, I cannot but suspect some danger in the Sunday-school teacher's path. When we had fewer helps, perhaps we drew more on our own resources; and thus probably secured for ourselves an equal, and, in some instances, a higher average of suitable qualification. The most important thing is to learn to think; for if we have thoughts, and feel their importance, we shall be able, with some degree of in-

terest, to impart them to others. I observe,

IV. THAT THE "SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL WATCH OVER HIS SPIRIT.

Every sphere has its besetments and temptations; and the Sunday-school teacher is by no means exempt from the operation of this common law. There is danger, lest pride and vanity should mar his whole work. I am sure I have seen this happen. Nor do I wonder at the fact, when I look at the circumstances of the case. A youth, often but ill-instructed himself, becomes a teacher in one of our Sunday-schools. His new position attaches importance to him; and, if he is not sensitive to his danger, he is apt to forget how little he knows, and to think mainly of himself in the character of instructor. Where this is the case, there is ordinarily an end to all improvement; and the once hopeful youth becomes stunted both in intellectual and spiritual growth, and is really injured by his accession to the Sunday-school.

Now, the only effectual counteraction to this state of mind is a calm and steady determination to seek, by all legitimate means, an increase of knowledge. This will show the aspiring youth his remaining ignorance, and will preserve him from wrecking his little barque on the rock of spiritual pride. A Sunday-school teacher who aims steadily at the cultivation of his mind, will not be likely to give pain to those who have reached higher attainments than himself; and he will be sure to receive the aid and greeting of those who are able to direct his reading, and to give a useful bias to the knowledge which he may acquire.

I take it that humility, zeal, affection, and devotion, combine to constitute that temper of mind which is the ornament, the dignity, and the protection of the Sunday-school teacher. If he is *humble*, he will ever realize his infirmity and short-coming in the sight of God, and this will prompt him to exercise forbearance and lowliness of mind towards others, his associates in the work to

* I should be unfaithful to my convictions, if I did not make honourable mention here of the valuable aids afforded, of late years, by the Sunday-school Union, to teachers, in its Scriptural Lessons. But teachers should not confine their studies to these. Most valuable assistance may be derived from Mrs. David's late work, and from the able and interesting manuals of Mr. Mimpriss.

which he has been called. It will moreover, also, draw down upon his labour that blessing, without which all will be in vain; for "God resisteth the proud, but giveth grace to the humble." If he is full of *hallowed zeal*, kindled at the foot of the cross, and sustained by the power of faith, he will never become "weary in well-doing;" he will never be unwilling to make sacrifices; he will never be absorbed in *self*; he will never yield to discouragements; he will never sacrifice the great object to which he has devoted his life for any of those trifling mortifications which may spring up in his path;—but will go forward with persevering determination in his work, feeling that he is devoted to the noblest undertaking that can engage the energies of any human being under the sun. If he is endowed with a *loving spirit*, he will be a link of hallowed fellowship among all who take part with him in his work of faith. *His* will truly be a labour of love; there will be an atmosphere of kindness surrounding him, which will endear him to his class, and to his fellow-teachers. Never will he fan the embers of strife; never will he originate petty and unmanly jealousies; never will he wait for the halting of any of his associates; but, studying the meekness and gentleness of his Divine Master, he will diffuse the fragrance of his character all around him, and will prove himself, though unconscious of it, to be a "Sunday-school teacher, acquainted with his work." If he is eminently given to *prayer*, he will lay hold upon Omnipotence, and will draw down upon all his labours the smile, the approbation, and the blessing of God. I observe,

FINALLY: THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK" WILL KEEP HIS EYE STEADFASTLY FIXED ON THE COMING REWARD.

He forgets not the *present* reward—the reward of a good conscience, that he is seeking in his work to please God, and to save souls;—the reward of faithful-

ness and diligence which attends on him who is no loiterer in his work;—the reward of the approbation of the wise and the good, who see and smile upon his unostentatious and faithful toil;—the reward of that success with which God crowns his endeavours in the attention, the improvement, and the affection of his class;—the reward of the co-operation and esteem of his fellow-labourers, who regard him as "a brother-beloved," and who would look upon his retirement from office as a calamity to the school. But, beyond all this, he looks forward to a higher and more permanent testimony to the work in which he is engaged. He lives in the immediate prospect of an eternal world. He anticipates the period when he and his youthful charge shall meet before the great white throne. To that final and solemn hour he seeks to refer the results of his present anxious endeavours to save the souls of the young committed to him; with humble hope he expects to meet some of them as his "joy and crown of rejoicing in the day of the Lord;" he thinks with rapture of seeing them as sparkling gems in the crown of the glorious Mediator; he looks forward to the reward of faithful service; he endures all his toil, and anxiety, and self-sacrifice, in prospect of listening at last to that welcome and joyful plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Sunday-school teacher, who thus labours in the full view of eternity—in full prospect of his great and solemn account—in full purpose of heart that he will be faithful unto death—in the full consciousness that he is Christ's servant, and that from Christ at last he shall receive his crown and his reward—affords demonstrative proof that he is acquainted with his work, and that he is one who gives himself to it in the spirit of faith, self-sacrifice, prayer, and dependence on the grace and blessing of God.

MATERNAL ASSOCIATIONS.

GREAT efforts have been made, for the last fifty years, to benefit the young; and the labours of pious and devoted sabbath-school teachers have unquestionably been greatly blest. Still we firmly believe, that if Maternal Associations had commenced at the same time, the good would have been tenfold. It would seem that we began at the wrong end—to purify the streams, while the fountain has been permitted to retain all its impurity: the consequence is, that much of the good done by the teacher on the sabbath-day, has been more than undone by the ungodly parents during the week. Nor are all professing parents free from the same charge. There is often too much indulgence among them;—it is painful to see the conduct of the children of many who call themselves Christians, not only among the poor, but in the circles of somewhat educated families. Maternal meetings are of great importance on many accounts; and we have often been surprised at the opposition they receive from many, who certainly ought to do everything in their power to encourage those who conduct them. All must admit, that the mother can train the child to almost any way of thinking and acting she pleases;—is it not important, then, that her mind should be rightly informed and directed on the subject of her duties and responsibilities? It appears to us that the intention of Maternal Associations is first to awaken in the minds of mothers a proper sense of these duties and responsibilities. We think it will not be denied, by any who have thought on the subject, that mothers generally, and even many Christian mothers, have thought very little of these things: one design, then, of these meetings is, to bring the mind to deep and serious reflection on these points; and secondly, to impart and receive instruction on the subject of maternal duties, and the best method of performing them. Many mothers must necessarily be very ignorant on the subject of their duties, because they are

unable to read the word of God; too many think, that to procure food and raiment for their little ones is all that is required of them: their ignorance will be no valid excuse for their neglect at the bar of God. There are others who can read, but who give little or no attention to what the Bible says on the subject. But suppose they did, even then they may surely learn together the best modes of imparting instruction to their children. The commands of God are most plain and positive to parents. He holds out great and precious promises for their encouragement, and places before them some pleasing and painful examples of parental neglect, or parental fidelity, that they may imitate the one and avoid the other;—but he does not state any particular method of instruction in his word. Is it not important, then, that mothers should have the instructions of wise and holy men, who have studied the word of God on the subject? and also the experience of wise and pious mothers? The members of the association should, as far as they can, study not only the inspired writings, but others also. Every mother should get all the information she can, consult all the best authors she can have access to, and then share the fruits of her labour among the members of the society. There are many who have not the time and means, and many more who have not the ability of acquiring the necessary information. Societies are intended to meet the case of such, as well as for the mutual improvement and benefit of all. Pious and educated members should be all working bees; and all the honey gathered from every source should be made the common property of the whole. Pious and affluent mothers, will you leave ignorant mothers and children to perish? Seek to benefit them, and you will benefit yourselves and your children. Thirdly, they afford mothers an opportunity of meeting in social prayer for their husbands, their children, and themselves. By means of maternal meetings, many

have been brought to the house of God, who never before thought of the value of their souls. The names of all the children are placed on the Society's books, and all are prayed for every time they meet; and who will venture to say, that the prayers offered month after month will not be heard and answered in the conversion of many? They are by this means brought to have a special interest in the prayers of the church; and very many can bear testimony that such

prayers have effected great things. The church which has no maternal association formed in connection with it, neglects an important means of doing good. When these societies become general,—when their influence is properly felt,—and mothers are brought to feel their responsibility, and faithfully to discharge their duty,—the mass of mind will be brought under the influence of religious teaching, and the glory of the latter day will soon dawn upon us. A FATHER.

THE ERECTION OF A FAMILY ALTAR.

To the Editor of the Evangelical Magazine.

SIR,—On lately listening to an exhortation from the pulpit, to such heads of households as had not established the important practice of family devotion, it occurred to me that much might probably be done toward erecting an altar to God, in such families, were ministers, or other competent persons, to come forward and kindly lay the first stone, if I may use the expression. This is not a mere speculative notion. I will state a case in point, which will explain my meaning. When a young man, attending a meeting of a few friends for religious conversation, the minister of the place questioned me on the subject, and, finding I had not commenced the practice, not only recommended its adoption, but said he

would come that evening, that a beginning might be made; and after I had been at home a little while, and apprised my mother of what was about to take place, he came; and when he had read a portion of Scripture, and prayed with us, he, addressing my mother, said, "Now, Mrs. —, to-morrow evening, (there was not an opportunity of doing so in the morning,) you will please to bring forward the Bible, that your son may read a chapter, after which he will engage in prayer." Thus the thing was accomplished; and, I doubt not, might be in many cases, by a like proceeding: and hoping it may be so,

I remain, sir, yours respectfully,

L. S.

THE FAMILY CORNER.

WOMAN'S SPHERE.

THE celebrated Fontenelle said, that women have a fibre more in the heart and a cell less in the brain, than men. This aptly suggests the true sphere of woman's action and the true source of her power. As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who

VOL. XXVI.

is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.

EVIL REPORTS.

THE longer I live, said the late Mr. Simeon, of Cambridge, the more I feel

the importance of adhering to the rule which I have laid down for myself in relation to such matters.

1. To hear as little as possible whatever is to the prejudice of others.

2. To believe nothing of the kind till I am absolutely forced to it.

3. Never to drink into the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

BE GENTLE.

"I WALKED," says Henry Martyn, "into the village where the boat stopped for the night, and found the worshippers of Cali by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalees. But being invited to walk in by the Brahmans, I walked within the railing, and asked a few questions about the idol. The Brahman, who spoke bad Hindostani, disputed with great heat, and his tongue ran faster than I could follow, and the people, who were about one hundred, shouted applause. But I continued to ask my questions without making any remarks upon the answers. I asked, among other things, whether what I had heard of Vishnu and Brahma were true, which they confessed. I forbore to press him with the consequences, which he seemed to feel, and so I told him what was my belief. The man grew quite mild, and said it was *chulu but*, (go d words,) and asked me seriously at last, what I thought—was idol worship true or false? I felt it a matter of thankfulness that I could make known the truth of God, though but a stammerer, and that I had declared it in the presence of a devil. And this I also learned, *that the power of gentleness is irresistible.*"

THE RELIGIOUS WORLD.

THE religious world has many features which are distressing to a holy man. He

sees in it much profession and ostentation, covering much surface,—but Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a *soldier*. He is easily put into the ranks, to make a show there; but he is not easily brought to do the duties of those ranks. We are too much like an army of Asiatics: they count well, and make a good figure; but when they come into action, one has no flint, another has no cartridge,—the arms of one are rusty, and another has not learnt to handle them. This was not the complaint equally at all times: it belongs too peculiarly to the present day. The fault lies in the *muster*. We are like Falstaff, who took the king's money to press good men and true,—but got together such a ragged set that he was ashamed to muster them.

What is the consequence? people groan under their connections. There are high pretensions to spirituality! warm zeal for certain sentiments! priding themselves in Mr. Such-a-one's ministry! But what becomes of their duties? Oh, these are "beggarly elements" indeed. Such persons are alive to religious *talk*; but if you speak to them of religious *tempers*, the subject grows very irksome.—*Cecil*.

ON HUMILITY.

HUMILIATION is the spirit of our dispensation—not a creeping, servile, cowering humility, but an entire self-renunciation. The mystics often talk admirably on this subject. Pride is the most universal and inveterate of all vices. Every man is a proud man, though all are not equally proud.

No sin harasses the Christian so much, nor accompanies him so unweariedly. Its forms of exhibiting itself are infinitely varied, and none are more common than the affectation of humility. The assumption of the garb of humility in all its shades, is generally but an expression of a proud heart. Pride is the master-sin of the spirit,—and the grace of God, in the whole tenor of our dispensation, is directed against it.—*Id.*

CHRISTIAN CHARITY.

CHARITY should teach us to exercise hope and love toward all men—hope toward them who are without, and love toward those who are within the walls of the city of our God. Of those without, we are apt to despair too soon, and to say, "there is no hope;" when we should labour to allure them into the church of God, and to impress them with a sense of its glory and its privileges.

Toward those within the walls we often fail in the exercise of love: we are too much influenced in our feelings toward them by a difference of education, taste, or disposition; while the great question ought to be, "Are they really 'fellow-citizens with the saints, and of the household of God?'" and if so, whatever their defects may be, we ought to honour and love them, as "the temples of the Holy Ghost."—*Cecil*.

Poetry.

HYMN.

1 Cor. xl. 9.

Nor eye had seen, nor ear had heard,
Nor could the heart conceive,
The wondrous things for man prepared,
Which faith and love receive—
Things, that transcend all mortal ken,
Above an angel's thought,
The eternal Spirit brings to men;—
The marvels God hath wrought.
The Sun of righteousness unveils
To Hope's rejoicing eyes
The mysteries that death conceals;—
The glories of the skies.
Far above sense, and earth, and time.
The enraptur'd spirit soars;
Claims as her own the scene sublime,
And gratefully adores.

The Saviour, with his glory crown'd.
Sits on his throne of light;
While saints and seraphim around,
All hail him with delight.

There mansions rise, and thrones appear,
And robes of spotless white.
For those who fight and conquer here,
And serve the Lord aright;

Whose service is the fruit of faith—
The faith that works by love,
That credits what the Almighty saith,
And lives with God above.

Oh may this faith and love be mine,
That I, "an earthly guest,"
May sometimes share these joys divine—
These visions of the blest!

Foleshill.

J. S.

Review of Books.

The Church in Earnest. By JOHN ANGELL JAMES. Small 8vo. pp. 364.

Hamilton, Adams, and Co.

WE could have borne all the pungency of Mr. James's "Earnest Ministry," without any such accompaniment as the volume before us. The church must take the type of her ministry; and individual churches are very much what they have been made, for good or evil, by the pastors who have presided over them, and formed their characters and tastes. But we are thankful that our friend has now spoken out to the churches with as distinct an oracle as he did to the ministers of the flock of Christ. There is a tendency to look for more from ministers than is just and reasonable; espe-

cially when church members lose sight, which is often the case, of their own relative obligations. In this bustling age, when money-getting is the universal snare, there is a strong tendency to rely on the pastor for all; and to settle down in the conviction that if the cause declines, it must of necessity be the fault of the hapless preacher. Thousands of professors—thousands of Congregational church members, do literally nothing more to help on the cause which they profess to espouse, than to pay for their pews, and to occupy them twice, or, it may be, only once, on a Lord's day. How such people can wonder that our churches do not prosper, is very remarkable. If all were to follow their example, they would come to utter ruin and

desolation. Rich professors, too, in our day, fall sadly into the deplorable habit and taste of acting as if their money contributions bought them off from all other exertion to sustain the cause. We have often had to deplore the effect of this upon the thoughtful and pious poor. It is a moral of most baneful tendency, which produces evils incalculable in many churches. Why, if the rich have the grace of God in them, they ought to be the most active and devoted in the flock; as they are freed from numerous cares, and can command time, which is not at the disposal of those classes who labour with the sweat of their brow.

We trust "The Church in Earnest" will be read as generally as "The Earnest Ministry." The two books should go hand in hand; and if Mr. James's appeal to church members produces as thrilling an impression, as did his appeal to his brethren, we may expect great and lasting results.

The topics handled in this volume are deeply interesting:—1. The Designs to be accomplished by the Church, as regards the present world. 2. Remarks on the Epistles to the Seven Churches in Asia, tending to illustrate the nature of earnestness in religion. 3. Nature of Earnestness viewed with reference to Individual Action, and primarily as regards Personal Religion. 4. Earnestness in the way of individual exertion and direct action for the salvation of Souls. 5. Christian Earnestness in Family Religion. 6. The activity of Churches in their collective capacity: or, the diligence of Christians considered as Church Members. 7. The causes that operate to repress this earnestness of religion. 8. Inducements to Earnestness. 9. Examples of Earnestness. 10. The Means to be used to obtain a higher degree of Earnest Piety in the Churches. 11. Conclusion—The Millennial State of the Church.

Never have we read a work that we more earnestly wished to see in the hands of all who have taken upon them the vows and obligations of the Christian profession.

RECOLLECTIONS of NORTHERN INDIA; with *Observations on the Origin, Customs, and Moral Sentiments of the Hindoos; and Remarks on the Country and Principal Places on the Ganges, &c.* By the Rev. WILLIAM BUYERS, Missionary at Benares, Author of "Letters on India," &c. 8vo. pp. 548.

John Snow.

Those who perused Mr. Buyers's "Letters on India," will be prepared to look for great things in the present volume; and we can assure them that they will not be disappointed. Our author has had fair

opportunity, by long residence in India, of forming accurate conceptions of the country and existing state of society; and from his reflective habits of mind, has turned his advantages to account. Our readers, then, are not to look for a mere compilation in the volume before us; but an original work, in which they will discover ample proof of extensive information, and acute observation of men and things. If we do not greatly mistake, there is no work extant which contains such full and lucid details respecting the state of Hindooism as the "Recollections of Northern India." We make this statement advisedly; not allowing ourselves to forget what ponderous volumes have been written descriptive of Indian manners and customs. Mr. Buyers has not, indeed, overlooked what was on the surface of things; but his main object has been to set forth the extent of moral knowledge possessed by the Hindoos, with a view to throw light on the difficult question of their accountableness in the sight of God. From the study which the author has made of Hindoo books, and from his close habits of intercourse for many years with learned Brahmans in the city of Benares, he has fully qualified himself for instructing his countrymen on the important topic to which, in a season of depressed health, he has devoted his literary labours. Of the twenty-four chapters, which compose the volume before us, there is not one that will not amply repay a careful perusal. The more solid parts of the work are so relieved by interesting narrative and anecdote, that it is impossible to commence reading it without persevering to the close. The work is written with great spirit, and cannot fail to increase the reputation of the author, already well established by his admirable "Letters on India."

The friends of missions generally, and of the London Missionary Society in particular, ought forthwith to possess themselves of this seasonable addition to the stores of our missionary information.

The JESUITS. A Lecture. By HENRY ISAAC ROPER.

Houlston and Stoneman.

THE esteemed author of this Lecture has been long known as one of the most talented and successful ministers in the city of Bristol. His ordinary discourses are distinguished by deep thought, lucid arrangement, and an impressive delivery. If "an earnest ministry" be "the want of the times," that want is confessedly provided for at Bridge-street Chapel, the place of Mr. Roper's stated labours. And while the attention of those who assemble in that ancient and venerable sanctuary is con-

stantly directed to "Jesus Christ and him crucified," their pastor is not in the habit of dwelling exclusively on a few commonplace topics, which constitute the A B C of Christianity, in order to avoid the charge of not preaching the gospel. His hearers are under no temptation to wander in quest of something new, that being always found at home, in due combination with things old and of indispensable necessity. In the ministry to which they are accustomed, there is a compass and variety, including everything calculated to enlighten the understanding, establish the faith of believers, and "provoke to love and good works;" so that "warning every man, and teaching every man in all wisdom," the preacher "may present every man perfect in Christ Jesus." No wonder, then, that this Lecture "delivered at a monthly meeting of the Associate Churches of Bristol," should be published in compliance with "the strongly expressed wish of many who heard it."

In a very brief preface, we are told that the "sole aim" of the Lecture is "the conveyance of information;" and that it has no merit beyond "that of presenting, in a compendious form, some important matters touching the body of which it treats," so as to "meet a requirement of the present time." Accordingly, it gives a concise, but clear and striking account of the origin, the principles, the organization, the morality, and the proceedings of the Jesuits. Previous to the study and preparation required, in order to fulfil the engagement into which he had entered, Mr. Roper "had a strong impression of the evil character of that mischievous and mighty confederacy" of which he had to speak; "but that impression was taken rather from the part which history told him the Jesuits had, at different periods, acted in the political commotions of Europe, than from an insight into the interior of their policy." Now, says he, "that that interior has been more fully explored by me, I almost fear lest the revelation I have to make should be deemed overstrained and untruthful. I can, however, affirm that, in the course of reading which I have found it needful to pursue, in order to a more ready acquaintance with Jesuitism, I have been scrupulously anxious to lay aside whatever bore not the clearest stamp of credibility; being far more concerned to present a correct portraiture of Jesuitism than to foster the popular repugnance against it; and so gather its condemnation from its own mouth rather than from the accusations of antagonist parties."

In answer to the questions,—*"In what relation does Jesuitism stand to the Catholic church? Is that church criminated by, or is it in any way exonerated from, its enormities? Is Jesuitism an integral part*

of that church, or is it not?" The affirmative is maintained, "with some limitation as to the past, though with none as to the present," the Jesuits being no longer a suppressed order. In supporting this view of the subject, the following language of the Pope's Bull, by which they were re-organized in 1814, is quoted:—"We should deem ourselves guilty of a great crime towards God," (alas! for a church which can thus call evil good, and good evil,) "if, amidst the dangers that threaten the Christian republic, we neglected the aids put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ those vigorous rowers who volunteer their services in order to break the waves of a sea, which threaten every moment shipwreck and death."

In the commencement of the Lecture it is well observed, that "a considerable amount of popular interest has, of late years, been gathering around the Jesuits;" and among the variety of causes which have contributed to awaken that interest, are enumerated:—"The subject of mixed marriages in Germany, agitated a few years since by members of the Jesuit order, headed by the Archbishop of Cologne, and which well nigh led to an open rupture between the throne of Prussia and the Catholic church in the land;—the question of education in France, in connection with which the Jesuits have long been struggling for the ascendancy over the University of Paris, it ever having been the master policy of Jesuitism to secure the youth of a nation, thus laying the foundations of a character more plastic to its after-workings;—the recent civil commotions in Switzerland, which drew from all quarters an anxious glance towards that region of Alpine grandeur, and terminated in a civil war between the Diet of the Swiss Confederacy and the Sonderbund, the object of which was the expulsion of the Jesuits;—the mournful disasters, which have well nigh extinguished our once fair and flourishing mission in Tahiti, of which disasters the Jesuits were the principal authors;—and the vigilance which, in Australia, in India, and in various parts of the heathen world, is tracking the footsteps of Protestant missions, which vigilance is the fruit of Jesuit zeal; the supposed underground influence of Jesuitism in connection with the disquietudes of Ireland, and with the strange revolt from the Protestant standard, which has recently been going on within the pale of the Established Church of these realms." These things, together with "the intelligence which is almost every day reaching us of the expulsion of the Jesuits from some one or other of the Continental states," have very natu-

ally "tended to excite in the public mind no small amount of curiosity and inquiry touching this mysterious order."

Our readers can hardly fail, we imagine, to form some just idea of the importance of this seasonable, interesting, and valuable Lecture; and as the expense of gratifying their "curiosity" will not exceed the small sum of eightpence, we hope that very few of them will decline the "information" thus offered them, or the pleasure and benefit of an attentive perusal. And if anything further be requisite to awaken their attention to these "false prophets," which are "gone out into the world," we consider the following passage as sufficient:—"Their expulsion from Switzerland is a fresh occurrence, that has been followed, within the past eventful month, by their expulsion from Venice, from Sicily, from Sardinia, and from parts of Austria; and the papers of this day announce the astounding fact, that the Pope has been compelled to assent to their expulsion from Rome itself! Protestant countries are now almost their only places of refuge. Already, it is said by those best informed, that they are extensively in England; and I confess, I anticipate with no small alarm that larger importations of them will speedily take place. I will not enter into the point, how far the question of liberty of conscience has to do with the Jesuits; or whether expulsive laws may or may not be enacted against those whose whole policy is a conspiracy against the civil and social interests of a people. But when it is known that Jesuitism has now in England, where a few years since it was scarcely known, its spacious colleges, in one of which (Stonyhurst, in Lancashire) it is said there are five hundred persons of various descriptions, all Jesuits; its convents and monasteries; its powerful helps brought over from the Continent—the Sisters of Mercy and Charity; its missionary priests striving, as they ever do, to gain the ascendancy over the regular clergy of the Romish church; its apologists in the senate, and its writers in the leading journals of the day; surely the religious communities of our land should awake to the consciousness of danger, and adopt every scriptural method of exposing and counteracting the influences of a confederacy so secret in its policy and so mischievous in its workings," pp. 35, 36.

CROSBY-HALL LECTURES ON EDUCATION.
8vo. pp. 264. 2s. 6d.
John Snow

WHATEVER variety of opinion may be entertained on the merits of the topic discussed in these Lectures, the vast importance

of the theme itself cannot for a moment be disputed; nor will the ability of the Lectures be called in question.

The general theory advocated in these pages is, that Evangelical Dissenters, to be consistent with themselves, must educate religiously, and that, therefore, they must educate denominationally, and without the aid of Government grants, raised by general taxation. Those who wish to see these points well handled and argued with power, ought forthwith to possess themselves of the cheap and masterly volume, which we now introduce to our readers.

We must confess that we should have liked to see the experiment tried of all evangelical bodies, who repudiate State support for educational purposes, combined in one catholic effort for the instruction of as many of the people as they might be able to teach. But if this cannot be, in these nervously sensitive times, we must wish well to the plans now in process of adjustment, in connection with the Congregational Union of England and Wales. Our only fear is, that the plan may be found too narrow to awaken a powerful interest, or to call forth a general support. Still, so far as the work of education proceeds, under the auspices of the Union, we believe it will be well done. And if other voluntary bodies will put forth their energies with hearty good will to their fellow-labourers in the same field, we doubt not that our country will realize a far greater benefit than could be derived from the adoption of any Government system of education.

DIVINE BLESSING essential to HUMAN SALVATION. A Sermon preached on behalf of the Baptist Missionary Society, at Surrey Chapel, on Thursday Evening, April 20, 1848. By the Rev. THOMAS ARCHER, D.D., of Oxendon-street Chapel. 18mo. pp. 50.

B. F. and J. L. Green.

THE great principles contended for in this impressive and eloquent Discourse, cannot be too highly prized, or too earnestly contended for, in the prosecution of our missionary undertakings. But it is only by an increase of the power of vital godliness that the church will come to be duly impressed with the necessity of practical and habitual reliance on the power of the Holy Ghost. It is a great thing to be right in doctrine upon this point,—it is a greater thing still to be right in feeling. Dr. Archer has faithfully discharged his conscience upon this momentous theme; and to all engaged in helping forward the cause of missions, we may earnestly recommend

this admirable Discourse. Indeed, as a Missionary Tract, we think it eminently fitted to be useful.

HYMNS for ISRAEL. A Tribute of Love to God's Ancient People, presented to the British Society for the Propagation of the Gospel among the Jews. By WILLIAM B. COLLYER, D.D., LL.D., F.A.S. 32mo. pp. 66.

Aylott and Jones.

A VOLUME of original Hymns, consisting of real poetry, from a single pen, is, indeed, a great boon in this scribbling age. As we have read with delight these sacred lays, we have been reminded of the best efforts of Dr. Doddridge. There is an unction, and a truthness to Scripture narrative and facts, in these Hymns, which delight us beyond expression. Truly, these are "ripe fruits," whether we regard the piety or the poetic genius by which they are distinguished. Few men have written more hymns than Dr. Collyer; and seldom has he produced one that did not deserve to live. This offering to the descendants of Abraham will tend to perpetuate his well-earned reputation.

BRIEF NOTICES OF NEW BOOKS.

1. *The Biblical Repository and Classical Review.* Conducted by Rev. W. H. BIDWELL. Third Series. Vol. IV. No. II. April, 1848. New York; and Wiley and Putman, London.—We have been much gratified and instructed by the perusal of several articles in this number of the *Biblical Repository*; but especially by one on the thelogy of Finney, by Dr. Duffield, of Michigan. No writer of the present age, in our humble judgment, has done more than Mr. Finney to corrupt and vitiate our theology. He is always pulling down, but builds up nothing,—always finding fault with others, when he has more need to look at home. The weakness and conceit of his theories are ably exposed in this critique.

2. *Spiritual Worth:* its departure lamented. A Discourse occasioned by the Death of William M. Smith, Esq., preached in Stockwell New Chapel, January 30, 1848. By DAVID THOMAS. Published by request. 8vo. pp. 28. Benjamin Green, 62, Paternoster-row.—This is a Discourse of superior excellence, indicating powers, on the part of the preacher, far above mediocrity. It is a fine tribute to departed worth. The text is Ps. xii. 1, "Help, Lord, for the godly man ceaseth, for the faithful fall from among the children of men." The plan of the Sermon is ingenious:—I. *Spiritual worth*, as indicated by the terms "godly" and "faithful;" II. *Spiritual worth departed*, the "godly" and "faithful" had "failed" and "ceased;" III. The departure of spiritual worth lamented, "Help, Lord," &c. Mr. Thomas promises good service to the Christian church, and his own denomination.

3. *England's Obligations to her Pious Men.* A Sermon preached in the Zion Walk Chapel, Colchester, on Sunday, April 9, 1848. By T. W. DAVIES. 8vo. pp. 26. Simpkin, Marshall, and

Co.—This is a most seasonable estimate of the responsibilities devolving upon Christians in these eventful times. We could wish to see such a Discourse widely circulated and generally read. What the author has said on the necessity of *thoroughness, decision, and transparent simplicity*, is worthy of being deeply and seriously pondered by the Christian men of the present generation.

4. *The Sabbath-school Preacher, and Juvenile Miscellany* By the Rev. ALEX. FLETCHER, D.D., of Finsbury Chapel, London. No. 1. 1d. Arthur Hall and Co., Paternoster-row.—No living man can better preach to children than Dr. Fletcher; we, therefore, hail this new Juvenile Miscellany, as a real accession to the existing means for interesting and instructing the very young. The specimen furnished by Dr. Fletcher, in the first number of his work, will, if we do not mistake, determine the success of the undertaking.

5. *Man and his Manners.* By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London, &c. 12mo. pp. 120. Longman and Co.—Our readers, from former notices, are well acquainted with the able works of Dr. Moore. He is a writer of the first class; and the present volume will not diminish his well-earned reputation. The topics are: Man—Primitive and Derivative; Selfhood—Soul, Mind, Spirit; Immortality; Man in relation to his Maker; Mental Manifestation; Self-management; Association; Liking and Disliking; Teachings of Light; Knowledge; Faith; Hope and Fear; Love; The Love of Action and Power; and Conscience. We hope to give some further account of this work.

6. *Papery Delineated*, in a brief Examination and Confutation of the Unscriptural and Antiscriptural Doctrines and Practices maintained and inculcated by the Modern Church of Rome, in the unrescinded Decrees of her Councils and Canon Law, and in her authorised and acknowledged Formularies of Faith and Worship. Second edition, corrected and enlarged. 18mo. pp. 216. William Edward Painter.—This rigidly accurate manual of facts relating to the errors of Rome ought, in these times, to be in the hands of all intelligent Christians. As we have reason to believe that it is from the pen of Hartwell Horne, this will be a guarantee for the quality of the information it contains. It is, indeed, an invaluable work.

7. *Tracts.* 18mo. W. Jones, Paternoster-row. The Shropshire Girls,—Misery and Mercy exemplified in the History of several Unfortunate Females,—The Penitent Female,—The Brand plucked out of the Fire; or, An Account of Elizabeth Kenning,—The unwedded Wife,—The Father's Warning,—The History of F. S.,—The Progress of Sin; or, Beware of the first wrong Step,—A Covenant with the Eyes,—On Licentiousness,—The Black and Dark Night,—The Medical Student,—The History of Sarah S.,—The Weeping Woman. By the late Charlotte Elizabeth,—Sally of the Green. By Mrs. Hannah More,—On Chastity,—To the Unfortunate Female,—The Seventh Commandment,—To a Youth, on the Importance of Purity.—These nineteen Tracts are most admirably written, and all calculated for extensive usefulness.

8. *Memoirs of Sir Thomas Fowell Buxton, Bart.* With Selections from his Correspondence. Edited by his Son, CHARLES BUXTON, Esq. 8vo. pp. 616. John Murray, Albemarle-street.—This is one of the most thoroughly well-written pieces of biography that has issued from the modern press. The subject, we admit, is a fine one; but in the use of his materials Mr. Charles Buxton has exercised an admirable discretion. Our settled opinion respecting the subject of this memoir is, that he was the main instrument of slave emancipation. Next month we mean to return to this work.

9. *The North British Review.* May. No. XVII. 8vo. Hamilton, Adams, and Co.—As usual, there

is a good supply of interesting material in this justly popular Review. Long may it retain its hold of the public mind, and prove the instrument of infusing a Christian spirit into the literature of our country! The articles discussed in No. XVII are:—1. The French Revolution of 1818; 2. Ten nyson's Poems; 3. Growth of Salmon-Norwegian Rivers; 4. Sabbath Observance; 5. Mrs. Somerville's Physical Geography; 6. Recent French Social Philosophy; 7. Oliver Goldsmith; 8. Life and Labours of Mrs. Fry; 9. The Badge, 1848—Financial Reform; The articles on France, Sabbath Observance, and Mrs. Somerville's Physical Geography are most brilliant and instructive compositions.

10. *The British Quarterly Review*, No. XIV, May 1st, 1848. Svo. Jackson and Walford.—Protestant Dissenters may well exult in this fresh and fragrant sample of Nonconforming Literature. Let

them be considerate and just as well as exultant; and let no Dissenting circle be without a copy of the *British Quarterly*, from John o' Groat's house to the Land's End. This is the only way to secure our present advantages. We can cope with our neighbours, if our parsimony does not prevent it. The articles, so well handled, in the *British Quarterly*, in the present Number, are:—1. Borneo—the Rajah of Sarawak; 2. Charles Lamb—his Genius and Writings; 3. Congregational Independence; 4. Ranthorpe—Rose, Blanche, and Violet; 5. Animal Psychology; 6. Samuel Warren—Now and Then; 7. Results of German Philosophy; 8. Norton on the Genuineness of the Gospels; 9. Italy—its State and Prospects; 10. French Revolution in 1818; 11. Criticisms on Books and Fine Arts.

We earnestly press upon our readers the vigorous support of this standard work, so admirably adapted to the times upon which we have fallen.

Obituary.

MR. ISAAC CHADWICK, OF KIDDERMINSTER.

(Continued from page 290.)

BUT while he was thus attentive to his immediate circle, he did not overlook the work of God abroad. He took a lively interest in the prosperity of the London Missionary Society, and derived great pleasure and profit from the perusal of its proceedings in the *Evangelical Magazine*; towards which he had been a subscriber from its commencement, or soon after, and was accustomed to promote its success to the best of his ability. But the cause of God at Ebenezer, undoubtedly, lay nearest his heart; for its entire prosperity he never ceased to pray, and for its benefit he made many disinterested sacrifices. He lived many years to assist in the superintendence of its affairs; and being naturally of a strong constitution, and enjoying an uninterrupted flow of health for sixty years and upwards, he rarely ever lost a service—his place was very seldom vacant. "But man"—the strongest, the healthiest—in honour abideth not." For the last twelve months he felt the tabernacle was decaying; that pin after pin was being loosened, until it became evident both to himself and to his friends that, like Peter, "he must shortly put it off." About this time he remarked to a friend taking his leave of him, "Well, if I do not see you again, you will know that the 'Master hath sent for me,' and that my only trust is in his blood and righteousness." Thus his mind was gradually prepared for the great change before him. Not long after this he was suddenly attacked by the complaint which, at last, was the means of liberating his spirit from earthly scenes. It shook his constitution to the centre, and brought him to the very borders of eternity; so near, indeed, that both himself and his friends

thought he was crossing the river, with Canaan's happy shore and Zion's pearly gates full in view. However, the Lord's time was not come; and he rallied again, and survived many months. Sometime afterwards, he said to a friend, "I thought I was going; I drew one breath in particular, after which I never expected to respire another;" and then with a smile added, "I looked for the angels, but I could not see any. I had no ecstasies," he continued, "but I knew whom I had believed." From this time forth, there was a visible ripening for heaven. Indeed, he used to say, that he *felt* he was a man of another world,—that he had done with this, and was only waiting the summons, "Come up higher;" and then he would add, "I am ready." Many times did he tell the writer, and much more frequently to his family and friends near him, "that he was packed up, and ready for the journey."

On the Monday three weeks before his death another change took place, which shortly terminated his earthly existence. Returning from his garden, and seating himself on the sofa, he said to his beloved partner; "The conflict will soon be over, I never experienced such strange feelings before." "O yes," said he, in reply to his beloved wife, who had been somewhat startled by the expression, "the conflict will soon be over," and then burst into a flood of tears. Observing her grief, he added, "Oh do not be grieved at my tears, they are tears of gratitude—tears of thankfulness, not tears of sorrow;" and then, with great animation, exclaimed—

"When we appear in yonder cloud,
With all his favour'd throng,
Then shall we sing more sweet, more loud,
And Christ shall be our song!"

"And Christ shall be my song," said he, repeating the last line two or three times

with increasing energy. A friend called to see him the following Thursday, and found him in considerable pain, and restless, and sometimes a good deal affected. "Just as we had sat down to tea," this friend remarks, "he seemed to be suffering sharply, and apologized for the uneasiness it occasioned us; and then, looking me full in the face, added, with an emphasis and solemnity I shall never forget, 'And being in an agony, He sweat great drops of blood;' and then hiding his face in his handkerchief, wept much." Having recovered himself a little, his friend said, "Our pains, sir, are not to be compared to His." "No, sir," he replied, with great energy, "No, sir; His were the pains of *hell*—the pains of *wrath*." From that day, however, his bodily pains partially subsided, and he became tranquil and composed. His whole heart and soul now was swallowed up in those mighty themes which fill all heaven with wonder and praise, "Christ was all, and in all." On him his heart was fixed. Of him he delighted to speak to all about him. The evening preceding his death, a relative asked him if he had any message to the friends, if she saw any of them. "Message!" said he, somewhat sharply; "message! Ay; tell them that 'The Lord is merciful to my unrighteousness, and my sins and mine iniquities he will remember no more for ever!'" repeating several times the latter part—"My sins," &c., &c., laying peculiar emphasis on the last words, "*for ever*," and at the same time gently raising his open hand as he pronounced them. He had been in the habit of sitting in his easy chair a good deal the last fortnight of his life, and on this night, (his last,) he could not be persuaded to leave it; adding, as his reason, that he was very

comfortable, and that it would not be for long. However, he did at last retire; but passed a restless night. At five, A.M., he inquired the time; and then said he must get up. But he was so feeble, that his attendants found it necessary to rest him on an intermediate seat. At length, reaching the edge of his chair, he gently stretched out his feet, and at the same time reclined his head a little—he had breathed his last! the happy spirit had left its tenement of clay, and winged its way to the regions of the blest. Not a groan—not a sigh even, marked its departure; so tranquil—so gentle and so peaceful was the closing scene of this man of God. Not a ripple moved the water—not a cloud was seen in the horizon—not a breath of air stirred; all was calm and still as the setting sun of a beautiful summer's evening. Thus, "like a shock of corn fully ripe, he came to his grave in a good age;" and, like Enoch of old, "he walked with God in his lifetime, and in his death he was not, for God took him," on Friday, May the 9th, 1845, in the sixty-eighth year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace," Psa. xxxvii. 37.

Thus, as we have seen, he lived usefully, and died honourably, in the service of his Master, leaving behind him a profession of more than fifty years unstained, and an example highly worthy of imitation: "He fought a good fight," "he kept the faith," "he finished his course," "he sleeps in Jesus," "he rests in hope." At the sound of the archangel's trumpet he will awake again, and in the likeness of his Divine Lord be fashioned; and so shall he, and all the ransomed myriads, be "for ever with the Lord!" B. P.

Home Chronicle.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE forty-fourth anniversary of this great Institution was held May 3rd, in Exeter-hall. We were most happy to observe the platform so densely crowded; among whom were Lord Bexley, the President; the Archbishop of Canterbury, the Bishops of Norwich, Winchester, St. Asaph, and Cashel, the Marquis of Cholmondeley, the Earls of Harrowby and Chichester, Lords Morpeth, Glenelg, and Teignmouth, Sir R. H. Inglis, Sir T. D. Acland, &c.

The noble President having taken the chair, the Rev. A. Brandram, the Secretary, read a speech for him, on account of his advanced age, which stated, among

other pleasing topics, that, during his Lordship's presidency, the operations of the Society had advanced nearly threefold, and that we may hope that the influence of the gospel will be co-extensive with its diffusion, and realize the day when the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Mr. Brandram then read the Report, which was of a most exhilarating character. The entire receipts of the year amount to 90,146l. 8s. 4d. The receipts for Bibles and Testaments amount to 43,956l. 16s. 11d. The issues of the Society during the past year amount to 1,124,067, viz., from the Depository at home, 837,361; and from the

Depôts abroad, 266,706. The total issues of the Society have been 20,865,837 volumes. The expenditure during the past year has been 105,042*l.* 19*s.* 1*d.*—being 14,896*l.* 10*s.* 9*d.* beyond the receipts; and the Society is under engagements to the extent of 41,800*l.*

The Archbishop of Canterbury, who was received with the loudest cheering, said he was glad to be regarded with favour by so many Christian friends. The Bible Society might confer honour on its members, but it could not receive honour from them. He stated, among many appropriate remarks, that he had ever been among the working clergy, and would be so still; yet he found he must husband his strength, &c. Viscount Morpeth seconded the resolution with much ability, point, and seriousness. Lord Bexley then retired, and the Marquis Cholmondeley took the chair. The subsequent resolutions were moved by the Bishop of St. Asaph, and the Rev. J. Stratten the former with much Christian candour, and the latter with commanding eloquence; and they were followed by effective speeches from Professor La Harpe, from Geneva, and Rev. W. Arthur, from Paris; the Revs. H. Stowell and J. Crisp, from Madras; by the Earl of Chichester, and Sir Digby Mackworth, in a motion of thanks to the noble Chairman; which having been responded to, this vast and highly-interested assembly dispersed.

BAPTIST HOME MISSION.

THE annual meeting of this Home Missionary Society was held in Finsbury Chapel, in the evening of April 24th: the Rev. C. M. Birrell presided.

Prayer being offered by the Rev. T. Pottinger; the chairman rose and said, he thought the great problem of the day was, as to the best method of imparting Christianity to the lower classes of our countrymen; for the masses of our people were still beyond the reach of our instruction. Thousands in our large towns and villages did not frequent the ministrations of any church. There was, indeed, a voice from beyond the waters, crying for assistance;—but there was a voice from the mountains and valleys of our own land more urgent, and which he sincerely hoped would be responded to.

The Secretary read an abstract of the Report, stating that the past year had been one of severe trial to the Committee and their agents, occasioned by commercial depression, as well as by poverty and sickness; yet the work of God had made progress. The agents had not relaxed their efforts, and the Divine blessing had not been withheld, as the additions to the missionary

churches had been greater than the preceding year. The principal stations were 91, and the subordinate ones were 215, at which the gospel was regularly preached by the agents and their fellow-labourers. The sabbath-schools numbered 109, with 7,000 scholars, who were taught by 1,000 teachers. The additions of members to the churches had been 583, and the whole number then was 4,752. The Treasurer read the statement of the cash-account, which showed a balance in hand.

The Revs. Wm. Crowe, J. J. Davies, Joseph Burton, John Aldis, H. Bignold, Esq., and Rev. J. Davis, then advocated the claims of the Society; after which a hymn was sung, and the meeting separated.

SUNDAY-SCHOOL UNION.

THE anniversary of this great Institution was held at Exeter-hall, on Thursday evening, May 4th. As in preceding years, every part of this great edifice was excessively crowded. Sir E. N. Buxton, M.P., occupied the chair.

The proceedings were commenced by singing the hymn

"Jesus shall reign where'er the sun," &c.

The Rev. Dr. Morison supplicated the Divine blessing; then the Chairman rose and said:—"Allow me to say, how sincerely I rejoice to take the chair, and to preside over this magnificent meeting. I had this crowded meeting as a symptom that the Sunday-school teachers of London are not tired of their work; and that you have 12,000 unpaid missionaries, if I may so call them." He concluded a very serious address, by assuring the assembly that it gave him great satisfaction to be able, even in the most humble manner, to promote the great objects of the Society.

Mr. Watson then read the Report, from which extracts were given, showing that great progress was making in forming and supporting Sunday-schools in Denmark, West Africa, India, &c., &c. In the home proceedings various grants had been made towards school-rooms, the total number of which was 281; and the amount was 6,422*l.* The number of libraries granted during the year was 127; making a total of 1,830. The schools thus assisted during the year contained 23,345 scholars, of whom 14,805 were able to read the Scriptures. The catalogue now contained 512 volumes. Within a circle of five miles from the General Post-office, there were 503 schools, 10,207 teachers, and 100,075 scholars. The donations had fallen short, and the Benevolent Fund was in debt to the Treasurer 192*l.* 15*s.* 1*d.*; and 500*l.* was required to carry on the business opera-

sons. The sales for the year amounted to 8,857*l*. 16*s*. 2*d*. The Committee had issued the *Bible-class Magazine*, which they strongly recommended.

The Revs. C. Prest, W. Bevan, T. Pottinger, J. Weir, C. H. Bateman, and S. Green, then very forcibly urged the claims of the Society upon public attention. The Revs. J. N. Goulty and J. Doxey moved and seconded the thanks to the honourable Baronet in the chair, and he briefly acknowledged the compliment; when this vast assembly immediately separated.

RELIGIOUS TRACT SOCIETY.

THE anniversary of this very valuable Institution was held at Exeter-hall, on Friday evening, May 3th. From 2,500 to 3,000 persons were present. Thos. Farmer, Esq. was called to the chair. After Dr. Henderson had commenced by prayer,

The Chairman said that he gladly availed himself of his present position to avow his long-continued attachment to this Society, to its constitution, its principles, its rules, and its practice. He admired its catholicity; and the Committee had long afforded a happy specimen of an evangelical alliance, for the formation of an important object.

Mr. W. Jones then read the Report, which furnished a very interesting sketch of the Society's operation, both foreign and domestic. The issues during the year had been 17,543,506—making a total of 463,000,000 publications, in about 100 languages and dialects. The sum received for gratuitous purposes during the year had been 5,846*l*. 14*s*.; being a decrease, owing to the pressure of the times, of only 223*l*. 18*s*. The sums received from all sources amounted to 55,736*l*. From the Trade Fund there had been paid over to the benevolent purposes of the Society 2,530*l*., besides the entire expenses connected with the Institution being defrayed by it.

The Hon. and Rev. Baptist Noel, Professor La Harpe, and Dr. Steinkopff ably and impressively spoke to the first resolution. The second was moved by the Rev. T. Boaz, from Calcutta, and seconded by the Rev. J. Jackson, President of the Wesleyan Conference, in very effective speeches; and, on subsequent motions, the meeting was addressed very eloquently by the Revs. Dr. Urwick, Amos Sutton, Missionary from Orissa, W. W. Robinson, M.A., of Chelsea, and W. Arthur, from Paris.

J. G. Hoare, Esq. moved, and Rev. T. Mortimer seconded, the vote of thanks to the Chairman, which being duly acknowledged, the meeting was concluded by singing the Doxology.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE fifth annual meeting of this Institution was held at Freemasons'-hall, on Thursday, the 27th of April. Every part of this spacious hall was crowded by a respectable audience. J. D. P. A. Esq. filled the chair, when the Rev. J. Robinson opened the meeting by prayer.

The Chairman, in a very forcible speech, stated the pure and unsectarian nature of the Institution, and adverted to the glorious promises and privileges made for the Jews, — the people to whom, under God, we owe all the blessings which we enjoy. This Society presented to the Jew the aspect of brotherly love, and invited him, not to a particular sect, but to the Saviour. He begged to remind the meeting that our blessed Advocate on high was himself a Jew, and that the book of God itself was from the pen of inspired apostolic Jews.

The Secretary then read the Report, which stated that the publications of the Society had been widely diffused. At the last meeting there were only 130 local committees; now there were 270. It strongly recommended to parents that they should interest their children on behalf of the Jews. The ladies' committees had been most active; they had collected more than 2,000*l*. during the past year. Eight active missionaries had been employed; and a female Scripture-reader, who had formed a class of Jewish girls, had met with much success. The mission house had been attended with favourable results; the quarterly prayer-meeting had been well attended; and the agents had disposed of 280 copies of the Scriptures, and several copies had been paid for by small instalments. From the Treasurer's account we learn that the receipts in the past year were 3,291*l*. 4*s*. 7½*d*., and the expenditure was 3,240*l*. 2*s*. 5½*d*., with various outstanding claims.

The interesting resolutions were moved and seconded by Lieutenant-Col. Harcourt, Dr. Archer, the Revs. J. Hamilton, W. B. Bunting, Dr. Schulhof, (a converted Jew,) A. Barrett, W. Bevan, and Drs. Alliot and Henderson, whose addresses were very powerful, and greatly impressed the meeting, which terminated by singing the Doxology.

THE BAPTIST MISSIONARY SOCIETY.

THE anniversary of this Society was held April 27th, in the great room at Exeter-hall. The attendance was numerous and respectable, and the platform was crowded to excess by influential gentlemen and ministers.

At ten o'clock the chair was occupied by

John Henderson, Esq., of Glasgow. The proceedings commenced by singing Psalm cxlix., and a suitable prayer by the Rev. J. Hinton. Dr. Steane, in most appropriate terms, introduced Mr. Henderson as an elder in the Presbyterian Church of Scotland; and he, (the Chairman,) replied, in his opening address, in language truly fraternal and eloquent: "My Christian brethren, I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. . . . My trust is, that the effect of our meeting to-day will be to give a new impulse to our missionary efforts, and to baptize us anew with the spirit of Christian love and holy zeal."

The Secretary then read the Report; which stated, among other memorable facts, that the Society had agents in Europe, Asia, Africa, and America. In Continental India it has thirty-five missionaries and sixty-seven native teachers. In Ceylon and other Indian islands, six missionaries, and more than fifty native teachers. In connection with all the churches in this field are upwards of 1,800 members, and 102 schools, containing 4,390 children. In the churches in Bengal there were added, in 1847, 297 members. Of the volumes of the Scriptures there were printed, previously to 1847, 743,270 copies. Within the last year, 4,000 volumes. The churches in Jamaica contain about 34,000 members; the number, both of ministers and members, have been doubled since 1837. In the Bahamas, there are three missionaries, fourteen native teachers, and about 2,800 members. The missionaries and native teachers have increased, within the last ten years, from about 73 to 225, not including Jamaica. For the support of these agents, the Society has not more than 16,000*l.* a year available. The total income of the Society for the year ending April, 1848, was under 23,000*l.*, so that increased contributions are required even to sustain the present work of the mission. The Rev. J. Hinton called on the meeting to sing a hymn, and the Rev. J. Campbell implored a blessing on the meeting. The Revs. John Davies, and John Clark, from Africa, powerfully addressed the assembly; after which, Mr. Peto stated the financial difficulties of the Society; and after what had been contributed in the Committee, left the responsibility with the Society at large. The Revs. J. Aldis, Dr. Morison, T. Pottinger, W. Arthur, J. Webb, and J. Tritton, Esq., ably spoke to the remaining resolutions; and Dr. Cox concluded the interesting proceedings of the day with a short prayer.

WESLEYAN MISSIONARY SOCIETY.

On Monday, May 1st, the annual meeting was held in Exeter-hall. The attendance was as good and respectable as on former occasions.

Mr. Heald, M.P. for Stockport, filled the chair; and he stated, that the Wesleyan Missionary Society had been in existence in its present form for more than thirty years; but the agents of the Society had been labouring in the missionary field for more than half a century, and have planted the standard of the cross on every soil and in every clime. We now see a preparation for more mighty events than the world has yet witnessed; and the Christian is cheered by the faith and hope of the gospel, to claim for the Saviour this ransomed world. The catholicity of the gospel is always charming to my mind, and this is not the time for Christians to hide themselves in holes and corners; but the time when the Christian church should arise and take its proper place.

The Rev. E. Hoole read the financial Report. The expenditure had been 114,606*l.* 17*s.* 6*d.*; the total receipts, 93,697*l.* 1*s.* 9*d.*: to this add the balances of a former year and the sum due to the treasurer make the above amount. The Rev. Dr. Beecham then read the General Report, commencing with Ireland; and reviewing successively the operations of the Society in France, Switzerland, Spain, Ceylon, India, Australia, New Zealand, Polynesia, West Indies, Hayti, and North America.

The first resolution was moved by G. A. Hamilton, Esq., M.P. for Dublin University; seconded by J. Henderson, Esq., of Glasgow; and supported by the Rev. Dr. Hannah. The Rev. B. W. Noel, in moving the next resolution, strongly urged the afflicted condition of the Christians of the Canton de Vaud to the sympathy and support of the meeting, and was followed in that line of argument by the Rev. Dr. Urwick. The Rev. W. Arthur, from Paris, gave, from his personal knowledge, a glowing picture of France, and augured from it the most favourable symptoms for the spread of the gospel. The remaining resolutions were moved, seconded, and supported by the Revs. W. Bevan, S. D. Waddy, J. Jeffray, T. Waugh, R. Young, Drs. Bunting and Newton, J. Nelson, and J. Martin. Thanks were then voted to the ministers, who had preached for the Society on the previous Lord's day, and to the Chairman; after which the numerous meeting separated.

CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society was held on Tuesday, May 2nd, at Exeter-hall.

The Lord Archbishop of Canterbury occupied the chair. Both the body of the hall and the platform were crowded to excess,—indeed we never saw the latter more crowded; and among the clergy and gentlemen we observed the Bishops of Winchester, Norwich, Manchester, Cashel, St. Asaph, Chichester, and Madras; the Earls of Chichester and Waldegrave; Lords Glenelg, H. Cholmondeley, W. Russell, Say and Sele; the Hons. S. R. Curzon and A. Kinnaird; Sirs R. H. Inglis, T. D. Acland, D. Mackworth; Archdeacons Jennings and Hoare; and the Revs. Dr. Marsh, Messrs. Stewart, Cunningham, B. W. Noel, E. Bickersteth, Dallas, Lumsden, &c.

After the Divine blessing had been implored by the Rev. Secretary, the Archbishop of Canterbury, who was frequently applauded, rose, and said that he was much obliged by the good opinion that had been expressed towards him; but should have been still more obliged by their earnest prayers, that he might continue to deserve their good opinion. He then adverted to his motives, and stated, in the most emphatic manner, that he gave his public pledge and assurance of what was his duty, in supporting the cause of missions, in the high station in the Church to which, by the providence of God, he had been unexpectedly called; that station can have no other object than the promotion of God's glory, by the propagation of his gospel. (Loud applause.)

The Secretary then read the Report; from which we learn that the present is the fiftieth year of the Society's existence. The financial accounts were, briefly, as follow:—From the various funds there had been received, during the year, 101,293*l.* 16*s.* 3*d.*, but this sum falls below the income by 15,534*l.* 2*s.* 8*d.*; yet, exclusive of local and specific sums, the actual deficiency amounts to 6,426*l.* 7*s.* 9*d.* After adverting to the success that had attended most of the missionary stations, the communicants of which now amounted to no less than 12,383, omitting the West Indies, the interesting Report concludes by saying, "Surely it needs but little discernment to read our history stamped in legible characters upon every opening before us, and upon every success which has been granted us. Onward is the word." The Earl of Chichester, the Bishops of St. Asaph and Madras, the Hon. and Rev. B. W. Noel, Sir T. D. Acland, the Revs. E. Jones, from Sierra Leone, F. Close, and E. Bickersteth then moved and seconded the resolutions by their awakening and energetic speeches—that of Mr. Noel's was the most spirit stirring; and Mr. Bickersteth concluded by saying, "Let us go away with the solemn responsibility upon all our minds, that we must,

by the Divine blessing, from this period, have a very large increase of effort to make our country a blessing to the whole world." (Loud applause.)

After singing a hymn and the *Gloria Patri*, the very interesting proceedings terminated.

CHRISTIAN INSTRUCTION SOCIETY.

THE twenty-third annual meeting of this truly important Institution was held at Finsbury Chapel, on Tuesday evening, May 2nd. The attendance was a very great improvement upon the past years; but the platform was very censurably destitute of London ministers. S. M. Peto, Esq., M.P., was called to the chair.

After singing, and a prayer offered by the Rev. J. Spong, the Chairman, in a truly able and catholic speech, stated that if any Society could really be dear to the Christian heart, it was that. He loved to observe Christian union and Christian action. He hoped that they would feel the importance of united action; that the Society might not want the needful funds; and that, instead of acting by proxy, they would act personally, and themselves become visitors. He commended it strongly to their sympathies and earnest prayers, and not, as followers of Christ, become reckless of their duty to themselves and to God.

Mr. Pitman then read the Report, which stated that the number of Associations was 100, including 2,120 gratuitous visitors to 54,013 families—being 3,806 more than reported last year; 1,625 children had been obtained for sabbath or day-schools; 1,898 persons had been induced to attend public worship; 889 copies of the Scriptures had been circulated; and relief procured for 2,620 cases of sickness or distress: and a number of facts were given, that showed the great amount of benefits resulting from the truly Christian labours of such a gratuitous agency.

Mr. Alderman Challis presented his accounts, as the Treasurer; from which we learn that the total receipts of the year amounted only to 587*l.* 5*s.* 3*d.*, and the expenditure to 602*l.* 3*s.* 11*d.*; and Mr. Challis then urged the claims of the Society on behalf of at least one million of the people destitute of the blessings which they enjoyed. He was followed by the Revs. W. Bevan, J. Weir, Geo. Smith, D. Katterns, H. Allon, and D. W. Wire, Esq. The eloquence of the Rev. gentlemen elicited much applause from the numerous assembly, who separated, after the motion of thanks to the honourable Chairman, and singing the usual Doxology.

BRITISH MISSIONS.

THE first united annual meeting of this Society, comprising the Home, Colonial, and Irish Evangelical Societies, was held at Exeter hall, on the evening of May the 9th. T. Chellis, Esq., Alderman, occupied the chair.

After singing and prayer had been performed, the Chairman said, that he hoped that the change in these Societies would be acceptable to their friends, and useful in promoting the great objects they had in view. Combination and union seemed a very important object at the present time. Was it not a sad fact, that millions of our population were without Bibles, and without the worship of God in any shape whatever; and he powerfully called upon his fellow-Christians to act as men bearing the high commission of God.

The Rev. J. Ashton then read the Report of the Home Missionary Society; and then stated that the receipts during the year had been 6,672*l.* 2*s.* 7*d.*, and the expenditure 7,304*l.* 16*s.* 4*d.* Eight new stations had been assisted or adopted. The Missionaries in the actual service of the Society were 50; which, with 59 grantees and 8 students, made 117 men preaching in 495 towns and villages, to more than 47,707 hearers. They had 112 churches now, consisting of 5,167 members—681 of whom had been united during the year. Sunday schools, 193; teachers, 1,544; and scholars, 13,719. Bible-classes 106, with 17,177 pupils; 3,880 Bibles, 60,000 tracts, and 148,324 religious publications had been circulated during the year.

The Rev. T. James next read the Report of the Irish Evangelical Society. After alluding to the unparalleled distress of the Irish, it stated, that 30 ministers and 23 Scripture-readers had been employed. They had 34 day, sabbath, and infant-schools, in which were 1,710 children. Their disbursements had been 3,662*l.* 3*s.* 4*d.*, and their income was only 3,233*l.* 12*s.* 5*d.*

From the Report of the Colonial Society, which was subsequently read by the Rev. A. Wells, it appeared that the Society deplored the loss of three valued Missionaries. The finances of the Society had prospered, as the receipts of the year were 3,131*l.* 15*s.* 1*d.*; exceeding the income of the previous year by 611*l.* 5*s.* The expenditure had been 2,837*l.* 14*s.* 4*d.*, leaving a balance in hand of 298*l.* 0*s.* 1*d.*

The Revs. J. Burnett, J. Fletcher, Dr. Morison, T. B. Smith, of Dublin, George Smith, — Galloway, late of New Brunswick, T. Aveling, and T. Addicot moved and seconded the appropriate resolutions of the evening, in most energetic addresses. A vote of thanks to the Chairman having been passed, and briefly responded to, the

Rev. T. James pronounced the benediction, and the deeply interested meeting separated.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE eighteenth annual meeting of the Union was held at Crosby Hall, on Tuesday morning, May 9th. The attendance was not quite equal to that of last year. On and around the platform we observed the Revs. Dr. Burder, Campbell, Halley, Hamilton, Jenkyn, Massie, Morison, and Styles, the Revs. J. A. James, Alexander Scales, Stoughton, G. Smith, A. Wells, T. James, &c. &c. The Rev. T. Binney was called to the chair.

After the devotional exercises, Mr. Binney read a very masterly address, which produced a powerful effect. He first alluded to the very eventful times of the world's history in which we live; to the spiritual character that the Christian church should maintain; to the duty of Christian ministers, "to hold forth the word of life," and to save men's souls; to the influence of public opinion and feeling; to the enlargement of our body as a Missionary church; and to the two or three sorts of ministers we want, *i. e.*, the studious, accomplished, and erudite, and also, the practical, popular, and persuasive. These and other topics Mr. Binney touched with great power of argument and force of style; and on resuming his seat, he was loudly cheered. The Rev. Dr. Morison moved, that Mr. Binney be requested to give his Address to the Union for publication, which was carried by unanimous acclamation; and the same day, we believe, it was printed, and has been most widely circulated.

The Rev. A. Wells then read the Report, which stated the changes effected in the constitution of the Union had met with universal approval; and referred to the adjourned meetings on the subject of popular education, and the sale of its publications, &c. The Rev. T. Scales moved the adoption of the Report, which was ably seconded by the Rev. Dr. Burder. The Rev. Dr. Hamilton then read a paper, prepared by himself, in the name of the Leeds ministers, on the best means of improving the literature of the Denomination. This was a very valuable document, in reference to the mighty dead of the denomination; and with regard to modern and living authors, he displayed much acuteness and humour. The Rev. Dr. Halley moved for printing the paper, which was seconded by the Rev. J. Stoughton, and carried with much approbation.

The Rev. T. James read the statement on British missions, which showed that while the Home Mission had witnessed a

diminished income, both the Irish Evangelical and Colonial Societies had enjoyed a considerable increase. Mr. Wells said, that since the Societies had become denominational, viz. from 1840 to 1846, they had raised no less than 83,000*l*. The Rev. A. Lillie, from Canada, and the Rev. J. R. Campbell, of Edinburgh, stated the advantages derived from the Colonial Society; and the latter spoke of the noble efforts of the Congregational churches in Scotland, in freeing their chapels entirely from debt. Mr. James strongly urged, that in future their Societies should not spend more than their income. Mr. Wells read the Report of the Magazine Committee; and it appears that the profits of 1847 considerably exceeded those of the previous year. The Revs. T. Mann, and Rev. J. Alexander moved and seconded the cordial thanks to the honoured Editor. Dr. Campbell replied, in a feeling and appropriate speech, which was received with loud cheers. Prayer was then offered, and the meeting separated.

The meeting of the Board resumed its sitting on Friday morning, May 12th; and after some pious and fraternal counsels had been offered by various speakers, Mr. Ainslie read the Educational Report, which detailed the various operations of the Society. This occasioned a little friendly discussion, which elicited the important fact that the Congregational body had expended, in less than five years, for the purposes of education, no less a sum than 120,000*l*. The several motions were moved and seconded by the Revs. T. P. Bull, Jukes, J. Roberts, and Dr. Stroud. The Chairman having engaged in prayer, the assembly separated.

The adjourned assembly, after the above meeting, met at the Freemasons' Tavern to dinner; and at six o'clock E. Baines, jun., Esq., took the chair in the hall. He was surrounded by many of the most influential ministers and laymen. The Chairman favoured the meeting with a most luminous and powerful speech, on the advantages of Denominational and Voluntary Education. And after Mr. Ainslie had read the Report in detail, Dr. Hamilton moved the first resolution, in one of his most magical effusions of eloquence. Mr. Parsons, of Ebley, next addressed the assembly, and strongly urged that the next meeting in behalf of education might be held in the provinces. The subsequent and appropriate addresses were from the Revs. J. Fletcher, E. R. Conder, T. W. Davids, A. Wells, and Josiah Conder, Esq.

NOTICE TO WIDOWS.

APPLICATIONS from widows on the Magazine Fund, entitled to assistance at the

Midsummer Distribution, must send their applications to the Editor, at the Publisher's, on or before the 25th of June. NO VOTE CAN BE MADE WITHOUT SUCH APPLICATION.

PALMER HOUSE ACADEMY, HOLLOWAY-ROAD, ISLINGTON.

As many of our readers frequently apply to us for our recommendation of suitable schools, we have much pleasure in bearing our hearty testimony to the Rev. A. Stewart's Establishment, now removed from Barnet to Holloway-road, Islington. Mr. Stewart, from his good education and long experience in tuition, is eminently qualified to conduct the studies of young gentlemen to a successful issue. We believe that Christian parents could not better consult the health, domestic comfort, intellectual improvement, and religious welfare of their children, than by placing them under the enlightened and prudent care of Mr. Stewart and his sons, who have acquired a high reputation in the departments of sound and enlightened education. Dr. Harris, the Rev. Thomas Lewis, the Rev. Henry Allen, the Rev. John Kay, the Rev. William Bevan, and Joshua Wilson, Esq., cordially unite with us in this voluntary testimony.

BRITISH BANNER.

WE ventured, on the appearance of the prospectus of this weekly paper, to express our strong conviction of its probable success. We were then sure that we had made no mistake; and the result has proved that our anticipations were altogether well founded. *The Banner* is doing a noble work for the cause of religion and Nonconformity. It is truly one of the wonders of this wonderful age. One of its last month's numbers is now before us; and as we look at its ample records of all our religious and benevolent institutions, we cannot but feel that it has introduced a new era in the history of our country. To find the whole abstract of the London Missionary Society's Report, with all the speeches delivered at its anniversary, is, indeed, matter of profound congratulation to the friends of the cause; and must tend to give a new impulse to its devoted labours, as they are thus made known from one end of the kingdom to the other, in all the British Colonies, and indeed throughout the world.

Dr. Campbell deserves well of his denomination and his country; and the sincere prayer of all right-hearted men must be that his life and usefulness may be prolonged for many years to come.

PROVINCIAL.

THE CHOICE OF A WATERING-PLACE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—As at this season the city smoke and bustle are often left for the pure country air, or the fresh sea breeze, may I be allowed to say a word or two about the choice of the spots where health and relaxation may be sought. The gay and fashionable will select those places where the opportunities for display are most numerous, and where they may still revel in the vanities of life. But may we not hope that the Christian, in deciding where to go for change of air and scene, will inquire how he may most advance the cause of God, and give the preference to those places in which his presence and influence would be an encouragement to the faithful few who with their pastor have throughout the year to struggle against *bribes and sneers, defaming, and contempt*, and where he may best witness for the truth; and by exciting the attention of the ignorant to the things of God, strengthen the feeble and uphold the weak.

It is recorded, in the memoir of the late excellent Thomas Wilson, Esq., that this was always a consideration with him, before he took his usual summer trip; and many places have still to bless God for the periodical visits he paid them. Oh that his example were followed by many of our influential and wealthy Christians. I wish, dear sir, you would give this subject the benefit of your powerful pen; and may I entreat you, also, to give a friendly exhortation to those professors of religion who do frequent our watering-places, to "walk circumspectly." Alas! sir, the ministers of the gospel have often reason to weep over the conduct of those who seem to have left the concerns of their souls, as well as the cares of business, behind them, and whose influence, instead of being exerted in favour of religion, too often operates against it. Those who would on no account neglect the public services of religion at home, do so, apparently without any compunction, when out. The Fourth Commandment is forgotten, in the arrangements for visiting and dinner parties. Lodging-house keepers are detained from the sanctuary, and often complain, that they have to work harder on the sabbath than on any other day. Just think, sir, of members of churches, known to be such by their hosts, omitting *for six weeks* all public worship;—preparing in the morning of the sabbath for their visitors, and in the evening receiving them! Oh, "tell it not in *Gath*, publish it not in the streets of *Askelon*." We speak what we know, and have wept over; and if we ab-

stain from revealing more that we have witnessed, it is in the fervent hope that this summer the exhortation of the Apostle may be more generally obeyed: "Put ye on the Lord Jesus Christ," and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

I am, dear Sir,

Yours most truly,

A YOUNG MINISTER.

April, 1848.

REV. JAMES ROBERTS, LATE OF
BIRMINGHAM.

A FAREWELL tea-party was held at Ebenezer Chapel, Birmingham, in the beginning of May, in consequence of the Rev. James Roberts having announced his intention to resign the pastorate in connection with that place of worship. This determination having been formed under circumstances somewhat unexpected to his friends, as well as painful to himself, the meeting partook of a character most pathetic and solemn; and distinctly indicated the affection and esteem in which the reverend gentleman was held by all who were assembled. The party consisted of upwards of two hundred of the principal members of the church and congregation, including Messrs. Lawrence, W. M. Richards, Browning, Hardy, J. Salt, Evans, Butler, Aldington, C. Bullivant, Davis, Rollason, Gameson, Hancox, Reeve, S. Tonks, Gammon, T. Isaacs, Knowles, and Vitman.

After tea, C. L. Browning, Esq., was called to the chair, when a letter from the Rev. J. A. James, dated from Hull, and replete with beautiful expressions of brotherly love, was read. Communications from other gentlemen were also received, regretting their inability to attend the meeting by absence from town, after which several resolutions expressive of deep regret on account of Mr. Roberts' retirement were unanimously passed. The first of these having been put and carried, Mr. Roberts drew from his pocket the deed of resignation which had been prepared, and having signed the same, handed it to one of the chapel authorities. This event elicited an expression of deep grief from the assembly, who felt most acutely that by that act they were for ever separated, officially, from a tried, faithful, and confidential friend and pastor.

J. Lawrence, Esq., next rose, and at the close of an appropriate address, presented, in the name of the meeting, a splendid purse containing one hundred sovereigns, "as an evidence, more substantial than mere words of their sympathy, unabated attachment, and abiding esteem." During the proceedings of the evening, the Rev.

Thomas Swan entered the room, and in a pleasing and touching manner said he had come on the behalf of himself and several ministerial brethren of the town, who were engaged at another meeting, to bid his esteemed friend and brother an affectionate farewell. Mr. Roberts closed the proceedings by prayer; and after a long exchange of adieus between pastor and people, the latter retired to their homes at a late hour, pleased, though sorrowful, for they felt they were "as sheep having no shepherd."

ORDINATIONS.

On Friday, April 21st, Mr. F. Beckley, late of Cotton End Academy, was ordained to the pastoral office over the church and congregation worshipping in Cecil-street Chapel, Margate. The Rev. F. Wills, of Ramsgate, (Baptist,) read the Scriptures and prayed; the Rev. R. Ashton, of Putney, delivered the introductory discourse; the Rev. J. Brown, of Dover, asked the usual questions; the Rev. H. J. Bevis, of Ramsgate, offered the ordination prayer, and the Rev. J. Frost, Mr. Beckley's tutor, delivered the charge; in the evening, the Rev. J. W. Massie, D.D. LL.D., preached to the people. The chapel was crowded on both occasions; many were obliged to return, unable to obtain admission. At three P.M., between thirty and forty ministers and friends dined at the London Hotel, after which loyal and interesting addresses were delivered. Prior to March, 1846, there had never been an Independent cause in the town. Until now there has been no settled minister. Mr. Beckley has laboured here since August last, and now settles by the cordial and unanimous wish of the church. It is hoped that the members and friends of the Congregational body who visit this place, will do all in their power to support this infant cause.

On Monday and Tuesday, the 3rd and 4th April, a series of interesting services was held in the Independent Chapel, Loughborough, when the Rev. William Marcus, late of Cotton End Academy, was ordained to the work of the ministry. On Monday evening, the Rev. T. Mays, of Wigton Magna, delivered an appropriate preparatory discourse, from Exodus xxxiii. 15. The service was resumed on Tuesday morning, when the Rev. G. Legge, LL.D., of Leicester, delivered a learned, eloquent, and novel defence of Congregational principles, founded on Hebrews vii. 12. The Rev. G. Gogerly, of Melton Mowbray, proposed the questions, and received the young minister's replies; after which, the Rev.

James Gawthorn, of Derby, offered the ordination prayer. The Rev. John Frost, of Cotton End, Mr. Marcus, tutor, delivered a faithful and affectionate charge, founded on 2 Tim. iii. 10.

In the evening, the Rev. S. McAll, of Nottingham, preached to the people from 1 Cor. xvi. 10. The devotional services were conducted by the Rev. Messrs. Goodby and Cooper, (Baptists,) of Loughborough; Swedmore, of Leicester; Odell, of Castle Donnington; Leighton, of Heanor; Graffsey, of Brassington; and Mundy, late of India.

About sixty friends dined together in the upper school-room; after which, addresses were delivered by some of the ministers present, together with Mr. Alderman Nunneley, of Leicester, and John Smith, Esq. of Loughborough.

The attendance throughout was numerous, and the services most instructive and animating.

On Friday, the 21st of April, the ordination of the Rev. A. Clarke took place in Orchard-street Chapel, Stockport.

The services were commenced by the Rev. T. Thornton, of Stockport, who read the Scriptures and offered up prayer. The introductory discourse, on the Nature of a Christian Church, was delivered by the Rev. R. Fletcher, of Manchester. The usual questions were proposed by the Rev. N. K. Pugsby, of Stockport; the ordination prayer was offered by the Rev. J. Sutcliffe, of Ashton; and the charge was given by the Rev. Dr. Vaughan, of the Lancashire Independent College.

In the morning the chapel was completely crowded, many persons standing in the aisles, at the doors, and on the pulpit stairs. To procure more ample accommodation, application was made to the Committee of the Stockport Sunday-school, for the loan of their large room, which was kindly granted; and in the evening the congregation assembled in that place, to the number of twelve or thirteen hundred. The Rev. J. A. James, of Birmingham, then gave to the church some most faithful, appropriate, and affectionate counsel.

The interesting services of the day seemed to produce, upon all who attended them, deep and salutary impressions. The most perfect harmony exists between the new pastor and his flock, and there appear to be very pleasing prospects of usefulness.

On Tuesday, March 28th, the Rev. Thos. Hind, was ordained to the pastoral charge of the Independent church in Carlisle.

The service in the morning was com-

menced by the Rev. James Flemming, of Lancaster. The Rev. James Macfarlane, of Whitehaven, preached the introductory discourse; the Rev. William Brewis, of Penrith, proposed the usual questions; the Rev. W. L. Alexander, D.D., of Edinburgh, offered the ordination prayer; and the Rev. Henry Wight, of Edinburgh, delivered the charge to the minister. In the evening, the Rev. W. L. Alexander, D.D., preached to the people.

Several ministers in the county also took part in the services.

DURHAM AND NORTHUMBERLAND ASSOCIATION OF INDEPENDENT MINISTERS AND CHURCHES.

THE annual meetings of this body, representing the ministers and churches of the Congregational or Independent order in the two counties, was held in Newcastle the last week in April. The proceedings commenced on Monday evening, by public worship, in St. James's Chapel, which was well filled on the occasion. The Rev. Mr. Richards, of Alnwick, officiated, and preached an excellent sermon from Neh. iv. 6; after which the sacrament of the Lord's-supper was administered to the members of the churches, the Rev. David Moir, of South Shields, presiding.

On Tuesday morning, the business meeting commenced in the same chapel. There was a good attendance of ministers and delegates. The Rev. A. Reid, secretary, having read the minutes of the last half-yearly meeting, held at Alnwick, then proceeded to lay the reports from the various stations before the meeting. These were, on the whole, gratifying.

The lay gentlemen present at the meeting agreed to recommend the churches with which they were connected to assist their ministers in effecting Life Assurance and the draft of a circular from them to the deacons of all the churches in the Association was read, urging the subject upon their attention.

Towards the close of the meeting, the chairman read a letter from the secretary, resigning his office, on account of the present state of his health. There was but one feeling of regret at the loss of Mr. Reid's services, and of eulogium for his great exertions in the arduous duties of his office. The Rev. Mr. Rogers accordingly moved, and the Rev. Mr. Jack seconded, a resolution, to be entered on the minutes, expressive of the high estimation in which Mr. Reid's services were held by the Association. This resolution was passed *unanimously*, and having been duly acknowledged by Mr. Reid, the Rev. Mr. Rogers

was unanimously chosen his successor. After some unimportant business, the meeting adjourned; having agreed to hold the next half-yearly meeting at Hexham and the anniversary at North Shields.

At three o'clock, the ministers, delegates, and other friends, dined together in Wileke's Temperance Hotel. After dinner, there was an interesting ceremony—the presentation of a testimonial to their retiring secretary. This consisted of a handsome rosewood study-desk, a work-table for Mrs. Reid, of the same material, a copy of Scott's Commentary, and a number of other valuable books, the whole amounting to about 30*l.* in value. The Rev. A. Jack made the presentation, and, in the name of the subscribers, assured Mr. Reid of the kind feelings entertained towards him for his invaluable services to the Association. Mr. Jack's remarks were warmly applauded by the company present; and Mr. Reid having made a feeling and appropriate response, in which he promised his assistance in all that related to the prosperity of the Association, and cordially thanked the company, the proceedings terminated.

At half-past six o'clock the same evening, a public meeting, to explain and enforce the objects of the Association, was held in St. James's Chapel, at which there was a good attendance.

The Rev. Mr. Goodall, of Durham, then moved the first resolution in an able speech, in which he urged renewed and increasing exertions for the objects of the Association; seconded by the Rev. W. Ayre, Morpeth:—

"That the Report, which has now been read, be received, adopted, and printed."

The Rev. A. Jack, of North Shields, was the next speaker. In a very effective manner he moved the next resolution; which was seconded by the Rev. Alfred Seales, of Rothbury:—

"That this meeting, while cherishing feelings of Christian affection towards all denominations of evangelical Christians, would express its especial attachment to that denomination to which the Durham and Northumberland Association belongs, —believing the churches of the Congregational order to be scriptural in their constitution and spiritual in their character, and regarding them as most important instruments in the hands of God in the evangelization of our country, and in the diffusion of Christian truth throughout the world."

The Rev. J. C. Rogers moved the third resolution, in a stirring address; at the close of which Mr. Pow, being obliged to leave for Shields, vacated the chair, and Mr. James Wilson was called to occupy his place. This resolution was seconded by the Rev. James Anderson, of Felling, and is as follows:—

"That the large amount of ignorance prevailing in our country, notwithstanding all the efforts of various denominations to extend Divine knowledge, calls loudly for increased exertions on the part of this Association; and that the past success of the Association is calculated to encourage the churches of which it is composed to support it more liberally, that it may be enabled to widen its sphere of exertion, and thus, by the Divine blessing, do a larger amount of good."

The concluding resolution, moved by the Rev. John Ward, of Staindrop, and seconded by the Rev. A. Anderson, of Eastington-lane, is—

"That the present state of vital religion in our country is such as to awaken deep solicitude and anxiety, and ought to call forth fervent and persevering prayer for the outpouring of the Holy Spirit, that the church may enjoy a larger measure of real prosperity, and may be enabled efficiently to fulfil its mission to the world."

The Rev. Mr. Caldwell, of this town, then concluded with prayer, and the proceedings terminated.

This anniversary of the Association has been altogether of a cheering character, and proved very gratifying to all interested in its praiseworthy objects.

REV. ROBERT ALFRED VAUGHAN, B.A.

We are happy to find that the Rev. Robert Alfred Vaughan, B.A., son of Dr. Vaughan, has received and accepted an unanimous invitation to become minister of Argyle Chapel, Bath, with our venerable friend, the Rev. William Jay. May the great Master smile on this propitious union! From what we know of Dr. Vaughan's son, we are disposed to augur all that is hopeful as to his future course.

CONGREGATIONAL CHURCHES OF SCOTLAND.

We have much pleasure in announcing that at the late meetings of the Congregational Union of Scotland, which were held at Glasgow, it was stated, that 19,000*l.* out of 22,000*l.* due upon the chapels of the denomination, had been paid, leaving only 3,000*l.* to be discharged; which sum has also been provided, short only 25*l.*, and will be liquidated, as soon as the title-deeds are brought into a satisfactory state. This is a noble, and will be found a very beneficial movement. We congratulate our beloved brethren most heartily.

NEWPORT PAGNELL COLLEGE.

THE thirty-sixth anniversary of this Institution is intended to be held in the Independent chapel, Newport Pagnell, on Thursday, the 8th June, 1848.

The Rev. R. W. Hamilton, D.D., LL.D., of Leeds, will preach, at eleven o'clock in the morning. The public meeting for transacting the business of the Institution will be held at three o'clock in the afternoon of the same day. A sermon will be preached at seven o'clock on the Wednesday preceding, by the Rev. T. Boaz, of Calcutta. Tea will be provided as usual.

SUFFOLK CONGREGATIONAL UNION.

A VERY interesting series of religious services was held at Northgate-street Chapel, Bury St. Edmonds, during the first week in April, in connection with the first half-yearly meeting of the Suffolk Congregational Union. This Association, which was formed at Bury St. Edmonds, in October, 1847, with a view "to promote the spiritual advantage of its members," already includes the greater number of Independent ministers in the county.

On Wednesday evening, April 5th, the introductory sermon was preached by the Rev. Francis B. Brown, of Woodbridge, from the words, "In everything ye are enriched by Him," 1 Cor. i. 5.

On Thursday morning, the Union sermon was preached by the Rev. Jas. Lyon, of Hadleigh, on the Influence of Spirituality on the Prosperity of Christian Churches, from Rom. viii. 6: "To be spiritually-minded is life." The ordinance of the Lord's supper was afterwards administered, the Rev. Mr. Notcutt, of Ipswich, presiding. A meeting for conference was held at three; and in the evening, a devotional public service, with addresses to different classes, by the Rev. Messrs. Lyon, of Stowmarket; Whitby, of Ipswich; and Coleman, of Wickham-brook.

The character of the services, and the deep and increasing interest manifested throughout, encourage the hope that the Union, under the Divine blessing, may be eminently conducive to the growing efficiency of both ministers and churches in the county.

CALLS ACCEPTED.

THE Rev. Thos. Hill, late of Alderton, Suffolk, has accepted an invitation to become the pastor of the church of the Independents in the town of Harwich, Essex.

in connection with the Rev. Wm. Horrie, who is now in the fiftieth year of his ministry in that place. Mr. Hill entered on his labours as co-pastor on the 9th day of April last.

Independent College, has accepted the cordial invitation to the pastorate of the Congregational church assembling in Queen-street Chapel, Oldham; and purposes entering on his duties early in July.

Mr. HENRY GILL, of Hackney College, has received, and accepted, a unanimous and cordial invitation from the church and congregation assembling in the Independent chapel, Market-hill, Haverhill, Suffolk; and will shortly enter upon his stated labours.

Mr. JOHN HOBSON, of the Lancashire

THE Rev. Thos. Rogers, late Independent minister of Prescott, Lancashire, for nineteen years, having accepted a unanimous invitation from the church and congregation assembling at Salem Chapel, Warrington, to become their pastor, commenced his labours amongst them on the second sabbath of May, 1848.

General Chronicle.

CAPE TOWN.

A BRIEF MEMOIR OF MRS. PHILIP, OF CAPE TOWN.

[We have received the following authentic memoir of our lamented friend, from Cape Town. Our readers will rejoice to possess such a valuable document. —Ed.]

Mrs. Philip, the subject of the following memoir, was born at Glasgow, in the year 1792. She was the child of pious parents. Her father, William Ross, was by profession an architect and contractor, and was so successful, that he was enabled at one time to retire from the exercise of his profession upon a considerable fortune. During his retirement, however, he was persuaded to embark his property in a speculation quite out of the line of his own pursuits, and lost everything;—thus learning, as he used to say, the value of the proverb,—"Every cobbler to his last." This misfortune compelled him to resume his former calling; and hearing of the improvements projected in the city of Aberdeen, he went thither with his family. He there erected a very handsome arch, of 132 feet span, over the Dunn Burn, by which the approach to Union-street is formed, and which was at the time considered the largest in Europe. By these and other contracts he was enabled to leave his family in circumstances of comfort at his death.

When Dr. Philip became pastor of the church at Aberdeen, Mr. Ross was a deacon, and Mrs. Ross a member. The late Mrs. Philip was at that time very young, but of a serious cast of mind. Eagerness for information, a memory remarkably retentive, and great good sense, characterised her even at that early period.

In her thirteenth year she was sent to a boarding-school, at Liverpool; where she remained two or three years. From an

early period of her life she had felt the influence of religious impressions and principles; but it was not till her return from school that she fully experienced the saving and transforming power of gospel truth.

The occasion was a remarkable one,—and was one link of those sympathies by which she was afterwards united, in the providence of God, to Dr. Philip.

During the ordinary course of Dr. Philip's lectures upon the sabbath mornings, on the Epistle to the Hebrews, it devolved upon him to expound the words contained in chap. ix. 12—14. In his meditation upon these words during the early part of the week, it pleased God to command the light to shine in his soul, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The doctrine of the Atonement beamed upon his understanding with so much grace and glory that he was overwhelmed, and remained during the whole week in seclusion—entranced as with the beatific vision. When the sabbath came, he dared not trust himself to speak, as he felt that he should seem to his hearers beside himself, and resolved simply and dispassionately to expound his subject. It was not long, however, before he saw that his hearers were much moved, and many shed tears. That day many souls were called into the glorious liberty of the children of God, among whom was Mrs. Philip herself; and the whole tenor of her Christian course seems to have taken its tone from this commencement,—for the glory of Christ and the preciousness of his atoning blood, were the basis of her trust, and the burden of her rejoicing in the hours of her last struggle.

From the period of her conversion, and during the nine years of her residence in Aberdeen, subsequent to her marriage, she gained the esteem and confidence of all

who knew her; but as that period of her life was less eventful than the years she spent in South Africa, it must be passed over with this cursory notice, that her residence in that country may be more fully considered.

It was in the month of February, of the year 1819, that Dr. and Mrs. Philip, with Mr. Campbell, arrived in Table Bay, as a deputation from the London Missionary Society, to examine into the state of the Society's missions in the colony. When the deputation, after a short stay in Cape Town, started upon their journey into the interior, Mrs. Philip remained to conduct the agency and the pecuniary affairs of the Society; a task which she continued to fulfil up to the time of her last departure from Cape Town, in December, 1846; when she was kindly relieved from it by Mr. Rutherford.

Her bodily health was always feeble,—but this rendered the energy and strength of her mind the more remarkable. Whatever she conceived to be her duty she performed at once, and with her whole soul. A good instance of this may be given from an early period of her life. As soon as she knew certainly that she was about to be married to Dr. Philip, she requested her father, (though not at all in circumstances requiring it,) to dismiss one servant, that she might take upon herself the additional duties of the household thus occasioned, and thus prepare herself for any duties that might be required of her in the new sphere of action now before her. She manifested similar resolution in undertaking the accounts of the Society, and carrying them on with accuracy to the very last. It was a post of no small labour and anxiety, and might, in common with many other duties, have been declined by her, without any obvious culpability on the score of her household duties. But she was naturally of an active disposition, and never spared her bodily strength, when by its loss she could promote the interests of the gospel.

In the year 1830, she undertook, in addition to the other, the accounts of the Paris missionaries. This mission was, at Dr. Philip's recommendation, sent to South Africa, and has sixteen or seventeen stations and missionaries in the Basuto country.

In the conduct of these matters, she arrived at the most scrupulous economy of expenditure as well as the greatest accuracy in rendering account of all monies that passed through her hands. All the vouchers of the accounts were sent home, and she was particularly strict with the members of her own family, always setting down to the private expenses of the mission-house any sums for which an account

could not be rendered by them. By the greatest prudence in the management of her own private expenses she always had large sums to give to charitable objects, such as few even of the wealthy could afford, and her liberality thus often occasioned surprise,—and yet the table at the mission-house was always open to visitors, of whom there were some came in almost daily; and though everything was plain, there was no appearance of want. The same care of her time characterized her: though always having much to do, she was never hurried, and never made her public duties an excuse for neglecting her private concerns. She seemed ever to have more to do than others, and yet to have more leisure; for whatever she had to do, she set about at once, and never permitted her engagements to accumulate upon her hands.

Her meat and drink was to do the will of her Lord and Saviour Jesus Christ. She did not seek recreation or pleasure elsewhere than in her work, for her joy was to see the prosperity of the church of God. She was therefore always prepared to embrace every opportunity of doing good that presented itself; as it occurred, it was immediately seized.

An illustration of this occurs in the case of the various mission families visiting Cape Town, over whom she felt very anxious to exert an influence, and therefore resolved to make arrangements for their reception in her house during the time of their stay in Cape Town. By the interest she took in the spiritual welfare of the young people, she was thus made the instrument of the conversion of many who are now usefully engaged in various mission stations, and who cherished their connection with her by occasional correspondence. On her visit to the stations, also, with Dr. Philip, on two several journeys, her kind interest in the welfare of the mission families, and her suggestions of plans for increasing their usefulness, did much to refresh and invigorate them. She thus also obtained an acquaintance with the working of the missions, of which she made great use in her frequent correspondence. To the end of her life she continued to take the deepest interest in the work, and reproved many younger than herself for losing heart at those offences which Christ told his disciples must come. She strongly condemned in missionaries the habit of speaking slightly of their people's faults even in their own family circle, as encouraging an improper spirit in their minds, and exciting a neutralizing effect upon all their labours, when such remarks reached the ears of the people.

It was her delight to sit upon the little terrace or step in front of the mission-house, at Hankey, and look for hours toge-

ther at the gardens, then newly dug or ploughed, lying spread out like a map in the valley below the house. The fruit trees, covered with their pink and white blossoms, the foliage just tinging the trees with green, and the brown of the clearly-turned mould, formed a beautiful scene; but this alone would have been a lifeless landscape to her, apart from the moving figures of well-dressed men and women that gleamed here and there over it, busily engaged in planting. It was these indications of human industry that pleased her eye, and she would often express her delight in the prospect that awaited these people, if they persevered in their industry.

Her most lively interest was felt for the condition of the women and children on the stations, whom she visited in their own houses when her health would permit, kindly pointed out improvements, and suggested many things. She often regretted her inability to exert herself among them during her painful and distressing sickness at Haukey, inquiring daily as to their temporal and spiritual condition. Her visits were thus productive of great profit to the various stations, inasmuch as she infused her own zeal into the minds of others.

In Cape Town her activity was directed not only to the church and congregation with which she was connected, but diffused itself over the town; and many can bear testimony to the important part she had in the formation and support of the various useful Societies at present existing in that town. On her arrival there in 1819, feeling that Tract and Bible Societies were indispensable auxiliaries to the preaching of the gospel among an educated community, she sought for agents to visit from house to house, but only succeeded in finding one old woman, of the name of Mrs. Kropp. A society was formed at a later period for the publication and distribution of tracts, in which she bore so prominent a part that she was appointed secretary. A Bible Society was also formed, under Sir Rufane Donkins' auspices, at Government-house, in which Sir Jahleel Brenton and Sir Henry Ellis took a part, and which continued to hold its meetings in Church-square till the year 1826; when, during Dr. Philip's absence in England, it was broken up. Operations were, however, resumed, apart from any auxiliary society, by Mrs. Philip, on her return to the colony; and, till a very late period, a room in her house was given up as a depository, and much of her time was devoted in attending to their distribution. The periodical publications of the Parent Societies will testify to the zeal and activity with which she laboured in the furtherance of their objects.

The residents of Cape Town know well her unfailing interest in schools,—the im-

portance of which she perceived at a very early period. A School of Industry, which she had established, she resigned to Lady Frances Cole, at her ladyship's request; and it has been patronised by the ladies of the successive Governors. In 1829 Dr. Philip returned from England, prepared to carry out the system of Infant Schools; in the formation of which Mrs. Philip took a very active part, as well as of the juvenile schools of the coloured population.

It was about the year 1834 that Mrs. Philip commenced her Bible-classes, for which she prepared a very excellent series of questions and answers, and, up to the last sabbath of her residence in Cape Town, she continued to meet them every week. That Bible-class was eminently blessed as a nursery for the church, from which there were added from time to time those who believed. Her attention was by no means confined to the young people,—though they were always kept in view, for she felt that school instruction could have but small influence in the formation of character, which, next to the conversion of the soul, holds the most important place. Her influence was therefore employed for the organization of a Mother's Society,—which held periodical meetings for conversation and reading respecting the education of children; and if these meetings had done nothing more than to have awakened mothers to the responsibility of their relation, their blessing would have reached to many succeeding generations; but many mothers attribute to those meetings useful suggestions respecting education, the happy fruits of which they are now reaping in the disciplined tempers and dispositions of their families.

By the establishment of the Ladies' Benevolent Society, and her activity as secretary, she was enabled to dispense much charity with great discretion, not making alms an encouragement to idleness, but assisting the needy efficiently.

In her integrity she was incorruptible, grieved with nothing so much as a loose morality in professing Christians, and often quoting the words of Luke, chap. xvi. 10: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

A great secret of her extensive usefulness will be seen to have been not only that she discharged these duties herself, but that, by the formation of the Societies, and the exertion of her influence in them, she may be said to have multiplied her own energies, and infused her spirit into many. This does not explain all; for her mind was naturally more bent upon doing than upon directing, and she was herself always the foremost to undertake any duty.

Amid the multiplicity of her other en-

regiments, she never failed to find time for reading, and was not satisfied with the mere glancing of the eye over the page of her beloved Bible, but ever found leisure enough for meditation and prayer. She used to refer to Lord Bacon's maxim and say that an hour or two's reading at a time was to the mind what food is to the body, and she found herself unable to discharge her duties without it. Thus, though eminently of a character disposed to action, she felt that activity receives a nobler impulse and direction when imbued with the spirit of contemplation. Her conversation was thus always of a practical, but especially of a devotional character; and her advice in matters of difficulty was much sought, not only in her own family but by most of the young people of the church: for she was characterised by strong good sense, a great knowledge of human nature, and an excellent acquaintance with business. She understood well the use of money, but valued it only as a means of doing good. Her heart was set upon imperishable treasures; and beyond the ordinary means of subsistence she sought no other inheritance for her children.

When in England with Dr. Philip, in 1828, a relation, to whom he was heir-at-law, died, leaving behind him property valued at 80,000*l*. The Doctor had been led to expect that at least a large portion of it would fall to his share, but on the death of the deceased he found he was mistaken. With the exception of a few legacies to some of his servants, it was left under the care of the Presbytery of Kirkcaldy for the promotion of education. On receiving a copy of the will, legal advice was taken; and the opinion of the lawyers was, that the will might be broken, and one of Dr. Philip's friends in London offered to bear the whole expense of the lawsuit. On consulting Mrs. Philip on the subject, she replied, "No; I will never consent to it; it is evidently your duty to return to Africa. The freedom you have gained for the aborigines will not otherwise be secured to them. Besides, the money is left for a good object; and if God had designed that it should come to us, it would have come in another way." Her two daughters, who were then at home, concurred with her in this decision, and thanked their parents that no expectations of such wealth had ever been raised in their minds, as their hearts might have been turned off thereby from seeking their true spiritual interest.

Such is a brief and imperfect illustration of Mrs. Philip's character and labours; but many features have necessarily been omitted—such as her tender sympathy with suffering and her strong natural affection. These were, however, under the guidance

of Christian principle and holy wisdom. It was the triumph of her love to her children that she could deny herself the comfort of their presence, and send them to Europe for their education, desiring their ultimate benefit more than her present pleasure.

It now remains to be seen that the same faith which was fruitful of all activity and zeal in her life, could also fill her with joy and peace in the seasons of sickness and dissolution.

At the commencement of her sickness she shed many tears when compelled to forego her customary activity, and expressed some impatience at the restraint laid upon her by her bodily infirmities; but these feelings she always checked, and before the close of her illness they had been completely subdued.

Once when complaining at Bethelsdorp that she did not feel that peace in the prospect of heavenly glory that she should have done, Dr. Philip said to her, "It is because you do not feel reconciled to give up your work on earth. If you knew the issue of this sickness, either that it was recovery or death, you would feel at rest." Her countenance brightened up, and she replied, "Yes, that is it;" and from that time she felt the peace which Christ giveth to them that trust in him.

Her health had been affected from the time of the death of her son William, and her grandson John Fairbairn, who were drowned together in the Gamtoos river, in 1845. She had a succession of inflammatory attacks which brought on chronic illness, through which she lingered for about two years. The latter part of this time was spent at the residence of her son, upon Hankey. During these four or five months she could take no solid food, and latterly lived upon tea and water, so that her weakness and emaciation were extreme; but it was indeed a privilege to hear her conversation and to witness her Christian resignation. Reference has already been made to the interest she took in the daily routine of missionary operations, and the pleasure with which she would inquire respecting the religious services or the progress of the people in temporal respects. She was especially urgent that her experience should be made use of in enforcing upon the young people the great advantage of committing the Scriptures to memory. She had a great store of hymns and Scripture promises; in repeating which she refreshed her own soul, and those who heard her, during seasons of great weakness and pain. She was, by means of these, she used to say, company to herself in her lonely night watches; and could not be sufficiently thankful that she had early formed the habit.

The nearer her dissolution approached

the clearer became the undefiled fountain of God's word. One evening, after we had been reading to her some of her favourite passages in Milton's "Paradise Lost," and in John Bunyan, she said, "I love Milton for the grandeur of his conceptions, and Bunyan for his exquisite simplicity; but it is the word of God alone that can comfort and support me in the prospect of death."

The extreme exhaustion to which Mrs. Philip's complaint (cancer of the stomach) had reduced her, led us to anticipate her death long before it occurred; and for about six days before the event, she had a succession of fits of exhaustion that seemed each of them to be the last.

The first of these occurred on sabbath morning, the 17th of October, 1847. The family were called to her bedside early that morning, and found her scarcely capable of articulating a few syllables. She, with great effort, said, "I think I am going now; and oh, how blest to enter upon my heavenly rest upon a sabbath day!"

She signified her cordial assent to the sentiments expressed by us, in verses of Scripture or of hymns, and as she recovered from her exhaustion it was with a sigh and almost a reproach to those who were administering the means for sustaining her failing powers. We continued reading with her and engaged in prayer together around her bed, leaving her then to enjoy a little rest. She remained in this state for some days, falling daily into these spasmodic attacks and then recovering, but becoming by each more feeble, so that she could not at last raise her hand to her face. Still she could speak of her Saviour, and addressed each of the household with appropriate advice. On the evening of Sunday, the 17th, she spoke to the young men of the Hankey seminar, with great earnestness, urging the younger not to allow their religious convictions to subside into indifference, and those who were already decided to live near to God.

She loved to hear us repeat hymns and passages of Scripture. Her favourite texts were Isa. xliii. 1-3, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." She used also, with great emphasis, to repeat the words, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." There was a verse of one of the Dutch hymns which she loved to have repeated in her hearing—dear to her probably not only from its intrinsic beauty, but also as the favourite of her late son

William. It may be rendered into English as follows:

"Despise, my soul, then Death's dismay:
Death's gloomy road is but the way
That leads to bright beholding!
Why shrink? why tremble at thy lot?
Do a life's gloomy pathway leads to God,—
His glorious rest unfolding!
How blest that rest—
Past conceiving—
Fast believing,
Ere of mortal

Never has been placed beyond its portal."

Her friends did not seek to support her mind by a reference to her many labours; but one referring to Dr. Watts's answer to a friend who would have comforted him by such reflections—"My hope of salvation is one and the same with that of the vilest sinner who in his latest hour seeks pardon in the blood of Christ alone." She responded, "That is just my feeling: none but Christ!"

Her extreme weakness made it difficult for her to maintain conversation; but the appropriateness of her language, and the energy of her thoughts showed that decay had not reached her mortal body in the dissolution of her soul.

She lingered on thus for a week, hoping and praying (though in a spirit of Christian resignation) that each day might be her last. Her mind was especially thus exercised whenever she awoke out of sleep, or whenever the family were engaged in worship morning or evening. She would then exclaim, "I had hoped to have awoke in heaven;" or, "I had hoped that my spirit might have departed, borne up to heaven upon the wings of your supplications." These desires were not, however, gratified.

On Saturday morning, the 23rd, she experienced another attack, and when we assembled around her bed we heard her exclaim: "Come, Lord Jesus; come quickly." She beckoned and signified to all to leave the room save one attendant, as it was a painful sight to see her die. As she pressed this much she was left alone, and she spoke very little after that time. "Wash my face and hands that I may take rest—take rest—take rest!" What she said was sometimes unintelligible. The last words she uttered distinctly were,—
"Pray—pray!"

About eleven o'clock her eye fixed; and she remained apparently in a state of unconsciousness till about half-past one, when she gently breathed her last without a struggle or a groan.

Her remains were buried in the same grave with those of her son and grandson. Her spirit joined their spirits in that presence where there is fulness of joy, and took its place beside them at that right hand where there are pleasures for evermore.

THE MISSIONARY MAGAZINE.

FIFTY-FOURTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

Our Anniversary Services, held in the course of last month, will be fresh in the recollection of many of our readers. On no former occasion were these solemnities attended with stronger manifestations of ardent interest and holy feeling; and the hopes awakened for its future prosperity received a proportionate increase of strength and animation.

The successive services and meetings were, in the highest degree, solemn and delightful; evincing that preparation of heart—that deep conviction of the essential worth and growing claims of this great enterprise—which supply the best assurance of its future victories.

Under the hallowed influence of the excellent sermons and the powerful speeches which were delivered, the friends of the Society have commenced another year of active effort and earnest intercession for the advancement of a cause on which, amid all its trials, it has pleased the Father of Mercies to bestow his approving smile in ever-augmenting brightness and abundance.

The grace which has thus far led us on, will, we trust, render the coming year a season of real and consecrated labour; and, if need be, of generous sacrifice, as well as of enlarged success.

The report combines an interesting view of the operations of the Society both at home and abroad during the year; and supplies numerous and cheering proofs of the divine blessing on its efforts and interests through this eventful period of its history.

MONDAY, MAY 8th.

NEW BROAD-STREET CHAPEL.

An Introductory PRAYER MEETING was held, specially to implore the Divine blessing on the several Services of the Anniversary.

EPISCOPAL CHAPEL, GRAY'S-INN ROAD.

The Prayers were read by the Rev. THOMAS MORTIMER, B.D., Minister of the Chapel; and the Rev. JOHN JORDAN, A.B., Vicar of Enston, Oxon, preached from 1 Cor. i. 21.

WEDNESDAY, MAY 10th.

SURREY CHAPEL.

The Rev. J. S. EASTMEAD read the Prayers of the Church of England; after which, the Rev. HENRY BEVIS, of Ramsgate, offered Prayer.

The Rev. ROBERT CANDLISH, D.D., of Edinburgh, preached from Isaiah xxxii. 20; and also presented the concluding Prayer.

TABERNACLE.

The Rev. S. M'ALL, of Nottingham, read the Scriptures, and prayed; the Rev. WILLIAM BRICK, of Norwich, preached from Romans x. 13-15; and the Rev. JOSEPH FLETCHER, of Hanly, concluded with Prayer.

FRIDAY, MAY 12th.

POULTRY CHAPEL.

The Rev. J. ROWLAND, of Henley, read the Scriptures, and prayed; the Rev. Dr. RAFFLES, of Liverpool, preached to the Young, from Matt. xxi. 28; and Rev. J. D. SMITH, of Kingstown, Dublin, offered Prayer in conclusion.

MONDAY, MAY 15th.

Sacramental Services were held at Sion Chapel; Orange-Street Chapel; Falcon-Square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's Square, Hackney; Stockwell Chapel; Kingsland Chapel; Tottenham-Court-Road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea; Greenwich Tabernacle; Westminster Chapel.

THURSDAY, MAY 11.
THE ANNUAL PUBLIC MEETING.
EXETER HALL.

THE Fifty-fourth Annual Meeting was held at Exeter Hall, on Thursday Morning, the 11th of May. The weather was unusually favourable; and, at an early hour, a very large and highly respectable audience began to assemble. The platform was crowded by Ministers and some of the leading members of the Congregational Denomination. The Chair being taken by Mr. Alderman Kershaw, M. P.,

The proceedings were commenced by singing the 12th hymn, Missionary Collection.

The Rev. J. W. RICHARDSON implored the Divine presence and blessing.

The CHAIRMAN then rose, and said: In yielding to the request of the Directors and Friends of this Institution to preside at their Anniversary Meeting, I have done so because I thought they had a right to command the services of any friend of the Institution whom they might deem worthy of aiding them in those great and beneficent designs to which they are personally rendering such signal and important service; and I think it would have been ungrateful on my part, if, at their request, I had not sacrificed my own feelings, and placed myself at their disposal. I feel deeply the honour which is thus conferred upon me; nor can I fail to acknowledge my gratitude to the Directors for this mark of their confidence and kindness. We cannot look around upon this great assembly, congregated, as it is, in the Metropolis of Britain,—a city more distinguished and adorned than any other in the world by those noble Institutions, the anniversary of one of which we are now met to celebrate; we cannot, I say, reflect upon the distinguished character of this Meeting, and, above all, we cannot contemplate the high and holy purposes for which we are assembled, without feeling almost overpowered by a sense of the importance of the occasion. I trust this will be an auspicious and happy day in the history of the London Missionary Society; and that this meeting will not separate—distinguished as it is for zeal, piety, and talent—without proving, in every way, its ardent and unceasing attachment to the interests of this great Institution. I am persuaded that I need not endeavour, for a single moment, to recommend it to your affections and to your hearts; you are already engaged in promoting its interests, and, I trust, none of us will ever desert the cause in which we have embarked.

You will perhaps permit me to make an observation or two on the present eventful period of European history. How far the events occurring around us may become connected with the progress and success of Christian Missions it is not for me to conjecture; but we may hope, and we ought fervently to pray, that these events may be overruled for the extension and purification

of the Church of Christ in distant lands. Amid all these events it is our consolation to know that He who reigneth supreme is wonderful in counsel, and excellent in working. When we reflect that this country has been made the especial depository of religious truth; when we remember that its people are united heart and hand, to a large extent, in the attempt to diffuse the Word of Life over all the nations of the earth; and when we remember that this and similar Societies are vying with each other for the purpose of proclaiming the Gospel of our salvation to the ends of the earth, may we not hope that God is intending to honour Britain in sending forth his truth to distant nations; and may we not trust that these events will "turn out for the furtherance of the Gospel."

I do not refer to the convulsions and disasters which have occurred in Europe, except to show how very intimately they are connected with the progress of the Gospel. We have lately seen how crowns may crumble into dust, how thrones may be annihilated or abandoned, how dynasties may fade away and perish. We have heard in the distance the shout of defiance to constituted authority; we have listened to the din of arms, and to the dire sound of artillery—to the groans of the wounded and the dying; we have pictured to ourselves the wasting and the desolation of civil strife, the absorption of wealth, the wreck of credit—all the evils that flow from social disruption; and why is it that we, the British Nation, are spared? We recognise the hand of God, and would earnestly beseech him that these events may be sanctified to our country. We would trust in Him and take courage. In the midst of much that we have to lament, it may be said of the British Nation generally, that in her heart she abhors commotion, anarchy, strife, sedition, and bloodshed; and God, I trust, is sparing her yet for a great and glorious work. It may be—I trust it is—that God is designing to honour the Church of Christ in Britain to convey to distant nations, on a far more extensive scale than hitherto, the blessings of the Gospel of Peace.

Although we have escaped many of the

calamities which have afflicted other countries, we yet, in the Providence of God, have had to endure trials alike instructive and impressive. Our commerce has been greatly interrupted. I do not now refer to the causes of that interruption. I merely state that our commerce, our manufactures, and indeed all our great interests, have been much affected by what has been passing around us; and we must admit that the pressure of commercial vicissitude has fallen more especially upon the industrious and working-classes. We need not wonder that our great Societies have been, in some measure, placed in circumstances of pecuniary difficulty by these events. But there is yet the warm heart of Britain. We can still rely upon the efforts of the people. They will not, they cannot, desert the interests of these great Institutions. These events may have served to test the attachment of Christian friends who have voluntarily supported these Institutions; but let commerce revive, let prosperity return, and we shall soon find, I believe, that they will contribute more liberally than ever to the funds of this Society.

After further adverting to the falling-off of the Income and the successful efforts of the Directors to restore the finances of the Society, though not to the extent required, the Chairman continued:—I cannot but congratulate the Directors upon their success, and if they will accept my gratitude, I tender it to them most sincerely, not only for the proof they have thus given of their courage and faithfulness, but for the zealous, vigorous,

and faithful manner in which at all times and in all circumstances they have discharged the duties devolving upon them. If zeal, if piety, if economy, if courage, are necessary in the fulfilment of the duties of the Executive, I have had the opportunity of saying on less important occasions, and I have great pleasure in saying it now, that they deserve your utmost confidence. They have gone forward, trusting in God and in his Churches. They have upheld their Missionaries already in the field, and have sent out more labourers into the harvest; and now to draw back in the cause of Christian Missions is impossible. On whom, if the heathen are suffered to perish, is the guilt to rest? I trust that the friends of the Society, by their constant and generous contributions, will hold up hereafter the hands of the Executive; and that, soon, through the blessing of God, we shall see them extending their Missionary labours far and wide through distant lands; and then, as we are anxious at all times to participate in the triumphs of this Institution, let us hear, whenever it is necessary, its reverses or its vicissitudes, and assist it by our liberal efforts. Let us wait a little while, and the Cross of Christ shall be everywhere triumphant—everywhere the name of Jesus shall be adored. "All nations shall be blessed in him—all nations shall call him blessed." The kingdoms of this world shall be given to the Son, and he shall reign for ever and ever. I shall now call upon the Rev. Mr. Tidman, the Foreign Secretary, to read the Report.

The Rev. ARTHUR TIDMAN then read an Abstract of the Report, which, among other deeply interesting statements of Missionary labour, vicissitude, and success, contained the following facts:—

Of the numerous body of *European Agents* in connexion with the Society, *one only had died* during the year—the Rev. John Rodgerston, of Borabora. But the cause of Missions in India had sustained a serious loss in the departure of the Rev. Samuel Piatel, a most laborious Evangelist, and also the Pastor of the Tamil Church at Belary. Few men in India had been more honoured of God in the conversion of sinners. His last hours, passed in much suffering, had added another illustration of the power of the Gospel over men of every country and clime, to dispossess the mind of fear and fill it with sacred joy in the prospect of dissolution.

To the long and honorable list of faithful women who had closed a life of Missionary toil amidst sure tokens of approbation from their Saviour, there had been added during the year the names of Mrs. Paterson, of Berhampore; Mrs. Hill, of Calcutta; Mrs. Mead, of Travancore; and Mrs. Ross and Mrs. Philip, of South Africa.

Six male and four female Missionaries had returned to England, generally from the pressure of personal or domestic suffering; but of these, *five entertained the purpose of soon resuming their labours* for the salvation of the heathen.

Thirty individuals, including both sexes, had been sent forth by the Society during the year to various fields of Missionary service. Of these eleven were *tried labourers*, returning with renovated strength, and nineteen were *additions* to the Missionary band. The entire number had been distributed as follows:—To the West Indies, 3; to Polynesia, 8; to India, 4; to China, including 3 Native Evangelists, 15.

The state of the Society's Funds had demanded the most serious consideration of the Board, and an urgent appeal had been made to the attached and generous friends of the Society for special contributions to meet the prospective deficiency of the year. That appeal had been liberally answered by contributions to the amount of 6,347*l.* 0*s.* 11*d.*, in ad-

dition to which was the munificent contribution of Miss Fleurean, of Highgate, amounting to 4,248*l.* 15*s.*, the interest of which was designed for the permanent support of an unmarried Missionary in China; with the additional sum of 284*l.* 19*s.* 4*d.*, the annual produce to be applied to the support of a native preacher in India. *But to continue and carry out, on the present scale, the ever-extending operations of the Society, a permanent augmentation of its income to the amount of from 8,000*l.* to 10,000*l.* per annum, was indispensable.* Such an amount, though large in itself, would not press heavily, if divided among the numerous Auxiliaries throughout the country. An increase of one-fifth only on the present scale of contributions was required.

The number of the Society's Missionaries had received an increase of eight during the year: it now amounted to 173, exclusive of their wives and children, many of whom are most effective coadjutors in various labours of love. The number of *Native Agents*, including Evangelists, Pastors, and teachers (so far as the returns had been made) was upwards of 700.

The *Preaching of the Gospel* continued to be the primary object of the labours of these faithful men. This was their *constant* work at all the stations, both principal and subordinate; but, in addition to these stated ministrations, they sought to make known the way of salvation by frequent and widely-extended itinerancies in the dark regions around them. The number of stations and out-stations was four hundred and fifty: the number of those to whom they proclaimed the Word of Life could not, with any approach to accuracy, be estimated; but the number of Christian Churches, gathered from among the heathen, over which they presided, was one hundred and fifty, *many of which included several hundred members.*

The *Translation and Revision of the Holy Scriptures* was another object which continued to be zealously prosecuted. Five thousand copies of the *Tahitian Bible*, revised by Messrs. Howe and Joseph, and generously provided by the British and Foreign Bible Society, had been sent forth by the "John Williams." The New Testament had been completed, printed, and widely circulated in the languages of *Samoa* and the *Hervey Islands*; and the translation of the Old Testament, in both dialects, was in progress. Robert Moffat and his colleagues were labouring night and day to accomplish the same great work for the *Bechuanas* in South Africa; and, in *China*, the revised New Testament would soon be ready for distribution among its teeming millions.

The *Education of the young in useful, and especially in sacred, knowledge*, was, with all the Missionaries of the Society, an

object of unwearied exertion. Many of the Mission-schools would bear an advantageous comparison with the schools of this country. In these Institutions, sanctified in all their departments by Christian influence, the Divine Head of the Church had already raised up youthful converts, who, in future years, may become the messengers of his Gospel to their benighted kindred.

In all these branches of Christian effort, the *Printing Press* continued to be an essential auxiliary; and this mighty machine for doing good was found in vigorous operation at fifteen of the principal Mission-stations in Africa, India, China, and the South Pacific.

The last Annual Report recorded the horrors of war which at that time prevailed throughout the British Colony in *South Africa*. Some of our Missionary Settlements were then in ruins, and none were exempted from the grievous evils inseparable from a state of perpetual alarm and sanguinary conflict. But peace had been happily restored, and the Missionaries had begun to rebuild the waste places and to regather their scattered flocks, applying themselves with renewed vigour, to improve the social, as well as the spiritual, condition of the native tribes.

The Missionaries in *Tahiti* and the *Society Islands*, whose labours had been so grievously interrupted by French Aggressions, were again surrounded by their people, to whom they proclaimed the Gospel of peace. The *Society Group* was free from invaders, and its *permanent independence had been guaranteed*; but *Tahiti* was virtually a Colony of France, and the deeply injured Pomare, though nominally Queen, was in reality a captive. The Missionary Settlements had, during the late war, been almost entirely destroyed; but the brethren were labouring again to congregate the dispersed people in villages, and to restore their fallen sanctuaries. In these endeavours their difficulties were great, but the measure of success already attained had been cheering.

From the Report of the previous year, the Members of the Society would learn with joy that over *Madagascar*, after her long night of toil and suffering, *the morning-star had risen*; and the Directors were now enabled to cheer them with the additional assurance that "*the day was breaking.*" The only son of the Queen, and her successor to the throne, who had just attained to manhood, had continued to afford to the persecuted followers of Christ the most conclusive evidence that he was a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the Christians, the youthful convert assembled with them for worship in their places of retreat; and, when their lives and liberties were threatened, he employed all means in his power to warn

them of impending danger, and effect their rescue.

The *aggregate additions* to the Mission Churches could not be stated; but, from the returns actually received, the Directors were thankful in being able to state, generally, that *the increase had been large*; while the *character of many of the converts*, in contrast with their former habits, afforded a striking confirmation of the faithful saying, "that Jesus Christ came into the world to save sinners, *even the chief.*"

The *liberality* of the Mission-Churches supplied a decisive evidence of Christian principle, and afforded ground of hope that, at no distant period, many would become self-sustained. *For the last seven years, the amount of Contributions raised at the several Mission-stations towards their own support, had exceeded 15,500*l.* annually; BEING NEARLY ONE-FIFTH PART OF THE SOCIETY'S INCOME.*

The Rev. Dr. ARCHER moved the first Resolution, which was to the following effect—

"That the Report, of which an abstract has been read, be approved, printed, and circulated; that this Meeting hereby records its deep and grateful sense of the Divine mercy vouchsafed to the London Missionary Society during the fifty-fourth year of its operations, in the preservation, to an unusual extent, of its numerous and devoted Missionaries from disease and death—in the faithfulness and efficiency with which they have been enabled to prosecute their onerous and varied duties—in the removal of obstructions and the increase of facilities to their self-denying labours—and, above all, in the enlargement and prosperity of the Churches, which they have been honoured to gather to the Lord Jesus Christ from among the Heathen."

The Report which has been read (he observed) must have cheered the heart of every one who has listened to it. I believe that, scarcely, upon any occasion has a Report more full of interest, more full of brilliant light, and more pregnant with hope for the future, been delivered from this platform. With the exceptions, which are very few, all is bright and transparent, pure, and happy. I refer to the exceptions ere I pass on to the more general objects to which I would for a few minutes advert. It is due to the memory of Mr. Arundel that notice should be taken of him, not only in the Report, but on the platform. I believe there never was a man in the history of any Missionary Society more devoted to the work of God, and no man could have endeared himself more than he did by the transparent purity of his conduct, the gentlemanly courtesy of his manners, and the deep interest he at all times displayed in the work of the living God. Having given this simple tribute to the dead, allow me to pay a passing tribute to the living, and to state from this place, that I know of no two men in the Secretariat of any Mission or any Institution, more qualified for the work in which they are engaged than our

brethren Tidman and Freeman. They have given labour and engaged in a work which no money could remunerate, and which they never could have persevered in unless sustained by the deep unbroken confidence of their brethren in the Direction, and, above all, by the thorough consecration of their own hearts to the Missionary cause. Death has been in the East, and Samuel Flavel—a man who laboured for many years, originally a Hindoo converted by the grace of Christ—has been called to his rest. Let me speak of his name with the honour due to him, and above all let me speak of his name and his history as giving to us a bright and rich illustration of the great principle enforced in your Report,—the absolute necessity of a large amount of native agency to carry on the work of God.

Following simply the order of the statement Mr. Tidman has read, we have reference made to Caffraria—to scenes on the Kat River—to the horrors of war, which by the blessed influence of God have now ceased. Reference has been made in that statement to the assertion that our Missionary Settlements are a failure. A failure! The whole world, (as Sir Harry Smith says), is then a failure. A failure! Is Britain a failure! And what is Britain now? Her condition is owing to the spirit and genius of Missions. A failure! Are those villages that rise up amidst the snows of Greenland failures? No: failures there never have been, where the simple spirit of the Gospel has been carried, in connexion with the simple statements of what Christ has done for us. But there is fanaticism in infidelity, and there are no fanatics like infidels—they are always telling us we are fanatics. They are the fanatics, for they try to build up a system without any foundation on which it can rest. If these men had done a little of what we have done, if what was begun at New Harmony by Owen, had continued till now, we should never have had too high eulogiums passed on the institution. What they have been dreaming of we have been doing and done. I rejoice at that testimony of Sir Harry Smith. We have reason to be thankful that the Caffre War is ended; but let none of us imagine that the effects of it are gone. We shall find them in our future taxation; but, to me, the most fearful of all things is the destruction of human feeling, the breaking up of human ties, the severing of Christian love, and it may be, in some places, the destruction of villages and chapels, and the suspension of Missions, which it will require many years to restore to their previous state.

Now, from that I pass on to the case of Madagascar. We have heard the cheering statement regarding the position and character of the son of the Queen. I must say, notwithstanding the spirit of that Report, I

tremble even now for his safety; and I would specially beseech my brethren to pray for that youth, that he may be shielded and sheltered by Divine care, till he come to occupy that throne beneath the shadow of which Madagascar will be safe. It is delightful, however, to look to the present. The strength of maternal affection is now the safeguard of our scattered Christians there—for they are scattered still;—and all that has been done is to give to him the liberty to become a Christian, or not, as he likes. That is all we want to be universally extended; that is all we ask of her,—to say to the whole of the heathen of that land, Be what you like; Christians or heathens—be what you like. Beyond this we ask not her money, we ask not her patronage. Let them alone to believe and to worship Christ, and leave us to do the work there, unresisted and unchecked, and the work will be done.

I pass now to Tahiti. Reference has been made to that subject, especially in connexion with recent events in European politics. Let me just assert a principle I have advanced before—the principle of national responsibility in the present world. Individual responsibility is, to a great degree, only fully developed in eternity. I live for ever, and, therefore, if I sin against God, and repent not, I shall be punished for ever. But a nation has no posthumous existence—a Government has no being in the eternal state; it lives for time, it lives in time; in time, if faithful, it is honoured; in time, if wicked, it is punished. Louis Philippe is a monument of it. The lightning-glance from heaven came down upon his Government, and shook it to fragments. Tahiti has its own queen—a captive, it is true—but where is Louis Philippe?

Tahiti has its queen, and let us be thankful she remains firm to her faith in Christ, to the faith of that Gospel which she has honoured by her life. I heard, the other day, a statement from a party who professed to know a great deal of Parisian literature and newspaper writing, who told me it was almost the universal belief that the character of the Queen of Tahiti was black almost beyond comparison. Away with the foul slander! It is because her character is too good they try to blacken it, and have sought to oppress her. How long the present state of Tahiti is to continue none can tell; but be not impatient—do not mar by rashness a good cause, which, in the long run, is sure to be successful. Tahiti, bide your time—friends of Tahiti, bide your time! The hand of God, which is begun to be made bare, will never cease till the shackles have been driven from that island, and it stands out once more in the freedom and independence of Christian principle and love.

After adverting to various instances of Missionary success, in the conversion of the

heathen, stated in the Report, Dr. Archer continued:—It is very delightful to reflect that our brethren, converts in different lands, amidst persecution and obloquy, have stood firm and fast to the truth. In Tahiti, Popery has not even begun to win the victories which it expected to achieve. In Madagascar there have been deaths and martyrdoms, but we have had no apostasy to mourn. We can look to the converts, and feel that the language and spirit of Chrysostom was just what these men felt, though not in words, "Does the Queen command me to be drowned?—I will go and think of Jonah springing to the embrace of the waves. Does she command me to be given to wild beasts?—I will think of Daniel cast into the den of lions. Does she command me to be burned?—I will then call before me the three children in the burning fiery furnace. Does she command me to be stoned?—I will go back to the pro-martyr Stephen, and think how he died. Does she demand my head?—I will look to John the Baptist, who was beheaded for the cause of truth; and, as she takes from me my property, I will never forget that, "Naked came I into the world, and naked shall I go from it." Such, then, is their spirit—a spirit of holy uncompromising firmness. Let us be thankful to God that we have men in that condition—so firm and so fast; and pray that they may never leave hold of the strength of that arm which has hitherto shielded and protected them in peace.

To conclude: Fathers and brethren in the Ministry, let us remember, that our great mission is to guide the Church into the whole world, and to lead on that Church, of which you yourselves form a part, from conquering to conquer, under the shadow and shelter of the King of kings, and Lord of lords. My brethren, let us gird ourselves for the encounter; it may be sharp, but it will, I think, be brief; and, sharp though it be, let not our armour rust by our side, or our hearts become cold and faint within us. Let us gird ourselves and advance, till, from the teeming plains of India, echoed from Thibet,—till, from amid the snow cliffs of Greenland, and the wild, arid wastes of Africa,—till, from the groups of the Archipelago of India, and from Tahiti—that gem of the Southern Pacific—there shall rise up one triumphant song, which shall echo in the stillness of eternity,—"The Lord reigneth, and all people are his."

J. HARDCASTLE, Esq., M. P., (grandson of the late Joseph Hardcastle, Esq., one of the early Treasurers of the Society,) in seconding the Resolution, and after referring to the early history of the Society, and the opposition which it met, even in this country, but happily surmounted, said: I think we may congratulate ourselves on the position to which this great Society has at last arrived;

and I confess I have been very much surprised, in listening to the Report which has been read, to find we have so much on which to congratulate ourselves, with so little to lament. True, there is something to form the occasion of regret, as might have been expected; the contributions of those who have generally afforded their aid, have, to a certain, although but to a small extent, fallen off. It is not to be wondered at that such should be the case, when we consider that these contributions are drawn from the middle and working classes of society, both in this country and elsewhere—those classes who have been most affected by the commercial distress of the last twelve months. But I think that those individuals, whose subscriptions we no longer receive, do deserve at our hands the expression of our sympathy. We may remind them of what was said by One who spoke as never man spake, when he was watching the gifts which the rich men were casting into the treasury in Judea. He preferred to their wealth the two mites of the poor widow, because she, of her penury, had cast in all that she had, even all her living.

You have also had occasion to record the death of some, with whom, in this Society, your Directors have for many years been in the habit of taking sweet counsel together, and from the natural interest which we cherish in the departed, we might well wish to know, with the extended experience which they now possess, reaching from this world into the next, what counsel they would give us as to future effort. Would they tell us to despair, or would they tell us to go onward? Would they not impress upon us the necessity of instant and earnest exertion? Would they not tell us, like Him who gave the command to preach the Gospel to all nations, that we must work while it is day? I know they would, and they would enforce the command by that solemn, that most awful motive with which the sentence concludes: "For the night cometh, when no man can work."

Rev. J. JORDAN, in supporting the Resolution, said: It is not only a personal gratification, but I esteem it to be a high privilege, that, though not of the Church with which this Society is chiefly connected, I am permitted to appear in the face of this great meeting, and on behalf of this noble Missionary Society, and to take a part, however small and humble, in the proceedings which are going forward to-day. More deeply interesting and more gratifying proceedings I have never yet witnessed. I beg to say, that the chief reason why I admire this Society is because of that great foundation upon which it was originally laid, on which it continues to stand, and upon which it still works, and must work permanently. Though not entirely agreed as to the manner in which we should erect the

scaffolding by which the building is eventually to be completed, yet all of us agree in the necessity of labouring for the erection of the building itself—the Church of God; all of us agree in laying its foundation on that alone upon which it can be laid—Jesus Christ and him crucified,—all of us agree in elevating the utmost summit of that building to that sphere where alone it must, and can be finished—into the presence of God the Father, to the glory of God the Son, through the sanctification of the Holy Spirit.

Having adverted to the case of Tahiti, and the recent changes in France, Mr. Jordan thus concluded: There is one brief exhortation which I would address not only to the Society itself, but to my dear brethren around me, those especially engaged in the missionary work,—that word of exhortation is, Be content with the simple truth of God,—be content with preaching the Word of God. It is a despised thing amongst men, but it is honoured of God, as the blessed means of bringing home the glorious truth to the minds of men for their salvation, and for the honour of our Lord and Saviour. To that mind to which God has given grace not only to believe, but grace also to preach and to speak, there can be nothing more blessed and grateful than to be engaged in a work which, though begun on earth, will go on for ever; for our eternal work shall be to love and praise Him who hath saved us from eternal wrath.

The Resolution was then put, and carried.

The Rev. ALGERNON WELLS commenced by alluding to his early feelings and experience in connexion with the Missionary Work, and the great importance of sustaining and enlarging the Missionary Spirit, and then proceeded to observe: I am exceedingly anxious that this cause should now rise upon our minds in its full majesty, sacredness, and solemnity. We are here to gather souls over the whole world to Christ—to regenerate the face of human society; and we are to accomplish this by the simple instrumentality of the truth of God. If any one brings us a second instrument we put it aside—we do not wish to be equipped with the sword, the bow, and the gun. It is enough for us that we have one single sling, with the stone of God's truth in it, to meet every giant form of evil. Allusions have been made—and they could not be omitted,—to the state of the world. But even if we have entirely mistaken the signs of the times, if we are in total error about the interpretation of the Prophecies, our work would not therefore be moved from its great foundation,—that whosoever is labouring in this world to spread truth, to promote morals, to kindle piety, is the true benefactor of mankind in every interest, social, secular and eternal, there being nothing more true than that the Gospel of

our blessed Saviour tends to revolutionize the whole world, but only by transforming individuals into the image of God, and to create all things new but only by giving forth an universal power of genuine goodness. But for myself I cannot think we have misinterpreted the Prophecies. I believe it cannot be a remote time when the mysterious period of 1260 days shall have expired, ushering in a new and glorious period of the world's history. I believe that, at no remote period from the present time, Popery shall cease; the two witnesses no longer prophesying in sackcloth—when the Jews also shall be gathered, and when there shall be a great breaking-up of all obstructive influences in the world, whether they be thrones or dominions, principalities or powers. Then the position of such a Society as this will be to stand still and see the salvation of God; and, finding it impossible to keep pace with the march of events, will rather be the witness than the agent, and rather chaunt the triumph than win the victory; and some of you that are now young, may perhaps meet in Exeter Hall, when you are old, to send up a hymn of triumph to God that the accuser of the brethren is cast down and the salvation of God is come.

I cannot help appealing to the young. We that entered on this work some thirty years ago, and who have lived to witness the march of events through this period, have seen them all contributing to satisfy us that we are right. We are not here to-day to acknowledge that we have committed mistakes. Our fathers, who laid the broad foundation of this Society in all its simplicity, felt that they were right. We have worked upon that foundation for fifty-four years, and have not found it necessary to alter it. The times have altered much; the state of general society has been exceedingly modified; but there stands your simple Society, like one of those magnificent buildings of ancient Greece which no change of taste or lapse of time can make other than the objects of universal admiration, as combining in themselves all the true principles of art and the true lines of beauty.

Your financial statements inform us that for seven years we have been annually expending 9,000*l.*, more than the contributed income of the Society for these several years; and I suppose there is none of us so inexperienced in money matters, as not to know that this cannot go on much longer. You have exhausted your funded property. You have nothing now in reserve, and you have besides spent all the money, and it was not enough, that you obtained by the Jubilee. Besides that, you have made one or two special appeals to the public, and they have answered them generously, and you have

spent all that; and now, this year, my brother, Mr. Tidman, foresaw the evil, and set on foot a special contribution, and this has just borne you harmless for the year ending May, 1848. But I cannot go on without testifying to the integrity, wisdom, and care with which your affairs are managed. Let men say what they please in contravention of that. I would only ask any candid person to read the list of the names of the men who manage your affairs, and then, if he can find it in his heart to slander them by saying, they are unfaithful; and if he will not be satisfied by the guarantee of names, which are but other names for integrity and zeal, let him attend the meetings of your Directors and of the several Committees. Let him patiently sit there, and hear what is said, and see what is done, and reflect upon the spirit that is manifested, and if he does not come away satisfied, that, human infirmity excepted, affairs cannot be better conducted, then his way of judging and mine are very different. But, however, let that be passed by. The Directors say, we must have 8,000*l.* per annum more contributed, or we cannot go on at our present rate. It is *that*, or a plain reduction of operations—calling back the Missionaries—no medium or third course—8,000*l.* a year more money, or your 150 Missionaries reduced to 140 or 130 as may be. Hear it, ministers! rich men! collectors for our Society! our valuable female friends, hear it! You have got to the point where there is no alternative—no Jubilee for forty-six years to come, no reserve fund. It is all spent; and my friend here, if he will get up and give you a little addition to my discourse about money, will tell you, no more special appeals. Above all, he will say to you, no more debt. Now, if that be the sentiment prevailing amongst us, it is obvious we must all ask ourselves this question, Can we add 20 per cent. to the amount contributed by our friends? I am extremely desirous that we should all feel that it is in our power to do this. I am not rich, and I have contributed what I thought was liberal; but I will contribute twenty per cent. more, and my people shall do the same, so far as it rests with me. I was happy to see that they gave 500*l.* last year,—happier shall I be if next year they give you 600*l.* I am not sorry that you spent your reserve fund—that you spent all your jubilee fund—that you made special appeals to the people and obtained their money—because my belief is that after all you do not receive half that ought to be given, and I believe if timid counsel, and narrow views, and retrograde proposals had prevailed with you, if you had saved the jubilee fund, and saved the reserve fund, and never said a word about special claims, instead of your onward progress—the consequence would have been,

the Missionary spirit would have been dying in you, and the Missionary fountains all over the land would have been drying up. It is all very well if your income be always a little behind your expenditure—just enough to keep you alive, and earnest, and resolute in your work. That will be better than having to report a balance in hand which would send you all to the pillow of repose, instead of to work—to activity.

After a few more remarks on the subject of the funds, Mr. Wells thus concluded: Pass we China, India, and Africa, those injured portions of the human family, before our present review. Let us see the long procession of black, and tawny, and wretched idolaters, moving on—whither? To the eternal state. Women, think of your sisters in their degradation and suffering; men that have understandings, pity your fellow-men, in whom the light of reason is all but extinguished; ye fathers and mothers, who value the chastity of your homes and the peace of your own dwelling-places, think of the condition of those multitudes for whom, just now, ye are judges and I am counsel! Shall we or not do something effectually for these multitudes, casting down every idol-shrine in the world, and leading forward these millions to the gates of everlasting life, recollecting that when we ourselves go in with them, we shall form a portion of that multitude upon Mount Zion, more pleased to be ourselves there, than we have done something to bring others in.

The Rev. Dr. CANDLISH, in seconding the Resolution, said: I shall best discharge the duty devolving on me, if in a sentence or two I express the feelings that we in Scotland cherish to this great Institution, and the good reasons we have for feeling that interest more and more. We feel an interest in this Society—now half a century old—from recollections handed down to us by our Fathers in the Church in Scotland. We call to mind the early rise and progress of this great Institution, and we cannot but remember that, among the names, now venerable in the recollection of English friends, are associated some that are also venerable amongst us. It is known to many of you that, in immediate connexion with the London Missionary Society, the Scotch Missionary Societies, and the Glasgow Missionary Society, began their early operations; and, although in Scotland now, Missionary operations are, to a large extent, carried on by the Churches, as such, in their Church character; yet we never forget the day when these associations, kindred and allied to the London Missionary Society, created, under God, a Missionary spirit in our Churches.

One more reason that warrants the interest all Christian men feel in this Society is the vast and broad extent of its Missionary

operations all over the world. Latterly, it has sent forth its agents in large numbers, consisting of ordained ministers of the Word, and of native converts. You have sent forth preachers to every clime; you have made no distinction between civilized and barbarian nations; you have made the great experiment as to the power, the plastic power, of the Gospel of Christ to deal with men in every state of society, in every degree of civilization, from the lowest depths of cannibalism, in one part of the world, to the highest refinement of Asiatic learning in another; and you have solved the problem practically, you have gathered the issues of that experiment, and your Society stands forth in its results as a powerful exemplification of the adaptation of Christ's Gospel to the human race universally, to every variety of the human mind, in every variety of human society,—the pledge and the proof that it is yet to regenerate the whole earth,—is yet to cause the wilderness of this world to rejoice and blossom as the rose. Your vast operations in all parts of the world are carried on in the full import of the saying, "Sow beside all waters," without respect of persons. Wherever you saw perishing souls, you saw those who were your fellows by nature, and might be your fellows by grace, and you asked no further question. These vast operations have been crowned with such success as gives an additional interest to our sympathies with you.

Success has attended your operations in a more signal measure, I believe, than those of almost any other similar Institution. I was exceedingly struck when I heard in the Report that your Missionary Congregations—the congregations of your own converts,—converts with whom God has blessed you through the pouring out of His Spirit on the labours of your Missionaries—are contributing somewhere about one-fifth of your whole revenue. This simple fact, I confess, came very much home to my understanding, and gave me a very practical view of the efficiency of your Society, and of its great results. You have raised up congregations consisting of men who but yesterday were bowing down before idols, and devouring one another; and you have, as was fitting, raised up these congregations as true Missionary congregations. The children of the Missionary spirit, they have inherited the Missionary spirit themselves, and the proof of it is in the vast funds you have received as the produce of their liberality. It is a blessed thing to belong to a Missionary Congregation, or to be connected with it. The congregations at home require to be stimulated in the cause of Missions. Influence must be brought to bear upon them from different climes—we must appeal to their regard to the glory of God, their regard to the souls of men, their

regard to the temporal welfare of the world, and every consideration by which we may plead the Missionary cause.

Our Churches at home settle too much on the principle of quietly and continually worshipping God together, and require to have the Missionary spirit infused anew. We should endeavour, under God, to enlarge the Missionary spirit. The converts of the Missionaries,—the congregations formed by their direct agency,—those who remember the time when they were bowing down to stocks and stones, who remember the days of war, and violence, and disorder, are in the position of the early Christian Churches of Judea. Men, women, and children, one would think, fresh from being the objects of Missionary zeal, must become the exemplifiers of the thought, and carry with them into their new profession of Christianity the deep feelings of obligation to the agency by which they had been converted. These disciples cannot but go forth in the spirit of the disciples of old, or send forth preachers all over the earth; they cannot but be Missionaries themselves in order that they may be instrumental in converting others. I cannot but think that the times very urgently demand a precisely similar spirit in all Churches, and all our congregations at home; and that the times do most earnestly require that every individual believer should regard himself or herself as a Missionary; that every congregation should not merely support Missionary operations, but should be itself, in all its members, *Missionary*.

The trials with which it has pleased God to visit the Society, have won for it a large measure of sympathy over the whole Church Catholic. You have had your losses, you have had your calamities, and we felt ourselves knit in very close bonds of brotherhood with a society that, in Madagascar and Tahiti, was enabled first to exemplify itself like the fresh burst of Christianity in the early ages, and afterwards to exemplify something like the first patience of Christianity under the persecutions of heathenism. I rejoice to hear of the better prospects of Tahiti, and the prospect of toleration in Madagascar. I trust in God that those events which are going on in the world may be immediately overruled for opening among the heathen, as well as on the Continent, a wide door for the free and full preaching of the Gospel. I do fully anticipate such a result. I cannot but think that it may possibly be the will of God, in these last times, to vouchsafe to the churches a more open door than there ever was before for the preaching of his glorious Gospel. I do humbly trust and pray that the Church may be better prepared to avail herself of that open door than she proved herself to be after the first Reformation zeal was gone. The

souls of men are perishing; generation after generation is passing to the unseen and eternal world; there is no Gospel preached beyond the portals of the grave; there is no Cross set up in that unseen world; there are no Missionaries to herald salvation in the dark regions of the condemned. Now is the day, when the souls of men may be reached by the preaching of the truth, and the power of the Spirit; for now is the accepted time, and the day of salvation.

The Rev. W. Brock, in supporting the resolution, said: I think myself happy in the position which I am called to occupy to-day; and for the opportunity I had last night of preaching for the London Missionary Society, and saying a few words on its behalf to-day, I shall be thankful I think to the end of my life; not simply, I hope, not particularly or specially, because of the personal gratification it affords me; but because of the principle which this communion of services exhibits before the world. I trust it may tend to the growth of that principle, and lead to other exercises of it among other bodies of the Church of Christ. By all means, let us love our own body fervently but not exclusively, because Christ does not love it exclusively; and his command is, that we should love one another as He has loved us. If ever we had occasion to do this, it is in these times. A rent church would be a poor prospect for the coming of the kingdom of Christ, but an agitated world and a united church give a prospect that the kingdom of the Saviour is rapidly hastening on. It ought to be regarded as an omen of coming success, that the Church of Rome seems likely to be left to her own resources; and, if the arm of flesh is withdrawn from her, I need not predict the result. If we are but faithful to our principles, we shall find truth prevail against error all the world over; and greater is He who is for us, than they who are against us. We have no time to waste on divisions; but we must work with one heart and one soul for the world's salvation.

I have been requested to say something about the latter part of the Resolution; and I beg to assure the Meeting, and the Directors, that we rejoice that the financial account is as good as it is; and while we congratulate them, we do most unfeignedly thank God; for, after all, the silver and the gold are his, and from him came the disposition whereby that gold and silver has been supplied. Another part of the Resolution refers to the necessity of increasing the permanent funds of the Society. Let me say, in one word, that I have the strongest confidence in your churches in the country. I believe you have nothing whatever to apprehend or to fear. You will find that the Church will answer all the calls you make upon it; and the larger your demands, the more ready will be the

disposition to comply with them. I believe that, at this moment, throughout the whole of the Provinces, the London Missionary Society may ask and have; and that, if it asks and receives not sometimes, it is because it asks amiss. I will tell you what I mean by that. Nobody would suppose that I am making reference to a particular deputation, but I speak of deputations connected with my own body, as well as yours; for I think they are all involved in the same fault. I do think that our deputations, for the most part, fail when they come to labour in the Provinces. We have annual Missionary Sermons, and speeches from the deputation—and having been one of them, I plead guilty myself—and we there speak about the passing topics of the day, and not of the world lying in the wicked one. We preach some sermon which may have been edifying to ourselves, and not upon those parts of the Gospel which bring out the conversion of the heathen. I think, that if our deputations connected with all Societies would go down to the Provinces, east and west, and north and south, as under the burden of the Lord, the 8,000*l.* would be got for asking, and sometimes before. There would be a grateful compliance, and you would find the money. I do think that our ministers—and I include myself—are to blame in regard to this failure or deficiency of funds. We do not imbue our preaching enough with the sentiments just uttered with so much power by Dr. Candlish, and as with ministers, so with people. If ministers will go back to the Provinces,—as Mr. Wells has said,—thoroughly imbued and indoctrinated with what they have heard in Exeter Hall, I believe the 20*l.* per cent. would be forthcoming.

I think, however, that the Churches themselves have also been to blame. If fathers of a family were to take the *Missionary Chronicle*, and make it the breakfast reading, when it comes to the house; if they would identify their children with all the stations known to them, it would give definitiveness, and form, and force to their operations, which they do not possess. May I speak to brethren here as to a plan adopted by myself, which wrought wonders in my own body? I felt that that body was below par, and I said to my people—let us every month write a letter to some Missionary in distant lands—let the Church just express its own feelings to that brother. What comes of that? The Church gets interested in it; each member is interested, his wife is interested, and his children are interested. The letter is read and adopted, so that the Church has a hand in it. By and by there is an answer, which is read at the Church-meeting. The result is, that the people give, not spasmodically, but quietly—just as the flowers, the harvest, and all the rest of the great things are produced. There

has come upon that Church a large amount of Missionary spirit, and I believe very much in consequence of operations of that sort. If every pastor could do that, every pastor would find his Church beforehand with him; the letter would be written, the supplies received, and there would be a preparation for the appeal, when that might be made, as to the additional 20*l.* per cent. you require.

Let the ministers, and pastors, and deputations, and every one in his own measure, present the truth of heathenism. I wish some Missionary would come and tell us about heathenism. We have not had enough presented to our congregations and audiences. There is a morbid sensibility. *That* must not be said, because it would be indelicate—*this* must not be said, because it would bring up uncomfortable feelings to some extent. We ought to have the facts as to the abominations of idolatry in their influence upon human government and the degradation of the human character. The Prophets did not hesitate to speak of idolatry—to speak of the abominations of its character, of its relation towards God and towards man; and when you have done this, it will produce an interest which nothing contained in newspapers and writings could have effected. We will hear the conclusion, “Remember this, and shew yourselves men.” So with regard to ourselves. Let idolatry be fairly and properly put before the people, in its real character, as it affects God’s honour and men’s happiness, and men will purpose in their heart, and purposing in their hearts they will give, and give not grudgingly, but cheerfully; for God loves a cheerful giver.

The Rev. R. FLETCHER (of Manchester), in supporting the Resolution, said: I suppose there was some idea in the minds of the Secretaries who made the arrangements of this day, that, as this Resolution treats upon money, and I come from Manchester, I might be able perhaps to follow in the steps of Mr. Wells, and give some hope that this 20 per cent. additional will come from the country. I do not know what to say. Out of nothing, nothing will come; and, if things do not mend, I fear if I were to make a pledge, it would be broken before long; but I trust there are some indications of revival of trade; and I think I can speak for the feelings and interests of the Christians of Manchester as respects the Missionary cause, that if they can give the additional sum required for that object, they will not be backward to do it. It required a larger amount of faith and prayer to commence the Missionary work, and it now devolves upon us to see that no part of the zeal with which it was begun shall be diminished. May God give us energy to be equal to the times in this respect! I think we want an earnest spirit combined with exertion. The more

we have of simplicity of aim the more we may expect the blessing of God to rest on our own endeavours.

The Rev. W. BEVAN rose to move—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; the Rev. A. Tidman, the Foreign Secretary; and the Rev. J. J. Freeman the Home Secretary of the Society, for the ensuing year; that the Directors who are eligible be re-appointed; that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies."

Having recently left the town of Liverpool, it may be well that I should convey to this meeting the entire feeling of confidence which the united brethren of that town have ever reposed and still repose in the Officers and Directors of this Society. That confidence has been the result of careful investigation—of constant intercourse; and the intercourse has only tended to deepen it in the minds of the brethren of the Churches there as it has advanced. I have but one other remark to make, and it is this, I rejoice to reciprocate, in all its fulness, the affectionate spirit—the strength of affection, which has found utterance from my valued friend, Mr. Brock, of Norwich. This is a day in which Christians have too much common work to do, to have either time, or energy, or money to spare, in falling out, and fighting by the way; and I rejoice, that under all the mutations through which the Society has passed, and under all the trials which it has had to bear, it has stood fast to its first Catholic principle, and stands fast to it still. On these two grounds, then,—on the confidence which I am sure the vast masses of your Constituents have learned to repose in the Officers and Directors, and in the assurance that the great outlines of the fundamental principle will be rigidly observed; and with an earnest desire that all the projects that may be undertaken, and all the plans put forth, may contribute to such increase of the Missionary spirit, that the spontaneous result shall be the enlargement of our permanent income, I have the greatest satisfaction in moving the Resolution.

The Rev. E. CRISP (from India), in seconding the Resolution, said: It is about eight years since I took leave of the Christian Public at a meeting of the Society in this hall; and the object which was contemplated in my going forth was the formation of a Seminary in which pious natives might be trained to become Evangelists and Ministers. We have had the satisfaction of receiving twenty-five into the Seminary: several have completed their course of study, and gone forth from it, and we have to rejoice over them as labourers, who need not be ashamed. It is not to be supposed you can send forth a sufficient body of Missionaries to convert India or any other portion of the world; you could not if you would, and you ought not if

you could. It is no part of the design of our Lord that his Gospel should be sustained and extended through a country by a foreign Ministry; and, acting upon this principle, you desire to see raised up, among the people themselves, those who may first be Evangelists to their brethren, and then Pastors of their Churches; and we have that prospect now. One circumstance more I will mention; it is this—we have felt some anxiety as to what would be the effect produced upon religious character by the various studies which they have had to pursue; and, from every one to whom we have had the opportunity of putting the inquiry, we have ascertained this joyful result, that, as they have advanced in knowledge, so have they grown in grace, and left us not only better informed in those branches of knowledge to which we had been directing them, but riper Christians, and, in that most important sense, better qualified for the great work of God. Everything seems to say, in that department, as in every other—Go forward, and God will bless you!

The Resolution was then put and carried.

Sir C. EARDLEY EARDLEY rose to move—

"That the respectful and cordial thanks of this meeting be presented to James Kershaw Esq., M. P. for his kindness in presiding on the present occasion, and conducting the business of the day."

If this audience will give me two minutes, I will say a word, Sir, of yourself and to yourself. I will first say a word to yourself; and allow me to express, on my own behalf and on that of the Officers and Directors, our thanks to this meeting for re-appointing us on this occasion, and also to those, who, by their contributions to our treasury, during the last few months, have enabled us to present so pleasant an aspect on the present occasion. Before I move the Resolution, let me call your attention to the principle brought before us by the speeches of this day, as to the connexion between events in one part of the world and in another part of it. Surely we cannot disguise from ourselves, that the events of Tahiti have had a much wider action than some men assign them—even upon the throne of Louis Philippe. It is impossible for us to disguise from ourselves, that whilst the enemy was carrying war into the Southern Seas, the Captain of our Salvation has been carrying the war into the camp of the enemy, and we now see the Jesuits, who were expelled from Rome, taking refuge in Malta. We see the very throne of the Pope tottering, and, what is better far than all, we have heard only within the last few days that the first Evangelical Italian Church is going to be opened in Tuscany, and the Gospel will be preached in the very territory of the Pope.

But one word more in harmony with the principle I have just referred to—the con-

nexion between the events in one country and in another. Whilst you have been filling our treasury in England, our brethren on the other side of the Channel are in far different circumstances. The French Missionaries to the heathen are in the most painful circumstances. The Mission-house in Paris has been closed—the young Missionaries, who were training for the work among the heathen, are all dispersed, and there are fifteen persons at this present moment under the burning sun of Africa who have not the means of support, nor can their friends afford to bring them back to Europe. I mention this, that, as the events in Tahiti have acted upon Europe, anything that you can do for France will react upon our missions, and, I might say, show your affection for the French Christians by relieving the difficulties which are at present pressing upon your brethren.

And now let me to this audience make a request—it is, that you will agree in the Resolution of thanks to our Chairman for the kindness with which he has presided over us. Let us thank him, not only for his presence, but because that presence implies that Manchester and London are to co-operate more than ever, and let us hope that the appeal, which is so well expressed in the Report of to-day, will be responded to by our friends in the town of Manchester, and all other parts of the country.

The Rev. Dr. MASSEY said: I have very great pleasure in seconding the proposition which has been made by Sir Culling Eardley Eardley. I rejoice in being permitted to do so. I know that Mr. Kershaw's heart is

warm in the cause of Missions—that his hand has been ready to sustain them, and that his purse has been liberally expended in their maintenance—that no friend in all the Provinces has been more ready to render his co-operation, and has more rejoiced in our success than he. I can bear my testimony to his liberality in all things, and I do think that it is a meet conjunction of circumstances that he should occupy the chair of the London Missionary Society this day; for I am sure he is a type and pattern of provincial liberality in its support.

The Resolution was then carried, amid the cheers of the assembly.

The CHAIRMAN, in acknowledging the vote, said, I have been greatly honoured in presiding on this occasion, and, what is much more, I trust I have been greatly profited. My heart has been deeply impressed with a sense of the value and importance of Missionary Institutions; and if you would testify your gratitude to me in anywise—let me entreat you to do it, by a renewed consecration of yourselves to Christ in this great and honourable service. I ventured to express, at the commencement of this meeting, a fervent hope that this would be an auspicious and happy day in the history of the London Missionary Society. I hope, for this Society, brighter and better days than have ever been vouchsafed to it; and, bright as some of the pages of its past history has been, the future I trust, is fraught with greater triumphs.

The Doxology was then sung; and, the benediction having been pronounced by the Rev. J. J. Freeman, the meeting separated.

ADJOURNED MEETING.

AT six o'clock in the evening a very numerous meeting assembled in Finsbury Chapel, over which Mr. Alderman Challis presided. The proceedings having been commenced by singing and prayer,

The CHAIRMAN rose and said: It ought to be a subject of devout thankfulness to Almighty God, and a source of congratulation to all the friends of Missions, that, during a year of such momentous changes abroad, and such vicissitudes of trade and commerce at home, the Missionary Enterprise goes on its way, guided by an unseen hand, and supported by the promises of the Saviour. It holds on its way of light, and truth, and mercy, testifying to the world and to the Church that God is with it. This ought to be an encouragement to our faith, and a stimulus to our exertions.

The Rev. J. J. FREEMAN having read the Report,

The Rev. RICHARD KNILL rose to move the first resolution,—

"That this meeting regards with grateful satisfac-

tion the vigorous efforts of the London Missionary Society during the past year for strengthening and extending its Missions in China; and it hereby expresses its earnest desire that the augmentation of its funds may encourage the Directors to multiply also the number of their faithful agents among the millions of India, whose claims on the Christian benevolence of Britain the meeting regards as paramount and commanding."

In conversation with Mr. Read, labouring in Africa, he (Mr. K.) asked him if he thought that the Hottentots had souls? His reply was, "If they had not souls when we went there they have now, and I am sure we did not make them." Mr. Knill then related some facts illustrative of the effect produced upon the minds of the Africans when they first heard the Gospel, and concluded by giving an account of a Suttie which formerly took place in India. He had no doubt but that, as the result of the efforts now being carried

on in India, a large number of native ministers would be raised up to carry the Gospel through those regions.

The Rev. Mr. GLANVILLE, of Bristol, in seconding the Resolution said: We have heard statements which have tended to produce both encouragement and discouragement. We have met with difficulties, and we are prepared to meet them again. Some of our difficulties have arisen from the peculiar times in which we are living. God has opened a door for us—given us a large scope for labour; and He now commands His servants, in language unmistakeably plain, to go in and possess the land. But we are pained by hearing on every hand, that trade has declined—money is scarce, and there is difficulty in procuring the means necessary to send out Missionaries. I would ask in all soberness and earnestness, Is the diminution of what we contribute to the cause of God, a likely way to make bad times better? The Resolution recognises the necessity of an augmentation of the Society's funds, and we shall have accomplished great things in connexion with our meetings if we retire with a full, solemn, fixed determination that we will do our very utmost to increase them to the desired amount.

We have, however, our mercies. There is nothing to dishearten us—God is with us, and this is enough, even if our obstacles were far more numerous than they are. We are but his instruments to do his bidding, and the cause is dearer to Him than to us. He will not allow his own cause to fail. Fields, which once exhibited nothing but barrenness, now present scenes beautiful as Eden; systems of error have tottered and fallen; idolatry has to some extent let go its hold—the voice of mercy has gone forth. Its language has been heard by the cannibal, and the truth of it has raised to the dignity of men, and the privileges of Christianity, those who, it was once supposed, had neither minds nor souls. Greater things are yet in reserve for us. Let us be prepared to make sacrifices and practise self-denial—let us give, not from excited feelings, not from custom, but from deep spiritual principle. Above all, let us pant to have our Master's approval. That we have done what we could; and then, unworthy as we are, he may at last say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Rev. E. CRISP (from India) supported the Resolution. What you have hitherto done for India, only seems to render larger, and more energetic efforts necessary. The people are raised; but to what? To incredulity, with regard to their ancient systems. A large portion are prepared to part with their ancient literature, and there are persons—not Christian men—who are quite ready to strip in and supply them with another. But be

upon your guard against them—let us not surrender this great work into the hands of those who are the enemies of God and truth. We have determined opposition with which to contend in India: we cannot, however, but rejoice when we remember that it results from the deep spiritual work of God on the hearts of very many.

Rev. T. BOAZ, in seconding the Resolution, adverted more especially to the College established at Calcutta for the instruction of Hindoos. I hope (he said) that India and its claims will be never effaced from your recollection, but that it will constantly occupy a place in your prayers.

The Resolution was then put and carried.

Rev. GEORGE SMITH rose to move—

"That this meeting desires humbly to express its thankfulness to God for the restoration of peace throughout Southern Africa, which it trusts will be accompanied by the richest blessings to all the Mission Churches: It regards also with sacred pleasure the brightening prospects of Madagascar, and earnestly prays for the preservation of the Christian confessions in that dark land, and their early deliverance from persecution and danger."

While I would stand up for China, and say a word—if it were needed—in support of the claims of that vast Empire, let us not forget Africa and Madagascar. They are very interesting, very important fields of labour. The whole continent of Africa has long had a strong claim on British Christians. Our Mission, in its Southern part, is a spot which God has highly favoured, and greatly prospered. There we have found that men, once degraded and infuriated, have been lifted up by Christian principle, and have been introduced to the liberty wherewith Christ makes his people free; and, down to the end of time, the whole African Race will be indebted to the London Missionary Society. To Dr. Philip it was mainly owing, that the degradation and wrong inflicted on the Hottentots and Caffres were brought to view. It awakened the attention of the public mind, and the whole race of Hottentot people has been saved from utter extinction; and, as we have heard to-night, that giant-man who wrought wonders on the field of India, is now achieving a nobler conquest of liberty, of civilization, of fraternity, and of equality, on the plains of Africa. I would give glory to God that peace has been restored to Caffreland, for, without peace, there can be no prosperity. While we thank God that our own beloved country has been sheltered from all the horrors of internal warfare, let us give thanks to Him that the mild sway of the Prince of Peace has extended itself across the coast of Africa; and that men are sitting there under their own vine and their own fig-tree, having beaten the implements of war into implements of industry, anticipating the time when men shall learn the accursed art of war no more.

But I must say a word on Madagascar.

Madagascar I have always said should not be given up. We care for it—we had fellowship with its exiled martyrs—with its devoted sons—when they were brought to this land; and he, who leaves his country, rejoices in the thought that England is the home of all the destitute and oppressed from every part of the world. It was the privilege of many of us to join in Christian fellowship with the Madagascar Christians when in this land. We were all struck with their simplicity, piety, and faith, their devotedness to God's work, and their great concern for the country from which they came. I remember I once asked Joseph, "Do you think God will ever hear prayer on behalf of Madagascar to open a way for the preaching of the Gospel there?" It was not a likely thing at that time: I refer to eight or ten years ago. He hesitated, he deliberated; then he took his New Testament out of his pocket, and turning to it, he read—for they were mighty in the Scriptures—he read to me that striking passage out of Luke, "And shall not God avenge his own elect, who cry day and night to him, though he bare long with them?" "I tell you"—his eyes brightening up—"I tell you He will avenge them speedily." That was an utterance of faith worthy of an Apostle; and now, from the circumstances we have happily heard narrated to-day, there is the honouring of the faith of that man of God, and his brethren in tribulation. God is avenging his own elect, not in the destruction of the ungodly Queen, but in the conversion of the heir-apparent to the throne. May God thus turn the wrath of man in every land to the advancement of his glory! There is a bright day coming to Madagascar: the darkness is beginning to depart. Let us be much in prayer, and the Sun of Righteousness will arise soon on that land, with healing in his wings. Let us continue fervent in prayer, liberal in contribution, laborious in effort, earnest in expectation, and be assured that the time will come, even the set time, to favour Zion, and to build up in every land the Church of God.

In submitting this Resolution I beg to say, we are urged by every affecting and solemn consideration, to do what we can, and do it heartily as to the Lord. I do hope that we shall be released from all financial difficulties, all heavy debts in future; and that our people will begin to think of the importance of maintaining our contributions up to the point that shall enable the Directors to enlarge and advance in the work to which they are pledged. It is not worth living, if we do not live to Christ. No man liveth to himself, as man dieth to himself—"Whether we live, we live unto the Lord, and whether we die, we die unto the Lord."

The Rev. S. THORPE seconded the Resolution, and the Rev. Mr. BUZACOTT, Mis-

sionary from the South Seas, in supporting it, gave an interesting account of the changes that have been wrought by the Gospel in the conduct, and character, of the inhabitants of those islands. He then introduced to the meeting a native of Rarotonga, who accompanied him to this country in order to aid him in the translation of the Scriptures.

The NATIVE (KIRO) then addressed the meeting in his own language, which was thus interpreted by Mr. Buzacott:—"I cannot speak in English, but must speak to you in my native tongue. I should like to make known the differences between my own countrymen and yourselves. Not long ago we were savages, while you were a civilised people. We then took delight in killing each other, and cutting off each other's heads. As soon as a head was obtained, we left the trunk to twist about, and the head was presented as a sacrifice to our gods. You never experienced anything of that in your highly favoured country. It was the custom not only to kill each other, but our taste was so depraved, that we thought more of human than of any other flesh. When a group assembled, they would begin to talk among each other as to how they could gratify their horrid appetite for human flesh. One would propose that they should eat their own younger brothers; and those who were moved with compassion for them, would take them out of the way. There seemed to be no principle of love: they were without natural affection. Formerly we considered that we were in an isolated condition, that ours was the only land in the world, and that a little way off, the sky and seas met; and when the foreigners first came to us, we thought that they had broken through the sky to visit us. When we observed their clothes, we thought it was their skin—but we thought it was a very convenient skin, for you had a number of holes where you could put away your property. When we looked at the legs of the foreigners with their large trowsers, we thought they were all afflicted with elephantiasis, and when we looked at their feet we supposed they were toeless. We did not know their feet were inside their shoes. I have but little time left, but if I had a whole day I could make known some of the customs of the Heathen. When the word of God came we were very much surprised when we listened to what the teachers told us. They spoke to us about salvation, and when they said, that those who believed in Christ would pass into everlasting life, while those who believed not would be lost, these seemed strange things to our ears. After a little time God was pleased to carry on his work with greater power, and those were conquered by the truth who were never conquered before. In the times of darkness, every thing was bad—bad food—bad clothes—bad people—bad chiefs, and bad every-

thing; but, in connexion with the Word of God, everything wears a different aspect—everything is ameliorated. My word of exhortation is, let us hold fast to that which will endure for ever. Let us be concerned to send the Gospel to lands still in darkness—that darkness may flee from them as it fled from Rarotonga.

The Resolution was then put and carried.

Rev. W. G. BARRETT (from Demerara), after adverting to the former state of the negroes, the effects of emancipation, and the state of labour and wages in the West India Colonies as affected by the Coolie Emigration, said, in reference to the latter point:—I hope that you will, with a mighty and loud voice, protest against the continuation of this most unrighteous system of immigration, which is only the slave-trade under another name. The object is to reduce the price of wages, and drive the Creoles off the Sugar Estates, to charge them with idleness, and then say, to Porto Rico, Cuba, and America, "This is what free-labour always produces." The immigrants complain bitterly of the way in which they have been deluded, and large numbers of those, who have come from the East, have died in the hospitals.

We expected that long before this time, our Native Churches would not only have been self-supporting, but have made some remuneration to the Society, which has lifted

them out of degradation. Our Churches, however, have been swamped through the men not being able to obtain current wages, and there are hundreds, nay, thousands of people, who would be willing to work if they could get employment; but even if they did, they could not get paid for it. With regard to the attempts to malign the people, there have recently occurred three fires, and in each case it was said to be the result of incendiarism, and that the people on the estate would not assist in extinguishing it. In two cases, however, out of the three, the Attorneys themselves have contradicted the truth of these statements; and, although they are known to be false, yet they continue to be published. The object of the oppressive enactments has been principally to prevent the people supporting pastors of their own choice. It has been avowed in the Colonial Legislature, that if they can once get the people to withdraw their support, the Missionary Societies will not be able to sustain their Churches, and then they will get the Colonies to themselves. I trust that I shall have many opportunities of exposing the system that is now being pursued in British Guiana.

The Rev. Dr. FLETCHER moved, and the Rev. J. J. FREEMAN seconded a vote of thanks to the Chairman, which was carried by acclamation; and, after the benediction was pronounced, the meeting separated.

* * The COLLECTIONS made at the several ANNUAL MEETINGS, and on LORD'S DAY, May 14th, will be stated in our next number.

GENERAL CONTRIBUTIONS.

Suffolk Society in aid of Missions, per Shepherd Ray, Esq., on account £1,000 0 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

PUBLISHED BY WARD & CO., 27, PATERNOSTER-ROW.

Just published, price 1s. in a neat wrapper, or 10s. per dozen, for distribution, a New Edition, with important Appendix,

The Rise and Fall of the Papacy. By

ROBERT FLEMING, V.D.M. With an Appendix, containing Extracts on Prophecy, from Mede, Owen, Durham, Willison, Jurieu, Gill, &c.

"In an 'epistolary discourse concerning the Rise and Fall of Papacy, by Robert Fleming, V.D.M.,' the first edition of which was published so far back as the year 1701, we find several remarkable passages. These are as applicable to the present important crisis in the history of the world as they were at the time of the first French Revolution, when the work caused a prodigious sensation, from the wonderful coincidence of the author's conjectures with the actual state of Europe."—*Scottish Press*.

This day is published, in fcap. 8vo, price 2s. 6d. cloth,

Conversations on British Church History ;

Adapted to Youth. By J. K. FOSTER, Canterbury, late Resident Tutor of Cheshunt College.

Just published, in royal 12mo, cloth, price 6s.,

Sketches from the Cross ; a Review of the

Characters connected with the Crucifixion of our Lord. To which is added, A Notice of the Character of Balaam. By JOHN JORDAN DAVIES.

"An admirable volume; and likely, if the religious public were wise, to attract a large measure of public attention."—*Universe*.

NEW WORKS BY W. FERGUSON, OF BICESTER, OXON.

This day is published, price 6d.,

The Cottager's Comprehensive Guide. Con-

tents:—Chapter I. Practical Religion.—Chapter II. Health.—Chapter III. Allotments of Land.—Chapter IV. Cheap and Nutritious Food.—Chapter V. Poor-law—Parochial Relief.—Chapter VI. Letters from, and Emigration to, South Australia.—Chapter VII. General Remarks.

Nearly ready, and will be published on the 1st of July,

Hidden Things brought to Light ; or, The

Ruined Peasantry, the Established Church, and Dissent in the Provinces.

In 18mo, stiff cover, 8d., cloth, gilt, 1s.,

The Triumph of the Simple Gospel, as illus-

trated in the Useful Life and Joyful Death of Miss Mary Simpson, Kilwinning. By the Rev. FERDUS FERGUSON, B.A., Glasgow.

"The above is a pleasing and useful accession to the biography of pious females. In Miss Simpson were united a masculine energy of mind to the warmest affections of woman, and she consecrated both to an untiring effort for the promotion of God's glory and the extension of his kingdom. It is scarcely possible to rise from the perusal of this little book without having the mind elevated and the heart softened; and we owe many thanks to the author for introducing us to so much excellence."—*Noncon*.

In 18mo, price 1s. cloth,

Theodore ; or, The Struggles of an Earnest

Spirit. A Memorial of a Departed Friend. By the Rev. J. O. JACKSON, Brayton.

In 18mo, price 6d., or in cloth, gilt edges, and with a Sketch of the Gardener's Cottage, 1s.,

The Gardener's Wife : a Memoir of Eleanor

Elliot.
June.

ADVERTISEMENTS.

JUNE, 1848.

THE very extensive sale of the "EVANGELICAL MAGAZINE,"—circulated in every part of the United Kingdom, in the British Colonies, the East and West Indies, Southern and Western Africa, Australia, and the South Sea Islands,—renders its cover a very important medium for all Advertisements relating to *Public and Charitable Institutions, Books, Schools, General Business, Sales of Property, Apprentices, Servants, or Situations wanted.*

N.B. It is particularly requested that Advertisements be sent to the Publishers, Messrs. Ward and Co., 27, Paternoster-row, and not to the Editor, or Printer.

THE TERMS ARE

	£	s.	d.		£	s.	d.
Five lines and under	0	8	6	Bills of two leaves, stitched in ..	4	0	0
Six lines	0	10	0	Bills of four leaves, or half sheet	5	0	0
Above six lines, 2s. per line.				Bills of eight leaves, and upwards	6	0	0

No Advertisements can be inserted, until paid for, if from the country, either by a remittance, which may be made through the post-master in any post-town, or by an order for payment on some person in London.

Advertisements sent after the 18th cannot be inserted in their proper places. No Advertisements received after the 23rd. Bills, Prospectuses, &c., till the 25th.

EDUCATION.

HOME EDUCATION FOR A SELECT NUMBER OF YOUNG LADIES.—Six GUINEAS PER QUARTER. In this Establishment, Four miles from Town, Instruction embraces English, French, Music, Drawing, and Painting, Dancing, Writing, and Arithmetic; Plain and Fancy Needlework, Class-books, Drawing Materials, &c., for Six Guineas, including Washing. Food unlimited, and of the best Quality. References to Parents. Cards at Mr. Edgingham Wilson's, 11, Royal Exchange. 1

A LADY, who has had many years' experience in the Care and Tuition of Children, desires a RE-ENGAGEMENT, either in a PIOUS FAMILY, or to SHARE the DUTIES of a SCHOOL. She undertakes an ENTIRE ENGLISH EDUCATION, with French, if required. References are kindly allowed to Rev. H. Quick, Taunton, and Rev. J. New, Birmingham. Address, L. D., Miss Allen's, Paul-street, Taunton. 2

A YOUNG LADY, accustomed to Tuition, wishes to re-engage herself as GERMAN GOVERNESS in a Gentleman's FAMILY, or first-rate SCHOOL; having resided many years on the Continent, she is perfectly competent to impart the German Language conversationally and grammatically. She also gives instructions in Music and Singing, French, and Italian, and every branch of a sound English education. Address, pre-paid, to X. Y. Z., 29½, Broad-street, Cheapside, London. 18

EDUCATIONAL—A YOUNG LADY, who is a member of a Christian church, is desirous of entering a Nonconformist FAMILY or SCHOOL, after the Midsommer recess. She is competent to take Music and French, without the aid of Masters; Drawing, Latin, and the usual English routine. Applications, stating salary and other particulars, are permitted to Mr. Wilkinson, Proprietor of the Cave House Schools, Uxbridge. 20

BOARDING-SCHOOL, 79, NEW-ROAD, GRAVESEND, CONDUCTED BY J. CHAPMAN.—At this Establishment, a limited number of YOUNG GENTLEMEN are liberally BOARDED, and carefully INSTRUCTED in the rudiments of the Latin Language, English History, Writing, Arithmetic, Geography, Astronomy, the use of the Globes, Algebra, Mensuration, Euclid, Merchants' Accounts, &c., for 20 Guineas per Annum, and 2 Guineas per Annum Washing. References are kindly permitted to the Parents of the Pupils. 21

A LADY of Evangelical principles, receives a few YOUNG GENTLEMEN from Three to Ten Years of Age, to BOARD and EDUCATE. The Situation is very healthy. Terms 10£ per Annum, including Washing. Address, Mrs. Bowers, Alfred-cottage, Aston-green, near Turnham-green, Middlesex. 28

THE Parents of a **YOUNG LADY**, in her 19th year, educated in a highly respectable Seminary near London, wish to place her as a **TEACHER** in a **SCHOOL**, to have the advantage of Masters in lieu of Salary. She can instruct in the usual branches of an English Education, with Music, Drawing, and the Rudiments of French and Latin. A School conducted by a pious Dissenter would be preferred. Address, H. G., Mr. Thomson's, Stationer, Exeter.

27

A **LADY**, (Pupil of an eminent Professor of Music,) who has had many years' experience in teaching, wishes for an **ENGAGEMENT** in a superior **SCHOOL**, to take the entire Superintendence of Music and French, and if required, to teach the Rudiments of Italian and Latin. She is also desirous of making an arrangement for the introduction of a younger Sister as Pupil. Reference is permitted to the Rev. Dr. Morison, Brompton, and to the Parents of former Pupils. Address to Alpha, Mr. Porter's, 43, Sloane-street, Chelsea.

31

A **YOUNG LADY**, of decided Christian Principles, is desirous of forming a Re-engagement as **GOVERNESS** in a **FAMILY**. She is well qualified to instruct in the usual branches of an English Education, with French, Music, Drawing, and Flower-painting. The most satisfactory Testimonials can be given, and references permitted to several eminent Ministers and persons of respectability. Address to S. S., Mr. Pollard's, 5, William's-place, Walworth.

35

A **LADY**, 30 years of age, a member of an Independent church, wishes for an **ENGAGEMENT** in a **SCHOOL**, to undertake the junior Classes, and superintend the Wardrobes; or in a Family where the children are under Nine years of age. Salary not so much a consideration as a comfortable home. References of the highest respectability can be given and required. Address, R. E., Post-office, Dockhead, Bermondsey.

38

THE Principals of a respectable Boarding-school, with a limited number, are desirous of engaging a **YOUNG LADY** as **ARTICLED PUPIL**, for a term of Two or Three Years. In addition to a sound and liberal Education, she would receive lessons in the French and Italian languages, Music, and Drawing. She would enjoy every domestic comfort, with attention to her best interests. Terms 20*l.* per Annum. Highly respectable references given and required. Address, M. C., Mr. Samuel Read's, Stationer, No. 25, London-wall; or particulars known, by personally applying, 6, Willow-terrace, Canonbury, Islington.

48

A **YOUNG LADY** wishes for an **ENGAGEMENT** in a domesticated **FAMILY**, and in such a one would be found an acquisition. Combined with a good English Education, she teaches French, acquired on the Continent, Drawing, Painting, Painting on Glass, Music, and Fancy-work of every description. Address, (post-paid,) to S. A. P., Mrs. Flathers, 5, Queen's-buildings, Knightsbridge.

50

A **PERSON** of Dissenting principles, aged 18, desires an **ENGAGEMENT** in a **SCHOOL** or **FAMILY**, in which she will give instruction in French, Latin, Music, Drawing, Painting, and every branch of a polite English education. Salary a secondary consideration. Should the advertiser enter a School within a suitable distance, it is probable a Pupil may accompany her. References supplied. Address, R. E., Post-office, Sevenoaks, Kent.

53

WANTED, by a **YOUNG LADY** experienced in Tuition, a Situation as **TEACHER** in a **SCHOOL**. Highly respectable references given and required. Address, J. L., Post-office, Kettering.

54

SCHOLASTIC.—To be **DISPOSED OF**, immediately, a respectable **BOYS' BOARDING** and **DAY-SCHOOL**, in the Country, affording a good opening for a member of the Independent denomination. Address, A. Z., Messrs. Felix and Co., No. 10, Cheap-side.

57

NEAR **BLACKHEATH**.—THE **QUARTER** TO COMMENCE FROM THE DAY OF **ENTRANCE**.—**YOUNG LADIES** are **BOARDED** and kindly treated with a Plain and Useful Education, including Music, French, Writing, Arithmetic, History, Grammar, Geography, and Needlework. Terms, 18 Guineas per Annum. The School established thirty years. Address (pre-paid) to A. B., at Mrs. Dover, Blind-maker, 70, Wells-street, Oxford-street; Mr. Noble, Bookseller, Fleet-street; and Mr. Rustin, (late Davis), 100, High-street, Borough. The **SCHOOL RECOMMENCES** on the 12th of JULY, 1848. 38

TO SCHOOL ASSISTANTS.—WANTED, after the Midsummer Vacation, a **GENTLEMAN** who is able to discharge efficiently the usual routine of an English Master's duties, and also to teach the lower Latin Classes. The play-hours duty is alternate. Apply by letter (post paid) to Mr. West, Amersham, Bucks, stating age, qualifications, and salary required. A Dissenter will be preferred. 62

TO THE COMMITTEE OF INFANT SCHOOLS.—A YOUNG LADY, who has had considerable experience in Infant Education, wishes for another **ENGAGEMENT** at Midsummer. She can have the highest testimonials as to character and capability from the Gray's-inn Institution; also, from her last school. Address, E. F. E., Miss Charlton's, Besuvoir-terrace, Kingsland. 63

WANTED by a **YOUNG LADY**, after the Vacation, a Situation as **NURSERY GOVERNESS**. She has had much experience in the care and management of young children; and can obtain the most satisfactory references from the lady she is now with, and whom she only leaves in consequence of a change in her family arrangements. Please to direct to J. K., Champion House, Cold Harbour-lane, Camberwell, London. 64

A LADY, in her Twenty-fifth year, desirous of qualifying herself for a **Governess**, wishes to enter a good School, near London, where she would be willing to instruct the Junior Classes in French, Music, and English. In return for her services she would expect to receive the advantages of Masters in German, French, Music, and Drawing. References of the highest respectability. Address (post paid) A. B., Post-office, Bishop's Stortford, Herts. 65

SCHOLASTIC.—The Proprietor of a respectable and remunerative **CLASSICAL** and **COMMERCIAL ESTABLISHMENT**, in the immediate vicinity of London, from unforeseen and imperative domestic circumstances, is desirous of **DISPOSING** of the same. To any gentleman possessing a small capital, or commanding undoubted securities, it presents an eligible opportunity of securing a competent and increasing income. All communications must be direct from principals, containing real name and address, to M. C. P., College of Preceptors, 42, Great Russell-street, Bloomsbury, London. 66

NORTHAMPTON, 8, ROYAL-TERRACE.—Miss SMITH begs to announce that her **ESTABLISHMENT** is limited to Ten **YOUNG LADIES**, who are liberally **BOARDED** and **EDUCATED** in English, French, Music, Drawing, and Dancing, at 35 Guineas per Annum; above 10, 30 Guineas. The **VACATION** will **TERMINATE** on the 26th JULY. Letters addressed as above, and at 25, St. Peter's-square, Hammer-smith, and 73, Judd street, Brunswick-square, London, will be duly attended to. 73

WANTED, in a Select **SCHOOL** in the Country, a **LADY** to take the entire responsibility of the Musical Department, with Drawing and Painting.—Also, a **FRENCH LADY**, who is perfectly competent to teach her own Language, and to instruct in Dancing. Address, J. O., Post-office, Sheffield. 74

LADIES' SCHOOL, HIGHGATE, NEAR BIRMINGHAM.—The Misses PHIPSON, having removed from their former house in the Moseley-road, to a more commodious and very healthful residence in the vicinity, will be able to **RECEIVE** a few additional **YOUNG LADIES** after Midsummer. The comfort and advantage of the pupils are carefully consulted in the domestic arrangements, and the formation of an intelligent character on Christian principles is the primary object of solicitude. Referees:—The Rev. J. P. Smith, D.D., LL.D., Homerton; the Rev. J. A. James, the Rev. F. Watts. Theological Tutor of Spring-hill College, and the Rev. J. Roberts, Birmingham; the Rev. A. Pope, Leamington. 76

RAMSGATE.—Mrs. J. W. WALKER respectfully invites the attention of Parents to her **ESTABLISHMENT** for **YOUNG LADIES**, in which the formation of character is sought, by a system of intellectual and religious training. The house is delightfully situated, and the Pupils have free access to an extensive pleasure-ground. Referees:—Rev. H. J. Bevis, Ramsgate; Rev. J. Bennett, D.D., Gibson-square, Islington; Rev. H. Townley, Highbury-place, Islington; Joseph Watson, Esq., 6, Christopher-street, Finsbury; J. B. Carlill, Esq., 57, Berners-street, Oxford street. 79

WANTED an **ASSISTANT**, who is a good Penman, and competent to give instruction in French and Drawing. Apply, Mr. Marshall, St. Ives, Hunts. 86

A YOUNG LADY is desirous of obtaining a Situation as GOVERNESS in a FAMILY or TEACHER in a SCHOOL. She undertakes to give instruction in the usual branches of a solid English Education, with French, Music, Drawing, Plain and Fancy Needlework, &c. She has resided with a French family in Paris, during the last twelve months. Unexceptionable references will be given. Address, T. E., 25, Friday-street, Cheapside, London. 87

DISSENTERS' BOARDING-SCHOOL, IPSWICH.—Mr. J. D. BUCK, B.A., (late of Highbury College,) University of London, MASTER.—Prospectuses of this Establishment, containing the courses of study, terms, &c., will be sent on application. References:—Rev. J. Alexander, Norwich; Rev. G. Clayton, Walworth; Rev. J. H. Godwin, Highbury College, London; Rev. W. Notcutt, and S. Ray, Esq., Ipswich; and friends of Pupils who have completed their Studies. 88

WANTED, a Situation, by a YOUNG LADY, aged 19, in a respectable Dissenting SCHOOL, where her services would be given for the first six months as an equivalent for her own further studies under the Masters. She is advanced in Music, and is not altogether unacquainted with the routine of teaching. Address, R. S. M., Post-office, Blackheath. 91

PALMER-HOUSE ACADEMY, HOLLOWAY-ROAD, ISLINGTON.—The Rev. A. STEWART and SONS have removed their Establishment from Barnet to these eligible premises. Their aim is to supply a sound Classical, Mathematical, and Commercial, combined with a Religious Education. The premises are spacious. The situation healthy. The terms moderate. Prospectuses may be obtained on application.

Recommendations:—"We have known the Rev. A. Stewart for many years, as a classical teacher; and of late, as having conducted, with great satisfaction, the preparatory studies of a considerable number of young men for the work of the Christian ministry at home and for missionary work abroad."—THOS. LAWIS, Union Chapel, Islington; JOSHUA WILSON, Highbury-terrace, Islington; JOHN HARRIS, Cheshunt College.

"To all this nothing need be added but to congratulate parents on this highly important addition to our best class of metropolitan schools."—*Christian Witness*, Sept., 1847. 94

A LADY, experienced in the care and training of the young, wishes for an Engagement as GOVERNESS in a pious FAMILY. She is competent to impart a solid English Education, with French, Drawing, the Use of the Globes, and the rudiments of Music. Reference to the highly respectable family in which she has resided three years. Address (paid) to A. B., care of Mr. Bithray, Optician, Royal Exchange. 95

BARNSBURY-PARK, ISLINGTON.—Miss MATTHEWS continues to Board and Educate YOUNG LADIES in English, Ancient and Modern History, Geography, Astronomy, General Literature, &c., the Use of the Globes, Writing, Arithmetic, Composition, Elocution, the Modern and Classical Languages, Music, Drawing, Singing, Calisthenics, &c., by eminent Masters. References:—The Rev. Dr. Bunting, Rev. Dr. Alder, London; Rev. A. Barrett, Hackney-road; Rev. Dr. Hannah, Didsbury, Manchester; also to Clergymen and Families of the first respectability in England, Scotland, Ireland, Jersey, Guernsey, India, and most of the colonies. Prospectuses will be forwarded on application. 99

BURLINGTON-HOUSE ESTABLISHMENT, MOUNT SION, TUNBRIDGE WELLS.—Miss NYE begs to inform her friends that the MIDSUMMER RECESS will COMMENCE on the 16th JUNE and TERMINATE on 24th JULY; and that she will have a few VACANCIES for PUPILS.—An ARTICLED PUPIL WANTED. 100

AS PRIVATE GOVERNESS.—A LADY, long accustomed to Tuition, wishes for a Re-Engagement after Midsummer in the FAMILY of a Dissenter. She will undertake to impart a sound English Education, with French and Latin, also the rudiments of Music and Perspective Drawing. Address, A. B., Rev. J. Watson, or Rev. S. Ransom, Hackney Theological Seminary, or Rev. J. Jefferson, Stoke Newington. 102

A WIDOW LADY, about 30 years of age, experienced in Tuition, and (duly qualified) is desirous of meeting with a Situation as TEACHER in a respectable BOARDING SCHOOL, or to undertake the management of a Young Family. References highly satisfactory can be given, by addressing to F. E., 79, Nichol's-square, Hackney-road, Middlesex. 120

BLEIN HOUSE, ADELAIDE-ROAD, HAYESTOCK-HILL.—Mrs. BARKER receives a limited number of **YOUNG LADIES** to **EDUCATE** with her own Daughters in all the requisites of a complete and solid English Education, together with those elegant and necessary accomplishments which adorn and refine the female mind. The House is spacious and airy, being situated in the immediate vicinity of the Regent's-park, Primrose-hill, and Hampstead, one of the healthiest suburbs in the Metropolis; and combines, among other unusual advantages, Hot and Cold Baths. References are permitted to Rev. James Sherman and Rev. J. Blackburn, London; Rev. J. D. Smith, Dublin; Rev. W. P. Lyon, Stowmarket; Rev. H. Madgin, Tiverton; Rev. J. C. Harrison, Camden-town; Rev. H. L. Adams, Newark; J. M. Webb, Esq., Bushy House, Brixton; and Frederick Cowper, Esq., Torrington-square. Prospectuses may be obtained of Mr. Snow, Paternoster-row. 183

EDUCATION.—16 GUINEAS. NEAR LONDON.—In an Establishment for Young Ladies, **TWO PUPILS** can be received on the above reduced Terms, to fill up vacancies which will occur after the Vacation. The instruction comprises English, French, Music, and Drawing. The religious, intellectual, and physical training of the pupils is superintended by the Principal of the School. Unexceptionable references. Address, A. B., 24, King-street, Holborn, London. 131

GROSVENOR HOUSE, TWICKENHAM, MIDDLESEX.—The Misses BANWELL receive a limited number of **YOUNG LADIES** for the purpose of Education. Terms, 20 Guineas per Annum, including board, with instruction in English, French, Music, Drawing, Drilling, Writing, Arithmetic, and the Use of the Globes. If with the assistance of masters, 30 Guineas. The premises are spacious and the board liberal. Unexceptionable references. 132

EDUCATION.—21 GUINEAS.—In a Select, Classical, Mathematical, and Commercial Establishment, delightfully situated near London, there will be **TWO VACANCIES** after the Recess, which will be filled up on the above reduced Terms. The number being limited, the religious, intellectual, and physical training of the Pupils is superintended by the Principal, and an efficient Resident Master. Particulars will be furnished by addressing Rev. A. M., care of Mr. Jarrold, 47, St. Paul's Churchyard. 133

THE Friends of a YOUNG LADY, 16 years of age, considerably accustomed to Tuition, having been in good Schools, and can be recommended, are desirous of **PLACING** her in a good **SCHOOL**, in which her further instruction in French, Music, Latin, and Drawing, are equivalent for her services as Junior Teacher. Address, A. B., Post Office, Stowmarket. 138

SOUTHAMPTON HOUSE ACADEMY, KENTISH TOWN, NEAR THE FOOT OF HIGHGATE HILL, CONDUCTED BY REV. JOHN BICKERDIKE.—This School is conducted steadily on its old principles. Great pains are taken to lay the foundation of a solid Education, and to qualify the Pupils, both morally and mentally, for their future position in Society. References are kindly permitted to the friends of the present and of former Pupils. 134

EDUCATION.—WANTED, an Engagement as **TEACHER** in a **LADIES' SCHOOL** or **GOVERNESS** in a **FAMILY**. References given and required. Address (post-paid) Mrs. F. M., Post-office, Kettering. 148

SITUATIONS.

A YOUNG LADY is desirous of meeting with a Situation as **COMPANION** to an **INVALID LADY**, or in a small Family, where she would make herself useful. Good references as to character and ability can be given. Address, (post-paid,) C. W., 28, Hunsington-street, Kingsland-road. 23

WANTED, as **ASSISTANT** to a **GROCER** and **TEA-DEALER**, an active **YOUNG MAN**, of obliging manners, who has been used to a Retail Counter Trade, willing to conform to the regulations of a Dissenting Family. The most satisfactory testimonials as to character and ability required. Address, (post-paid,) stating age, terms, &c., to John Nunnely, Boston, Lincolnshire. 29

WANTED immediately, in a Dissenter's Family, a respectable intelligent **YOUTH**, about 16 years of age, as an **APPRENTICE** to the **DRAPERY** Business. He will be treated as a member of the family. Address, Joseph Smith, London-house, Stamford.

SITUATIONS.

7

WANTED by a LADY in the Country, a middle-aged, pious PERSON, to take the CHARGE of a NURSERY. The youngest child two years old. None need apply who do not thoroughly understand the management of a Nursery. A Dissenter will be preferred. Letters, (stating age, reference as to suitable qualifications, and what wages required,) will be attended to. Address to Mr. Pearless, Solicitor, East Grinstead. 30

MILLINERY.—VACANCIES occur for TWO APPRENTICES for the Shop and Work-room, in an Establishment where regular habits are inculcated, and late hours avoided. Apply, (pre-paid,) Mrs. Dodson, 1, Western-road, Brighton. 33

WANTED an APPRENTICE to a COACHMAKER and WHEELWRIGHT, in the Country, a strong active YOUTH, who will be treated as one of the Family. References will be given and required. For particulars, apply, by letter, to J. Z., No. 28, Tabernacle-walk, Finsbury, London. 34

A YOUNG PERSON is desirous of obtaining a SITUATION in a respectable SHOP. The West-end would be preferred. Would have no objection to a few months' gratuitous service, if the Engagement were likely to be permanent. Address, J. S., Post-office, Wells'-row, Islington. 37

TO DRAPERS' ASSISTANTS.—WANTED a respectable MAN of experience and good address, who thoroughly understands the Ready-made Clothes, Shoes, and Plain Drapery Trades, to take the Management of these Departments in a respectable pushing Trade. None but thorough men of business and experience, who seek a comfortable and permanent Situation, need apply to Vanner and Johnson, Basingstoke. 39

TO PARENTS AND GUARDIANS.—VANNER and JOHNSON, DRAPERS, MILLINERS, and TAILORS, Basingstoke, have a VACANCY for a well-educated YOUTH, as an APPRENTICE. It being a comfortable home, with every opportunity of learning the Business, a premium would be required. 40

TO PASTRYCOOKS, BISCUIT-BAKERS, &c.—A YOUNG MAN is in WANT of a SITUATION in the above line. Salary not so much an object as a comfortable home. Satisfactory references will be given. Address, C. D., (post-paid,) Mr. Longstaff, Confectioner, &c., Reading, Berks. 42

MR. ANTHONY, CHEMIST and DRUGGIST, Bedford, has now a VACANCY for an APPRENTICE. He must be a well-educated YOUTH, of good address, and obliging disposition, and willing to conform to the rules of a Dissenting Family. 43

TO PRINTERS, &c.—A YOUNG MAN, who has had considerable experience in all the branches of the above Business, is desirous of meeting with an ENGAGEMENT. The Advertiser feels confidence in saying, that, from his knowledge of the Business being gained from engagements both in London and in the country, his service would be found an acquisition as an Assistant, or would render him fully competent to undertake the Management of a Country Office. Unexceptionable references from previous and late Employer. Address, A. J. H., 8, Bartlett's-buildings, Holborn. 44

THE Friends of a YOUNG PERSON are anxious to obtain for her a Situation, either as NURSERY GOVERNESS, to WAIT upon a LADY, or in a SHOP. She has a knowledge of Dressmaking. Salary not so much an object as a comfortable home. References permitted to the Rev. W. Notcutt, Ipswich. Address, A. B., Post-office, Wyndham, Norfolk. 45

WANTED a YOUTH, as an APPRENTICE to the GROCERY and CHEESE-MONGERY Business. He will be treated as one of the Family. Apply to Mr. King, Grocer, &c., 7, King-street, Hammersmith. 47

WANTED by a respectable Tradesman's DAUGHTER, who has been accustomed to Business and Book-keeping, a Situation as SHOPWOMAN in any light respectable Business. Can speak the French Language. Most satisfactory references can be given. Address, M. N., 90, Western-road, Brighton. 51

TO GROCERS AND DRAPERS.—WANTED a SITUATION, where a plain Country Trade is doing. The Advertiser is particularly desirous of such a Situation in a pious Family, where late hours are avoided. He would render himself generally useful, and, not being dependent upon amount of salary, would deem it a secondary consideration. Address, (pre-paid,) Alpha, Post-office, Dunmow, Essex. 55

TO COACH-BUILDERS.—The Advertiser, Edw. Hills, wishes to place his SON, as an In-door APPRENTICE to a respectable COACH-BUILDER, in the Body-making Department, where a good Trade is carried on, and where the morals of the Youth will be strictly attended to. Letters, addressed to Edw. Hills, Coach-builder, Dover, (stating terms, &c.) will be replied to. The Lad is 14 years of age, very healthy, and likely to turn out a good Workman, and is also of an obliging disposition. 49

WANTED EMPLOYMENT in any capacity, by a respectable YOUNG MAN, aged 30 years, as CLERK, or TRAVELLER, &c., accustomed to the Grocery, Tea and Spice Trade, or Business requiring 1,000*l.* to 2,000*l.* capital. Satisfactory reference. Security, if required. Salary moderate. Address, B. B., Mr. Ashley's, Bridge House, Newbury, Berks. 68

WANTED a decidedly pious PERSON, aged 23 or 24 years, in an easy and desirable SITUATION, where there are only two in family; she must be a thorough Servant, understand cooking well, and have an unexceptionable character. Apply, personally, at Mr. Burn's Library, Kennington-green, between the hours of three and four o'clock in the afternoon, during the first week in June. 69

TO PARENTS AND GUARDIANS.—WANTED immediately a respectable, well-educated YOUTH, about 15 or 16 years of Age, as an APPRENTICE to the BOOKSELLING, STATIONERY, and MUSIC-SELLING Business, in connection with which is a large Town and Country Library. A premium will be required. Letters addressed A. B., Messrs. Whittaker and Co., Ave Maria-lane, London. 72

TO DRAPERS.—WANTED by a respectable YOUNG PERSON a SITUATION in a House of Business. She would be willing to give six months' service gratis, and feels confident she could make herself useful to her employers. Highly respectable references can be given. Address to C. S. M., Mr. Millard, St. Mary's-street, Weymouth, Dorsetshire. 75

TO PARENTS AND GUARDIANS.—WANTED by a CHEMIST and DRUGGIST (Member of the Pharmaceutical Society), a respectable YOUTH as an APPRENTICE. Premium not so much an object as a full-grown youth who has been well trained. His morals and domestic comfort will be properly attended to. Direct to H. M., 75, York street, Westminster. 70

MILLINERY AND DRESSMAKING.—WANTED in a well-established House of Business in Southampton, several Respectable YOUNG LADIES as APPRENTICES, where late hours are avoided and domestic comforts studied. Respectable references given and required. Apply, 133, High-street, Southampton. 77

WANTED immediately, in a genteel House of Business, THREE APPRENTICES to the MILLINERY, DRESSMAKING, and JUVENILE DRESSMAKING. Address, Miss Cawte, 149, High-street, Newport, Isle of Wight. 78

TO MILLINERS AND STRAW BONNET MANUFACTURERS.—A respectable YOUNG PERSON wishes to obtain a SITUATION in an Establishment where the above Businesses are combined, and where she could receive a thorough knowledge of the Millinery in return for her services in the Straw Department, with which she is fully conversant. Address, L. M., Messrs. Langford and Butler, Frome, Somerset. 80

TO IRONMONGERS, HARDWAREMEN, &c.—WANTED to APPRENTICE a YOUTH of good education, between the age of 14 and 15, where his religious and moral interests would be considered. Apply (per post), to J. B., Mr. Glover, Circulating Library, No. 2, Gloucester-place, King's-road, Chelsea. 82

TO PARENTS AND GUARDIANS.—WANTED in an extensive GROCERY ESTABLISHMENT Two respectable YOUTHS as APPRENTICES. Their moral welfare as well as their improvement in business will receive unremitting attention. Apply to Swindel and Jeffery, Grocers, Provision-dealers, and Tallow-chandlers, Halifax. 84

TO PARENTS AND GUARDIANS.—WANTED an APPRENTICE in a WHOLESALE MANUFACTURING OIL, ITALIAN, and CONFECTIONERY Business, where he will become practically acquainted with every branch connected with the Trade. His morals will be strictly attended to. Premium required. Particulars, apply to Mr. P. Broad, Tavistock-street, Covent-garden. 92

SITUATIONS.

9

TO DRYSALETS, WHOLESALE GROCERS, CORNFACTORS, AND OTHERS.—The Friends of a respectable YOUTH who has had a good education, and is of a quiet and amiable disposition, are desirous of APPRENTICING him to a respectable House in either of the above Businesses, where he will have the advantage of acquiring a thorough knowledge of Trade, either as an In or Out-door Apprentice. Address (free) to R. L., under cover, to Mr. Whiting, 41, Basinghall-street, London, stating premium and other particulars. 85

WANTED immediately, in a Dissenting Family, a YOUNG WOMAN of good address and business habits, to WAIT in a CHINA, GLASS, and GENERAL FURNISHING WAREHOUSE. A pious person would be preferred, and one who has been accustomed to the Business. Apply to Messrs. J. D. Bright and Co., Saxmundham, Suffolk. 89

TO PARENTS AND GUARDIANS.—An excellent opportunity now offers for a respectable YOUTH, as an APPRENTICE to a CHEMIST and SURGEON-DENTIST, in a large Seaport Town. He will have every facility of becoming intimately acquainted with the Mechanical part of Dental Surgery, as well as practical Chemistry. Apply to E. O., Bais Brothers, and Co., Wholesale Druggists, 125 and 126, Lower Thames-street. 93

TO PARENTS AND GUARDIANS.—WANTED immediately, by a Dissenter, a respectable and intelligent YOUTH, as an APPRENTICE to a PRINTER, BOOKSELLER, STATIONER, &c. A good opportunity is offered of learning each department. Premium required. Apply to A. Green, Library, Brackley, Northamptonshire. 96

WANTED an APPRENTICE to the LINEN and WOOLLEN DRAPERY. Apply to Henry Bass, Draper, Olney. 97

TO PARENTS, &c.—WANTED a respectable active YOUTH, as an APPRENTICE to a GENERAL and FURNISHING IRONMONGER, where he may acquire a practical knowledge of the business in its various branches. Apply to A. R. Stace, Ironmonger, Strood, Rochester. 98

TEA AND COFFEE TRADE.—WANTED, in the above line of business, a respectable YOUTH as an APPRENTICE. Moderate Premium required. N.B. Dissenting Family. Apply to S. Dammer, 53, Broad-street, Golden-square, London. 101

TO GROCERS AND GENERAL DEALERS.—WANTED by a YOUNG MAN, 27 years of age, a SITUATION in the above Business; is perfectly acquainted with it, having had 12 years experience in the same. Respectable and satisfactory reference can be obtained from the Situation he has just left. Should not object to any part of Great Britain. Address, A. B., Mr. J. Davis, Chemist, 4, John's-row, St. Luke's, London. 105

TO GROCERS AND CHEESMONGERS.—WANTED by a YOUNG MAN, 25 years of age, a COUNTRY SITUATION in the above lines; has had good experience in Town and Country trades; can be well recommended by his present employer. Address, P. T., at Mr. Hart's, Grocer, St. John's-street, Margate. 106

A S DRESSMAKER OR LADY'S-MAID.—A YOUNG PERSON, aged 21, is desirous of a SITUATION in a Family of Congregational Principles, in either of the above capacities. She would have no objection to travelling. Satisfactory Testimonials will be furnished. Apply by letter, (post-paid,) to A. D., Messrs. Fletcher and Tabbs, Booksellers, Manchester. 107

WANTED by a CHEMIST, &c., in a long-established business, a respectable well-educated YOUTH as an APPRENTICE. Every attention will be paid to his mental and moral culture; every opportunity of acquiring a thorough knowledge of the business afforded, and every care taken to render his home comfortable. References to Messrs. Drew, Hayward and Co., Bush-lane, Cannon-street, London, and the Rev. Y. Finch, Harlow, Essex. 108

TO PARENTS AND GUARDIANS.—A CHEMIST and DRUGGIST, residing at one of the best towns on the South-eastern Coast, is in WANT of a well-educated YOUTH as an APPRENTICE.—The situation combines the advantages of domestic comfort and strict attention to moral duties, with excellent opportunities for acquiring a knowledge of the business. For particulars, apply to Mr. Bolton, Chemist, &c. King-street, Market-place, Dover, or to Messrs. Ansell and Bryant, Wholesale Druggists, London. 113

June.

c

WANTED, a Situation for a respectable FEMALE, as HOUSEKEEPER, where a servant is kept. A Dissenter's Family would be preferred; and full particulars known by applying to Mr. J. Linsell, draper, &c., Finchfield, Essex; or Mr. Manning, 97, Bishopsgate-street Without, London. 83

TO GROCERS.—A YOUNG MAN of good character, who understands the general Grocery Trade, wishes for a Situation as JOURNEYMAN. He is industrious, obliging, and not afraid of work. Address, (free,) W. W., Post-office, Dunmow, Essex. 117

TO MILLINERS.—A clever MILLINER, accustomed to a genteel trade, may hear of a comfortable SITUATION, in a highly respectable Country Trade, by applying to Vanner and Johnson, Basingstoke. 119

TO TAILORS AND DRAPERS, IN WANT OF A PRACTICAL MAN AS FOREMAN.—The advertiser, a MARRIED MAN, is in want of the above situation. Would be found a useful, steady, persevering, and industrious man, willing to make himself useful, at the books or otherwise. Can be well recommended by his late employer, whom he has served nearly three years. Would not make salary an object. Address, (free,) to Z. A., 16, King-street, Regent-street. 125

TO GROCERS, &c.—WANTED for a respectable YOUTH, in his 18th year, a Situation as JUNIOR ASSISTANT. He is strong, active, and obliging—has been above four years in the Trade. The object of the Advertiser is to obtain for his son a Situation in a good House of Business. Salary a secondary consideration. A compliance with the rules of a regular family would be cheerfully rendered. A Dissenter would be preferred. Address, Mr. John Ryland, Grocer, Biggleswade, Beds. 126

TO PARENTS AND GUARDIANS.—W. REYNOLDS, MILLER, &c., of Chippenham, has now a Vacancy for a steady YOUNG MAN of respectable connexions, to INSTRUCT in the business of a MILLER and MALSTER, where he will have the advantage of learning the Corn Trade. A member of the Christian Church will be preferred. Address (P. P.) to W. Reynolds, Chippenham, Mildenhall. 127

TO MILLINERS, &c.—A YOUNG LADY, who has served an apprenticeship to the above Business, wishes to make an ENGAGEMENT. She would make herself useful in the Shop or Show-room when required. With a comfortable home, a moderate salary would be accepted for the first year. Address, A. M., Mr. Caldicott's, Dudley-street, Wolverhampton. 129

A YOUNG PERSON is desirous of obtaining a Situation to WAIT on an ELDERLY or INVALID LADY, or as NURSERY GOVERNESS where the children are under eight years of age; would have no objection to assist a mother in her family duties. Can have three years' recommendation from the lady she has left. Address, M. Q., Post-office, Newbury, Berks. 130

THOMAS EDWARDS, DRAPER, SILK MERCER, &c., York House, Wolverhampton, is in want of a respectable steady YOUNG MAN, who thoroughly understands his business, and can also feel pleasure in conforming to the rules of a Dissenting Family. One who has been some length of time in his last situation will have the preference. 140

TO DRAPERS AND SILK MERCERS.—An experienced YOUNG MAN, in his 30th year, of active business habits, is desirous of meeting with a comfortable SITUATION in the above business. Country preferred. Address, if by letter, to A. Z., 7, Castle-street East, Oxford-street, London. 146

The Friends of a YOUNG PERSON, of serious habits and obliging disposition, desire to place her in a well-ordered Family, to take charge of its younger members, or to WAIT upon a LADY. The most satisfactory references for character and ability can be furnished. Address, A. W., 8, Courland Grove, Clapham. 151

WANTED a respectable YOUTH, as an APPRENTICE to the TEA and GROCERY Trade. Apply to M. W. Osborne and Co., Coventry. 135

TO DRAPERS.—SITUATION WANTED by a MARRIED MAN, 28 years of age, who has had 14 years' experience in the Wholesale and Retail Business, and who is capable of taking the management or active part in the general trade. Satisfactory references can be furnished. Apply, James Balls, Mr. F. Balls, Bridge-street, Beccles, Suffolk.

GENERAL BUSINESS.



JONES'S 4L. 4s. SILVER LEVER, and 12L. 12s. GOLD LEVER WATCHES, selling at the MANUFACTORY, 338, Strand, opposite Somerset House, jewelled in four holes, with maintaining power, elegant in form, warranted not to vary more than half a minute per week. The improved fast train levers, by which the influence of external motion is neutralised for horseback, 5l. 15s. 6d. On receipt of 1s. above the price, in Post-office order, payable to John Jones, one will be sent free to any part of the Kingdom.

JONES'S SKETCH OF WATCH-WORK SENT FREE FOR A 2d. STAMP. 5

SHIRTS.—WHITELOCK and SON, 166, Strand, solicit the attention of Gentlemen to the very superior SHIRTS they supply for 6s. 6d. each. They are made from Marsland's Patent Long-cloth, with fine Linen Fronts, &c. All the modern improvements in style, very best work, and guaranteed fit; also, all fine Linen Shirts, 10s. 6d., usual price 14s. 6d. One sent as sample, free per post, upon receipt of the amount, with 1s. added, as part payment of postage. Measure round the neck, chest, and wrist, quite tight. A large Stock of every size kept, ready washed, from Boys' upwards. 12

TO TRADEALERS, GROCERS, AND CHEESEMONGERS.—To be DISPOSED OF, a ready-money BUSINESS, within 10 miles of London, capable of taking 150l. per Week. Population above 30,000. None need apply who cannot command a capital of 300l. Particulars to be had at 35, Jewry-street, Aldgate, or 96, Houndsditch. No reply to Letters. 17

TO DRAPERS.—To be DISPOSED OF, with immediate Possession, a ready-money DRAPERY BUSINESS at Canterbury, returning, 4,000l. per Annum. For particulars, apply to Messrs. Edwards and Price, Accountants, 5, Gresham-street, City. 24

TO DRAPERS.—To be DISPOSED OF, in consequence of ill health, a flourishing CONCERN in this Trade at Paddington. For particulars, apply to Messrs. Edwards and Price, Accountants, 5, Gresham-street, City. 25

TO MILLINERS.—To be DISPOSED OF, with immediate Possession, (proprietor retiring,) a first-rate MILLINERY BUSINESS, on Ludgate-hill, returning 4,000l. per Annum. For particulars, apply to Messrs. Edwards and Price, Accountants, 5, Gresham-street, City. 26

FURNISHED LODGINGS.—A Widow Lady, residing in the very healthy Town of Crediton, Devon, is desirous of LETTING a part of her house to a GENTLEMAN and his WIFE, or TWO LADIES. The apartments consist of a Sitting-room, Parlour, and spacious Bed-room. Attendance given, if required. For further particulars, apply to Messrs. Hayercroft, Crediton. References kindly permitted to Rev. N. Hillings, Exeter; Rev. James Baker, Crediton; the Rev. N. Hayercroft, Saffron Walden. 41

TO LINENDRAPERS.—Any party who is about declining the above Business, may hear of a PURCHASER, if upon moderate terms, by applying to A. B., Mr. Pearce, Brixton-road, stating particulars fully, or no answer will be returned to the applicant. 46

TO CARPENTERS AND BUILDERS. A well-established BUSINESS in the above line, in the Isle of Wight, to be DISPOSED OF. There is a comfortable Dwelling-house, with most excellent and commodious premises, in a good Situation;—the present Proprietor retiring from the same. Application for address of advertiser, to Mr. White, 6, Queen's Head-row, Newington, London. 52

MARGATE.—MARINE BOARDING-HOUSE, 7, UPPER MARINE TERRACE. The Misses KILLICK respectfully inform their Friends and the Public, that this ESTABLISHMENT is OPEN for the SEASON, and earnestly solicit continued Patronage. The House is most delightfully situate near the Sea, and within a few minutes' walk of the Railway Station. References given and required. Letters to be pre-paid. 56

APARTMENTS, with PARTIAL BOARD (if desired) for a LADY or GENTLEMAN, in the house of a Widow Lady at Islington. Terms moderate. Address, (if by letter, post-paid,) A. B., No. 29, Hanover-street, River-terrace, Islington. 109

SUMMER BEVERAGE.—PERSIAN SHERBET.—A tea-spoonful stirred into a tumbler of Spring Water, and taken while effervescing, makes a delicious, cooling, Summer drink, superior to Lemonade,—2s. per lb.; sufficient for fifty glasses. Tasteless Rochelle Salts, 1s. per lb. A tea-spoonful added to the above, makes a Lemonaded Seidlitz Powder of a very pleasant flavour. Ginger-beer, Lemonade, and Soda-water Powders, 4d. per packet, for six glasses. Seidlitz Powders for six glasses, 6d., at Griffiths's, 41, Clerkenwell-green, London. 59

PALMA CHRISTI, or PURIFIED CASTORINE OIL, for strengthening and beautifying the Hair. Quarter of pint bottles, 1s., pint ditto 3s. 6d.

J. Griffiths, 41, Clerkenwell-green; where may be had

COMPOUND ESSENCE OF SARSAPARILLA, made precisely according to the London Pharmacopœia, containing the due proportions of Sarsaparilla, Sassafras, Gusiicum, Liquorice, and Mezeron Roots.—In bottles, containing sixteen doses, 2s. 6d. each. 60

A YOUNG MAN of steady and pious habits, or respectable single Female, can be **ACCOMMODATED** with **BOARD and LODGING,** or **PARTIAL BOARD,** in the house of a Widow, near the City, where they would meet with all the comforts of a home, on moderate terms. Respectable reference can be given, and will be required. Address, Mrs. D., No. 3, Southampton-buildings, Holborn. 61

A WIDOW LADY, whose three daughters are residing with her, would be happy to receive a **LADY** and her **DAUGHTER,** or **TWO SISTERS,** to **BOARD** with the Family, or otherwise. They can be accommodated with one or two bed-rooms and a sitting-room. The house is large, and pleasantly situated, with a large garden attached, at the entrance of a principal market-town, in the county of Suffolk, nearly equi-distant from Norwich and Yarmouth: to which places there are conveyances every day. Address, free, to Y. Z., Mr. Cocks, Earsham-street, Bungay, Suffolk. 67

BORWICK'S GERMAN BAKING POWDER,

For making the celebrated **UNFERMENTED BREAD,** instead of Yeast; and for making **PUDDINGS** and **PASTRY LIGHT** and **WHOLESOME,** with half the usual quantity of Butter and Eggs. Being an effectual remedy for Indigestion, it is peculiarly suitable for Invalids. It will keep any length of time. May be had, wholesale, of G. Borwick, 24, London-wall; and all Wholesale Druggists in Town and Country. Retail, of most Chemists, Grocers, &c., in packets, 1d., 2d., 4d., and 6d. each. 110

HUDSON'S REAL ROYAL WASHING AND CLEANSING POWDER

(USED IN THE QUEEN'S LAUNDRY).

Is a perfect **SUBSTITUTE FOR SODA,** possessing all its good, without its injurious properties, while it is much cheaper. It effects an immense saving in soap and labour, and is warranted not to injure the finest fabrics or most delicate hands. Its effects in softening and purifying hard water are most astonishing; consequently, it may be used to great advantage in all culinary purposes, in washing the skin (to which it imparts a peculiar delicacy), cleansing paint, scouring floors, &c. Sold wholesale at the manufactory, West Bromwich, and by G. Borwick, 24, London-wall; and retail by all Chemists, Grocers, and Oilmen. 111

TO BUTCHERS AND OTHERS.—An old-established and excellent Butcher's **BUSINESS** to be **DISPOSED OF,** on very advantageous terms. The situation is in a highly respectable, populous, and increasing neighbourhood, in one of the best of the suburbs of London. For particulars, apply, by letter, to X. L., Mr. Flory's, 2, Church-court, Clement's-lane, London. 112

PARTNER WANTED, in a first-rate **FURNISHING IRONMONGERY BUSINESS** in London, with a capital of between 2,000*l.* and 3,000*l.* The most respectable references given and required. Address, M. B., care of Mr. William Heath, Solicitor, 33, Australian Chambers, Gracechurch-street. 114

HETHERINGTON and Co.'s HOMOEOPATHIC CHOCOLATE, in Powder; a light and elegant Preparation, from which a cup of Chocolate may be obtained at the Tea-table in one minute. It is particularly convenient to persons travelling. Sold in packages, containing 1lb., 1s. each. Prepared from the genuine Chocolate-nut, by John Hetherington and Co., Importers of Tea, Coffee, and Cocoa, 323, High Holborn. Orders by post punctually attended to. N.B. Goods delivered to all parts of Town, (per own conveyance,) daily. 124

ROWLANDS' TOILET ARTICLES.

Each of infallible attributes. ROWLANDS' MACASSAR OIL is highly and universally appreciated, for creating and sustaining luxuriant Tresses. ROWLANDS' KALYDOR is a preparation of unparalleled efficacy in improving and beautifying the Skin and Complexion; and ROWLANDS' ODONTO, or PEARL DENTIFRICE, is invaluable for its beautifying and preservative effects on the Teeth and Gums.

The august Patronage conceded by our Gracious Queen, and the several Sovereigns and Courts of Europe, and the confirmation by experience of the infallible efficacy of these *creative renovating Specifics*, have characterized them with perfection, and given them a celebrity unparalleled.

* * BEWARE OF SPURIOUS IMITATIONS.—Some are offered under the IMPLIED sanction of Royalty and the Government Departments, with similar attempts at deception. The ONLY GENUINE of each bears the Name of "ROWLANDS'" preceding that of the Article on the Wrapper or Label. Sold by them at 20, Hatton-garden, London; and by every respectable Chemist and Perfumer throughout the Kingdom. 139

IMPORTANT TO THE AFFLICTED.

DR. WRIGHT'S CELEBRATED PEARL OINTMENT, under the sanction and recommendation of eminent Gentlemen of the Faculty, and patronised by the Nobility, Clergy, Gentry, &c., for the Cure of Cancerous, Scrofulous, and Indolent Tumours, and inveterate Ulcers, Glandular Affections of the Neck, Erysipelas, Scurvy, Evil, Ringworm, Scald Head, White Swellings, Piles, Ulcerated Sore Legs, (if of 20 years' standing,) Chilblains, Chapped Hands, Burns, Scalds, Sore Nipples, Bruises, Grocers' Itch, and all Cutaneous Diseases; also, an infallible remedy for Sore, Weak, and Diseased Eyes. In several Gout and Rheumatic Cases it has proved highly beneficial.

In any one of the above distressing complaints this invaluable Ointment has effected the most triumphant cures, after all other means had failed. In addition to the testimonials of Surgeons, and certificates by far too numerous for publication, the following certificate from that eminent and distinguished Practitioner, Charles Aston Key, Esq., Senior Surgeon of Guy's Hospital, London, cannot fail to establish the confidence of all persons in this excellent remedy, and the Proprietor strongly recommends all Families and Schools never to be without it.

Wonderful Testimonial.

"From the numerous certificates which I have seen of the efficacy of Wright's Pearl Ointment, I have been induced to try it in several severe cases of Porrigo, Herpetic Eruptions, the Ulcus Exedens, and some other forms of obstinate cutaneous disease, and I am able to bear testimony to its great utility. (Signed) C. A. KEY.

"Guy's Hospital, London, Jan. 23rd, 1833."

Sold in pots at 2s. 9d. and 4s. 6d. each, by the Proprietor, Zaccheus Hunter, 44, Webber-row, Blackfriars-road, London; and by all respectable Medicine Vendors and Druggists in the United Kingdom.

N.B.—Be careful to ask for "Dr. Wright's Celebrated Pearl Ointment," as there are spurious articles offered at 1s. 1½d., (the genuine never having been sold under 2s. 9d. and 4s. 6d.) and notice particularly that the late Proprietor's name, "A. Hawkes, Dudley," is engraved on the Government Stamp, and signed with red ink on the bills of directions by the present Proprietor, Zaccheus Hunter.

Persons going abroad will find it invaluable, as a very small quantity instantly allays the irritation occasioned by the sting or bite of those insects so troublesome to travellers. 136

MINISTERS, MISSIONARIES, MEMBERS OF CHURCHES, &c., are respectfully informed, if they suffer, as Johnson, Cowper, and others have, from depression of spirits, inquietude, sleeplessness, blushing, dislike of society, unfitness for study, loss of memory, groundless fear, delusion, wretchedness, vertigo, blood to the head, blasphemous thoughts, thoughts of self-destruction, or any other nervous symptom, they can now (p. v.) be CURED, as certainly as water quenches thirst, by the same means which have so perfectly cured Rev. D. Willis Moseley, late of Cambridge University, of a deep-rooted nervous complaint of fourteen years' duration. Out of 16,000 persons, of all classes, he knows not 20 un cured, who have followed the same plans. The means of cure are sent to all parts. Apply, or write, Rev. D. Willis Moseley, 18, Bloomsbury-street, Bedford-square. At home from Eleven to Three. His 12 Chapters if 16, and his PAMPHLET, if one stamp is inclosed, will be sent free to any Address. 142

SECOND WEST LONDON AND GENERAL BUILDING AND INVESTMENT SOCIETY.

Enrolled Pursuant to Act of Parliament, 6 and 7 William IV., c. 32.

SHARES £120. Monthly Subscription, 10s. per Share. Entrance Fee, 2s. 6d. per Share. No Redemption Fees.

THE LAW EXPENSES ADVANCED TO MEMBERS PURCHASING HOUSES FOR THEIR OWN OCCUPATION.

THE WEST LONDON AND GENERAL BUILDING AND INVESTMENT SOCIETY was Established in May, 1847, and its triumphant success is evidenced by the fact that 630 Shares have been subscribed, and 5000*l.* advanced on Shares during the year; thus cancelling one-fifth of the entire number of Shares. The Society being closed against the admission of new members except through the medium of transfers, and in order to meet the applications continually received for new Shares, the Second West London and General Building and Investment Society is formed, upon the same principles as the First.

**The First Subscription will be Payable on Monday,
June 26, 1848.**

From Seven till Half-past Eight o'Clock in the Evening, at

THE COMMERCIAL-HALL, KING'S-ROAD, CHELSEA.

ONE THOUSAND POUNDS

Will be offered to Competition on the above Evening. All persons taking Shares on or before that time, will be eligible to bid, for all or any portion thereof they may require.

Persons desirous of obtaining Shares at the present Entrance Fee of 2s. 6d., should make application forthwith, enclosing the Entrance Fee of 2s. 6d. per Share, and the First Monthly Subscription of 10s. per Share, which may be forwarded by Post-office Order, on the General Post Office, St. Martin's-le-Grand, payable to the Manager, Mr. JAMES SHARR, 16, Trafalgar-street, Walworth; or by Post-office Order, on the Chelsea Post-office, to the Secretary, Mr. HENRY MARTIN, Oak Terrace, Battersea; or to any of the Directors.

Prospectuses may be obtained by remitting a Postage Stamp for reply, to the Manager or Secretary. The Rules of the Society may be obtained, price 6d., or will be forwarded, post-paid, on the receipt of ten postage stamps.

143

TO GROCERS AND TALLOWCHANDLERS.—To be LET a commodious SHOP and PREMISES at Basingstoke, where a good Trade is carried on in the above Line. No other Chandler within 16 miles. Apply to James Steevens, Basingstoke.

128

AN ORGAN FOR SALE, suitable for a Chapel or small Church, containing Eight Stops in Gt organ; Four Stops in swell, from GG to F in alto. Pedal Pipes from GG to A; in Gothic mahogany case, 14 Feet high, 8 Feet wide, and 6 Feet deep. For further particulars, apply to J. C., 46, Pembroke-square, Kensington.

135

GREAT WESTERN FURNITURE BAZAAR.—30, 31, 32, and 22, Crawford-street, and 29, Upper Montagu-street, Marylebone.—J. DENT and CO., Proprietors, invite the Nobility, Clergy, Gentry, and Public generally to inspect their extensive and varied Stock of CABINET FURNITURE, Bedding, &c., comprising massive Four-Post, Tent, Half-Tent, and French Bedsteads, Sideboards, and Wardrobes in every variety, Dining and Drawing-room Chairs, Dining Tables, Loo Tables, Chimney Glasses in handsome frames, and other articles too numerous for the limits of an advertisement, which, for style and quality cannot be surpassed, and for lowness cannot be equalled by any house in London. Upwards 100,000 yards of BRUSSELS CARPETS at very reduced prices. TURKEY CARPETS equally low. An immense quantity of SECOND-HAND FURNITURE constantly on sale at half price. The money will be returned for any article not approved of.

149

PUBLICATIONS.

15



EDWARD HILL, 95, HIGH-STREET, WHITECHAPEL, LONDON, respectfully informs Ladies he has just completed his Stock for the Summer Season, which embraces every leading Novelty in Coutil, Flexible, Satteen, and Joan Corsels. Ladies are respectfully invited to an inspection, which they will find worthy of their attention.

Ladies in the country should send for a **STAY PAMPHLET**, containing full particulars as to price, quality, and mode for ladies taking their own measure, which will be sent free to any part of the kingdom.

HORSE HAIR or **CRENOLINE CLOTH**, for Ships, Dress-improvers, &c., 8½d., 9½d., 1s., 1s. 2d., 1s. 6d., and 2s. per yard. 147

PUBLICATIONS.

REV. JOHN HOWE'S WORKS.

A New Edition, in Three Volumes, 8vo, bound in cloth, price 27s.
HOWE'S WORKS, as published during his life, comprising the whole of the two folio volumes, Edit. 1724. Together with several other papers never before included in his collected works, but competently ascertained to be his genuine productions, published during his life-time, and with his concurrence. With a Life of the Author, by the Rev. J. P. Hawlett, and a Portrait from the Original Painting by Sir P. Lely.

London: William Tegg and Co., Pancras-lane, Cheapside.

14

Just published by Simpkin, Marshall, and Co., price 1s. 6d., cloth lettered,
ALARM IN ZION; or, A Few Thoughts on the Present State of Religion. By D. E. Ford, Author of "Decapolis," "Chorazin," "Damascus," and "Laodicea."
"Mr. Ford's style is a fine example of fit words in proper places. He writes plain and pithy English; and excels most authors in his felicitous mode of introducing scriptural quotations."—*Scottish Guardian*, May 2, 1848.

16

A CHEAP BOOK.

RICHMOND'S ANNALS of the POOR. Complete, neatly half-bound, price 6d.
Also, just published, the 25th edition of
KEBLE'S ARITHMETICAL TABLE-BOOK. Price 1d.—This little book has been made extremely easy for children to acquire from it the first rudiments of arithmetic.
John and Daniel A. Darling, 126, Bishopsgate-street.

19

Just published, imp. 16mo, price 9d.,

PROPHECY and its FULFILMENT. Relating to the Principal Events in the Life of our Lord; being a Selection, Arrangement, and Explanation of certain Scripture Texts, for the use of Young Persons.

R. Yorke Clarke and Co., 55, Gracechurch-street.

36

This day is published, in cloth, gilt edges, price 8d.,

MISSIONARY TOILS. A Poem. By MATILDA, Author of "Meditative Hours," and "Seasons of Peace."

London: John Snow, Paternoster-row.

71

Just published, price 1s. 6d.,

ADVANTAGE of CHLOROFORM in MIDWIFERY; OBSERVATIONS on CHLOROFORM in PARTURITION, with CASES.

Also, price 5s.,

MEDICAL GUIDE for MOTHERS. By J. R. HANCORN, M.R.C.S., &c.

Smith, Elder, and Co., 65, Cornhill.

81

Just published, Sixth Thousand, price 3s. 6d. cloth,

THE MANSE GARDEN; or, Pleasant Culture of Fruit Trees, Flowers, and Vegetables, for the Beauty and Profit of the Villa or Farm. By N. PATERSON, D.D.

"The 'Minister's Boy,' in the Appendix, is worth the price of the whole book."—*Christian Instructor*.

William Collins, Glasgow and London; and all Booksellers

104

Complete on the 20th instant.

BAGSTER'S ANALYTICAL HEBREW and CHALDEE LEXICON. A Parsing Dictionary of the entire Hebrew Language. Every word (accompanied with its Prefixes, Suffixes, &c., and under every modification of form or vowelism as they occur in the Sacred Text) being alphabetically arranged and fully analysed. Lexicography from the best Authors, Tables of the Paradigms, and a copious Grammatical Introduction, in which every single exceptional case is treated, accompany the work.

"It is the *ultimatum* of Hebrew Lexicography, and will leave the theologian, who still remains ignorant of the sacred tongue, absolutely without excuse."—*Churchman's Monthly Review*.

One volume quarto, price 2l. 2s., cloth extra.

Specimens of this and of numerous kindred works, with Prospectuses and information, will be forwarded by the Publishers, free of expense, on application.

London: Samuel Bagster and Sons, 15, Paternoster-row.

90

Just published, price one shilling,

SPIRITUAL WORTH. A Discourse, by DAVID THOMAS, Stockwell.

"It is a piece of sterling reasoning, and beautiful composition. It is all thought."—*Christian Examiner*.

Benjamin L. Green, 62, Paternoster-row, London.

115

NEW VOLUME—PURITAN DIVINES.

MEMORIALS of the PURITANS—LIFE and TIMES of PHILIP HENRY. Foolscap 8vo, with two beautiful engravings, handsomely bound in cloth, price 1s. 6d.

NEW VOLUME—"NELSON'S BRITISH LIBRARY"—NEW SERIES.

OLIVER CROMWELL and the PROTECTORATE. By DANIEL WILSON, F.S.A.

With engravings, foolscap 8vo, handsomely bound in cloth, price 2s.

T. Nelson, Paternoster-row, London; and all Booksellers.

116

SABBATH "TRACTS FOR THE TIMES."

Just published, Nos. 7 and 8, price 2d., or 8s. per 100,

THE SABBATH a HAPPY DAY, viewed especially in its influence, when rightly observed, on the Religion of Individuals. By Rev. JOHN HANNAH, D.D., Wesleyan College, Didsbury, near Manchester.

BIOGRAPHICAL NOTICES on the subject of SABBATH OBSERVANCE, showing its Influence on the Piety of Individuals. By the Rev. WILLIAM INNES, Baptist Church, Edinburgh.

Also, Nos. 14 and 16, which, being ready, it has been determined to issue immediately.

THE SPIRIT and MANNER in which the SABBATH ought to be OBSERVED. By the Rev. E. BICKERSTETH, Rector of Watton, Herts.

CONCLUDING PRACTICAL ADDRESS. By the Rev. J. A. JAMES, Congregational Church, Birmingham.

The intervening numbers from 8 to 14, and No. 15, will be issued with the least possible delay, in order that the series may be brought to an early conclusion.

Nos. 1 to 6 are still on sale.

London: Partridge and Oakey. Glasgow: MacLehose and Bryce. Edinburgh: Johnstone, and Oliphant and Sons. Dublin: Robertson. And all Booksellers.

118

This day is published, a New Edition, price 6s. 6d., of

SERMONS on PRACTICAL SUBJECTS. By the Rev. SAMUEL WARREN, LL.D., Incumbent of All Souls', Manchester.

William Blackwood and Sons, Edinburgh and London.

122

This day is published, in post 8vo, the Fifth Edition, price 10s., of

NARRATIVE of a MISSION to BOKHARA in the Years 1843-1845, to ascertain the fate of Colonel Stoddart and Captain Conolly. By the Rev. JOSEPH WOLFF, D.D., LL.D., Vicar of Isle Brewers, Somersetshire.

Published for the Author, by William Blackwood and Sons, Edinburgh and London.

123

SEPARATE SERVICES FOR SUNDAY-SCHOOL CHILDREN.

THE REV. SAMUEL MARTIN'S LECTURE appears in the SUNDAY-SCHOOL MAGAZINE for June.

Copies sent, post free, on enclosing three stamps to Partridge and Oakey, Paternoster-row, London; and may be ordered of all Booksellers.

144

MISCELLANEOUS,
AND TOO LATE FOR THEIR PROPER PLACES.

**BRITISH EMPIRE
MUTUAL FIRE ASSURANCE SOCIETY,**
37, NEW BRIDGE-STREET, BLACKFRIARS, LONDON.

ENROLLED UNDER THE FRIENDLY SOCIETIES' ACTS.

Directors.

Blyth, John, Esq.
Cartwright, Richard, Esq.
Cuff, J. Harcombe, Esq.
Cuthbertson, Francis, Esq.
Deane, George, Esq.

Gamman, Robert, Esq.
Jones, Charles, Esq.
Low, James, Esq.
Olney, Thomas, Esq.
Wilmshurst, Joseph, Esq.

Auditors.

Latter, Robert, Esq.

Powtress, Joseph W., Esq.

Bankers.

Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard-street.

Solicitors.

Messrs. Watson and Sons, 12, Bouverie-street.

Secretary.

William Sutton Gover, Esq.

THE MUTUAL PRINCIPLE applied to Life Assurance has met with extraordinary and long-continued success.

FIRE ASSURANCE, however, is almost exclusively conducted on the Proprietary System.

The evidence is complete that large profits are derivable from Fire Assurance.

By the Mutual Plan all these profits are divided among the assured, who alone have the control. The Directors are chosen by the Members from among themselves.

The success which has attended the progress of the **BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY** has led to the establishment of this Society on these principles, and which is now effecting Assurances against Fire, at the London and Provincial Offices, where Prospectuses may be obtained.

Applications for Agencies may be made to the Secretary.

W. S. GOVER, *Secretary.* 150

NORMAL SCHOOLS OF THE CONGREGATIONAL BOARD OF EDUCATION.

THE SESSION for 1848-9 will COMMENCE, in both Establishments, **AUGUST 1st**, and **TERMINATE JUNE 30th**. Twenty Males and twenty Females, between the ages of 18 and 30, in communion with a Christian Church, will be admitted for the approaching Session.

Applications for Candidates are to be addressed to the Rev. Robert Ainslie, 4, Coleman-street-buildings; of whom further information may be obtained. Some of the Female Teachers, who have been trained during the present Session, and who will leave the Establishment at the end of June, are eligible for Situations as Mistresses of Schools.

By order of the Board,

ROBERT AINSLIE, *Secretary.*

4, Coleman-street-buildings, Moorgate-street, May 15, 1848.

Just published,

THE CROSBY-HALL LECTURES ON EDUCATION. By Edward Baines, Jun., Esq.; Rev. A. Wells; Rev. Dr. Hamilton; Rev. A. Reed, B.A.; Edward Miall, Esq.; Rev. H. Richard; and Rev. R. Ainslie. 8vo, cloth boards and lettered, price 2s. 6d. John Snow, 35, Paternoster-row.

A GENTLEMAN and a LADY, of seventeen years' experience in teaching, and who can be highly recommended for moral and religious principles, are desirous of being engaged in a NATIONAL SCHOOL. Country preferred. Address, A. B. C., No. 15, Southampton-row, New-road, Edgeware-road.

June.

LONDON SOCIETY ORPHAN INSTITUTION,

FOR THE BOARD AND EDUCATION OF THE DAUGHTERS OF GOSPEL MINISTERS,
PARK-STREET, ISLINGTON.

THE next ELECTION of CANDIDATES for ADMISSION will take place in JULY. Blank Forms of Petition may be had of Mr. Bresson, Collector, No. 12, Rope-maker-street, Finsbury. Applications to be made not later than June 24th.

The Committee earnestly solicit Aid from the Congregational and Baptist Churches, to whom they have recently addressed an Appeal.
May 29th, 1848.

32

CHRISTIAN MISSIONS.

THE Publishers of the "PATRIOT" NEWSPAPER having fulfilled their engagement, by presenting their Subscribers with Portraits of those Apostles in the Mission Field,

WILLIAMS, KNIBB, AND MOFFAT,

and having a few remaining, they beg to offer them, for a limited period, at the following reduced prices:—

Single Portraits 7s. each.

A Complete Set (the Three Portraits) for 15s.

Being less than HALF the ORIGINAL COST. The number on hand being small, an early application is necessary. These Portraits are not only admirable as works of Art, but are faithful and almost speaking Likenesses of those noble men, whose memory must ever be very dear to the friends of Missions.

Elegant Gilt Frames, also, will be furnished, at 2s. 6d., 4s., 5s. 6d., 7s., or 10s. each, about half the usual charge. Nearly 1500 of these Frames have been already supplied. Cases, for safe conveyance, 1s. each. Post-office Orders, payable to Messrs. Tyler and Reed, "Patriot" Office, London, will insure prompt attention.

160

GREENWOOD-HOUSE, CHIGWELL-ROW, ESSEX.—Miss HURREN'S SEMINARY for YOUNG LADIES, Chigwell-Row, is on the borders of Hainault Forest, celebrated for the commanding beauty of its situation, its salubrious and invigorating air. Young Ladies are carefully instructed and comfortably boarded in this Establishment. There are at present a few VACANCIES. References permitted of the highest respectability. Terms, from 18l. to 22l. per Annum. Prospectuses forwarded on application. A comfortable home is offered to a pious YOUNG LADY, competent to instruct in the usual routine of an English Education, with French and Music.

152

Just published, neatly printed in 12mo, price Sixpence,

APOSTOLICAL SUCCESSION and APOSTOLICAL SUCCESSORS. By WILLIAM MUSHETT, Esq., Barrister-at-Law.

Also, lately published, by the same Author,

TARES, TRACTS, and TRACTARIANS. 12mo. Price Twopence.

London: Printed and published for the Author, by Ebenezer Palmer and Son, 18, Paternoster-row.

154

THE Friends of a YOUNG LADY, who has been trained for tuition and is competent to instruct Junior Pupils in French and English, are desirous of obtaining for her a SITUATION in a respectable Establishment, where she will receive for her services Lessons in Music, Drawing, &c., with Board and Washing. References given and required. Address, Mr. J., 8, Campbell-terrace, St. Helier's, Jersey.

156

The Eclectic Review for June contains :

1. The Congregational Polity—its Divine Origin and Importance.
2. The Exhibition of the Academy.
3. Count Lasteyrie's Auricular Confession.
4. Erman's Travels in Siberia.
5. Posthumous Works of the Rev. John Ely.
6. Rowton's Female Poets.
7. Stroud's Physical Cause of the Death of Christ.
8. Life of Lord Chancellor Hardwicke. &c. &c.

WARD AND CO., PATERNOSTER-ROW.

FOR STOPPING DECAYED TEETH.

Patronised by her Majesty, H. R. H. Prince Albert, and H. R. H. the Duchess of Kent.

MR. THOMAS HOWARD'S SUCCEDANEUM, for Stopping Decayed Teeth, however large the cavity. It is placed in the tooth in a soft state, without any pressure or pain, and soon becomes as hard as the enamel, and will remain firm in the tooth for many years, rendering extraction unnecessary, and arresting the further progress of decay. All persons can use Mr. Howard's Succedaneum themselves with ease, as full directions are inclosed. Price 2s. 6d. Prepared only by Thomas Howard, Surgeon Dentist, 64, Berners-street, who will send it into the country (free) by post. Sold by Savory, 220, Regent-street; Sanger, 150, Oxford-street; Starkie, 4, Strand; Butler, 4, Cheapside; Johnstone, 68, Cornhill; and all Medicine Vendors. Price 2s. 6d. Mr. Howard continues to supply the loss of teeth on his new system of self-adhesion, without springs or wires. This method does not require the extraction of any teeth or roots, or any painful operation whatever. 64, Berners-street, Oxford-street. At home from 11 till 4.

9

A NEW DISCOVERY.—Mr. HOWARD, SURGEON-DENTIST, begs to introduce an entirely NEW DESCRIPTION of ARTIFICIAL TEETH, fixed without Springs, Wires, or Ligatures, at STRICTLY MODERATE CHARGES. They so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer. They will never change Colour or Decay, and will be found very superior to any teeth ever before used. This method does not require the extraction of roots, or any painful operation, and will give support to and preserve teeth that are loose, and are guaranteed to restore articulation and mastication; and, in order that Mr. Howard's improvement may be within the reach of the most economical, he has reduced his charges to the lowest scale possible. Decayed teeth rendered sound and useful in mastication. 52, Fleet-street. At home from ten till five.

157

LIST OF LECTURES, &c., IN LONDON, FOR JUNE.

4.	Lord's-day Morning.	Orphan Working School, Haverstock Hill, Mr. Neller.
"	Afternoon.	Oxendon Chapel, Mr. Cater. "
"	"	New Broad-street, Dr. Hewlett.
5.	Monday Evening.	Missionary Prayer Meeting, Shadwell Chapel, Mr. W. Tyler.
11.	Morning.	Orphan Working School, Haverstock Hill, Dr. Jenkyn.
"	Afternoon.	Oxendon Chapel, Mr. Shepherd. "
"	"	New Broad-street, Mr. S. J. Davis.
18.	Morning.	Orphan Working School, Haverstock Hill, Dr. Mannie.
"	Afternoon.	Oxendon Chapel, Mr. Isaacs. "
"	"	New Broad-street, Mr. J. A. Baynes, B.A.
25.	Morning.	Orphan Working School, Haverstock Hill, Mr. Robinson.
"	Afternoon.	Oxendon Chapel, Mr. Chalmers. "
"	"	New Broad-street, Mr. G. Wilkins.

MINISTERS SUPPLYING AT

Horsey Academy Chapel.—Mr. Percy, of Warwick, on the 4th, 11th, and 18th; and Mr. Hamer, of Sutton Valence, on the 25th.

This day is published, a new and beautiful edition, in foolscap 8vo, large and clear type,

WATT'S PSALMS AND HYMNS.

In purple roan, lettered.....	4s. 6d.
Embossed roan, gilt edges.....	6s. 0d.
Calf, gilt edges	8s. 0d.
Turkey Morocco.....	9s. 0d.

Just published, price 1d., or 7s. per hundred,

CONVERSE WITH CONSCIENCE.—A Few Words for Members of Christian Churches.

WARD and Co., Paternoster-row.

SELECT BOARDING HOUSE.

MRS. WARD'S BOARDING HOUSE, No. 9, OLD BAILEY, LUDGATE-HILL. Parties visiting London, who wish to secure the convenience of a Private Residence, combined with the comforts of home, will find those advantages in the above Establishment, where they can be accommodated for one or more nights on reasonable terms.

FEATHER BEDS PURIFIED BY STEAM

WITH PATENT MACHINERY.

HEAL and SON have just completed the erection of Machinery for the PURIFYING of FEATHERS, on a new principle, by which the offensive properties of the Quill are evaporated and carried off in steam; thereby not only are the impurities of the Feather itself entirely removed, but they are rendered quite free from the unpleasant smell of the stove, which all new Feathers are subject to that are dressed in the ordinary way.

OLD BEDS, redressed by this process, are perfectly free from all impurities; and, by expanding the Feathers, the bulk is greatly increased, and consequently the bed is rendered much softer.

THE FOLLOWING ARE THE PRESENT PRICES OF NEW FEATHERS.

	Per lb.		Per lb.
Poultry	10d.	Best Foreign Grey Goose	2s. 0d.
Grey Goose	1s. 2d.	Best Irish White Goose	2s. 6d.
Foreign Grey Goose	1s. 6d.	Best Dantzic White Goose	3s. 0d.

HEAL and SON are makers of

THE FRENCH MATTRESS,

Of which they have been the original introducers; are enabled to make them quite equal to the best that are made in Paris.

HEAL & SON'S LIST OF BEDDING,

Containing full particulars of WEIGHTS, SIZES, and PRICES, sent free by post, on application to their Establishment,

196, (opposite the Chapel,) Tottenham Court-road.

10

ROBERTS'S FOR REAL DANTZIC SPRUCE.

A SINGLE KEG of this LIQUOR, so difficult to be obtained genuine, forwarded to any village in England, at 20s. per keg. Address, Roberts's, Importers of St. Petersburg Tallow and Dantzic Spruce, 37, 38, and 39, Chandos-street, close to St. Martin's Church, Strand. Will supply Stockholm and Archangel Tar for Buildings and Fences. One farthing per lb. pays railway carriage to most parts of England.

ROBERTS'S FOR SOAPS AND CANDLES.

QUALITY THE TEST OF CHEAPNESS.

SPERM CANDLES, 1s. 9d.; Genuine Palace Quality Wax, 1s. 11d.; Imperial Wax, 1s. 4d.; Parisian Wax, 1s.; Drawing-room Composites, 10½d.; Good Composites, requiring no snuffing, 9½d.; Best Wax-wick Moulds, 7d.; Best Store Candles, 6d. per lb. Royal Household and best Mottled SOAP, 60s.; prime Pale Yellow, 56s.; excellent Soap, 52s.; Scouring Soap, 46s. per 112lbs. Old Brown Windsor, 1s. 4d. per packet; Solar Oil, 3s. 2d.; Mock Sperm, 5s.; Pure Sperm, 8s. 6d. per gallon. For Cash, at **ROBERTS'S**, Manufacturers to the Royal Family, 37, 38, and 39, Chandos-street, close to St. Martin's Church and the National Gallery, Charing-cross.

ROBERTS'S FOR GENTEEL HOUSEKEEPING.

ROBERTS'S STOREHOUSE is distinct from their Soap and Candle Manufactory, and supplies almost every Article needful for GENTEEL HOUSEKEEPING, in the Italian, Pickle, Preserved Fruit, Spice, Tea, Grocery, and Ship-stores' Departments. **ROBERTS'S** system is to supply most Articles to Town and Country Families direct from the Storehouse, at the very smallest profit, upon the real and true Wholesale or Merchant's price. One trial will convince that regular 10d. and 12d. Bottled Pickles are 6d.; regular 12d. and 15d. ditto are 8d.; Day and Martin's and Warren's 12d. Blackings are 9d.; regular 6d. and 12d. Jellies, in pots, are 4½d. and 9d. Potted Meats, fine Marmalades, Preserved Fruits, and Bottled Fruits for Tarts, are sold at a similar rate. Regular 4s. Teas are 3s. 3d.; regular 5s. Teas are 4s. 3d. per lb., (3lbs. being the smallest quantity sold, except Green.) Sugars, however, which are often sold by Grocers at cost price, to get Orders for Teas, afford no apparent reduction. Write to the Counting-house for Prospectus of the Establishment, with Lists of Prices, 37, 38, and 39, Chandos-street, close to St. Martin's Church and the National Gallery, Charing-cross. One farthing per lb. pays railway carriage to most parts of the kingdom.



PROSPECTUS
OF
A NEW WEEKLY JOURNAL,
“THE STANDARD OF FREEDOM,”
THE ADVOCATE OF
POLITICAL, COMMERCIAL AND RELIGIOUS LIBERTY,
EQUITABLE TAXATION AND RETRENCHMENT.

NEVER was there a time which more urgently required energetic and appropriate representatives in the public press than that in which we live. If all that has been hitherto accomplished for truth and freedom and progress have found fit echoes, there is a wider field and a more peremptory necessity for that onward-encouraging voice which is to prepare the way for their future, peaceful, but vast development. We must start anew from the goal which has been already won. We must move with the tide, which is now advancing with such majestic and accelerated power. Everywhere the people are awakened—or awakening—feeling their strength—asserting their rights—establishing their liberties; and the people of this country, always first and foremost in the enduring struggle for all that honours and exalts a nation—the people of this country will be faithful to *their* noble mission.

But to prevent the aberrations of the thoughtless, and to counteract the schemes of the unworthy, a broad foundation must be laid on which the intelligent, the patriotic and the religious may raise the social edifices of reform and good government. The basis of coming legislation must be honest union and cordial co-operation between the middle classes who enjoy political privileges, and the toiling multitudes who are excluded from them. Their interests are common,—so should their action be! The complete emancipation of commerce from what remains of restriction and monopoly,—the disenthralment of religion from the fetters of the state,—the re-arrangement of our unjust and unequal taxation,—the diminution of our enormous public burthens,—the shortening of Parliaments,—the more effectual protection of the voter from undue dictation and the seductions of bribery; but above all, and as the security for all,—the great extension of the suffrage,—are alike among the demands and the necessities of the times.

To be agreed as to the ends in view, and unanimous as to the means of accomplishment, are the first elements of successful effort. Our duty is, not to endanger the cause of truth and liberty by words and works of violence, but to associate that cause with the energies of wisdom and the might of irresistible argument,—to enlist in its services all knowledge and virtue and intelligence,—to avail ourselves of every honest auxiliary which a busy and inquiring age places at our disposal,—to connect with our labours all exertions for human improvement,—to assist in the attainment of political power all that are worthy of its exercise, and as speedily as may be to make *all* men worthy.

The path has been straightened before us. The valleys once filled with the enslaved and the humbled have been exalted, and the mountains have been brought low, where feudalism erected its standard of oppression, and a priestly hierarchy unfurled its intolerant banners. From his pride of place many a usurper has been compelled to descend, while redeemed millions have entered, and are entering upon their inheritance. The influence of will upon will has been enfeebled,—that of understanding upon understanding has been strengthened. The pillars of old authority are shaking. Inquiry is busy with its work of emancipation. Hence the sharp controversies which have at the same time instructed and improved the people. Hence the creation of a sounder public judgment, and a stronger popular power; an advancing education, exhibited in the various institutions for the instruction of every class of society; a humanizing philosophy demanding a reform of our penal code, and the abolition of the punishment of death; a higher morality, displayed in the great temperance movement—these and a hundred other noble purposes, characteristic of the age, have been elevating the individual, and slowly, but surely, preparing the community for important social and political changes.

As such changes are foreseen by the observing,—supported by the enlightened,—desired by the patriotic,—and necessitated by the irresistible current of events,—it is proposed to give them a new and a courageous ORGAN—one that shall represent all the good that has been effected in the past, and march with the foremost of those who demand for the future that our institutions shall harmonise with the growing knowledge and liberalism of the era, and be marked by progress,—peaceful, but efficient progress.

On Saturday, July 1, JOHN CASSELL proposes to publish the first number of a *Weekly Newspaper*, to be called

“THE STANDARD OF FREEDOM.”

The price will be 4½d., or 4s. 9d. per quarter paid in advance. It will be printed on the largest sized paper allowed by law, exceeding the double sheet of the *Times* newspaper. Bearing the date of Saturday, it will be published on Friday evening, in time for the post, and will communicate the latest intelligence down to the hour of going to press. A Second Edition will be published on the Saturday morning for delivery in the metropolis, and to be forwarded by the morning mails of that day.

In the bold and faithful advocacy of every principle by which the freedom and happiness of society can be advanced—in the truthful and unflinching exposure of every abuse by which freedom is wronged and happiness impeded,—“THE STANDARD OF FREEDOM” will never be found wanting. Freedom—political, commercial, and religious freedom,—to these its homage will be paid, and its services devoted.

POLITICAL FREEDOM.

ADEQUATE REPRESENTATION, RETRENCHMENT, AND EQUITABLE TAXATION.

In the political field, a wide diffusion of political power—a great augmentation of the electoral body, will be insisted on as the only means for calming a growing agitation, and satisfying a justifiable discontent. While the powers of legislation are held by those who represent, not the interests of a wise economy, but of a wasteful expenditure—while the members sent by small constituencies can by their numbers annul the votes and drown the voices of those who convey the opinions of the largest electoral assemblies—while the conduct of the House of Commons demonstrates that the Reform Bill has failed to accomplish the objects it proposed, having given no adequate securities for peace, economy, or good government—while aristocratic influence has again possessed itself of the strongholds from which it appeared to have been dislodged,—there is no hope, there can be no hope for the interests, the paramount and permanent interests of the people, until these interests are really and truly and directly represented in parliament. It will be only then that the corruption and intimidation which are now polluting and controlling the whole electoral system can be checked; it will be only then that the representative will be made responsible to his constituents, and his constituents be protected in the exercise of their rights; it will be then alone that the extension of public benefits will bring with it the proper distribution of public burthens—that the weak will be relieved from their intolerable portion by its fair transfer to the shoulders of the strong—that effect will be given to a rigid and searching financial reform—that services will be recompensed, not according to the influence and rank of the functionary, but to the value of the duties done—in a word, that the revenues of the state will be collected on principles of equity, and disbursed on principles of economy. A nation should, indeed, dispose of the best services of its best citizens, but it should obtain them at the smallest cost.

COMMERCIAL FREEDOM.

Commercial freedom, aided by a mighty organization originating among the middle and manufacturing classes, but finally embracing the working multitudes, has begun its career of triumphs. But the territory that has been gained from restriction, prohibition, and monopoly must be maintained, and made the point of departure for other conquests. There still exist many impediments to freedom of interchange both at home and abroad. They must be removed. Many markets are inaccessible to us, whether as buyers or sellers. They must be reached. The genius of free trade is not national, it is universal. It represents the interests not of a people, but of mankind. It bears in one hand the cornucopia of prosperity, and in the other the olive-branch of peace. It will be both the duty and the delight of "THE STANDARD OF FREEDOM" to aid its progress.

RELIGIOUS FREEDOM.

As the champion of religious liberty, "THE STANDARD OF FREEDOM" will occupy high and unimpeachable ground. It will contend for the inalienable right of every human being to form, to express, to advance, every opinion which does not encroach upon the rights of others. It will claim for religion, in all her forms and complexions, more than the privilege to be heard. Her rights exist not by sufferance or toleration—they are superior to man's control. They must not be subjected to the humiliation of state interference, still less to the degradation of state patronage. The eye of the

law should see, the language of the law should recognize, no sectarian distinctions, whether of penalty or preference. The emancipation of religion from the frowns and the favours of the state should be absolute and entire. The religious conscience must be kept sacred from all intrusion, accessible only to HIM to whom alone it is responsible. Connected with the right to profess and proclaim our own religious convictions is the protection against being taxed for the support of the religious creeds of others, or of being required to conform to their observance. Than this there is no more intolerable intolerance. Church establishments, therefore, will be denounced as hostile to religious freedom; and when exercising the power of levying contributions on unwilling men, as displaying civil and ecclesiastical tyranny in one of its most offensive forms. The true interests of religion—the honour and glory and spread of Christianity—will be alike served by shaking off the chains which have enthralled them.

PHILANTHROPY AND MORALS.

And not only to the great topics already enumerated will the columns of "THE STANDARD OF FREEDOM" be dedicated. While every political evil that can be removed, and every political good that can be accomplished, shall in turn pass in review, misery in all its shapes—of ignorance, intemperance, poverty, slavery, and vice—has claims upon us, and will be duly regarded.

AS A WEEKLY NEWSPAPER,

"THE STANDARD OF FREEDOM" will be distinguished by the copiousness and accuracy of its intelligence. It will be in every sense of the word a *Newspaper*, recording all the striking and important events that shall have transpired through the week, excluding nothing but what is calculated to minister to a morbid or worthless curiosity. With regard to its literary character, no expense will be spared to sustain it by an Editorial Staff embracing first-rate talent in every department:—in short, the most ample arrangements have been made to prevent its being surpassed by any portion of the Metropolitan Press.

AS A FAMILY PAPER

"THE STANDARD OF FREEDOM" will aim to blend the useful with the interesting. Domestic Economy, Literature and Science, Arts and Manufactures, Agriculture, Trade and Commerce, State of the Markets, will receive appropriate notice; so that it will prove, in the strict sense of the term, A PAPER FOR THE PEOPLE—a Journal devoted to their social, political, and moral elevation.

In such honourable labours the co-operation will not be wanting of those who love their country and their race—those who in all the paths of reform, whether legislative or religious, are from evil pressing forward

"To good,
"And better thence again, and better still."

To them we confide our purposes—to them we look for our reward.

All Communications for "THE STANDARD OF FREEDOM" must be directed "To the Editors, 335, Strand." Post-office and money-orders must be made payable to JOHN CASSELL; to whom also Advertisements may be sent, directed as above.

Orders for "THE STANDARD OF FREEDOM" will be received by all newsvenders in town and country.

NEW AND IMPROVED EDITIONS OF WATT'S PSALMS AND HYMNS.

Royal 18mo—Large Type.

	s. d.
Roan, lettered	4 6
Embossed Roan, gilt edges	6 0
Calf, gilt edges	8 0
Morocco	9 0

Demy 18mo—Large Type.

	s. d.
Roan, lettered	3 6
Embossed Roan, gilt edges	4 6
Calf, gilt edges	5 6
Morocco	7 0

Royal 32mo.

	s. d.
Roan, lettered	2 6
Embossed Roan, gilt edges	2 6
Calf, gilt edges	4 6
Morocco	4 6

32mo—Brevier Type.

	s. d.
Roan, lettered	1 6
Embossed Roan, gilt edges	2 6
Calf, gilt edges	2 6
Morocco	4 0

48mo—Nonpareil Type.

	s. d.
Roan, lettered	1 0
Roan, gilt edges	1 4
Embossed Roan, gilt edges	2 0
Calf, gilt edges	2 5
Morocco	4 0

Thin Pocket Edition.

Hymn 18mo—Double Columns, Ruby Type.

Cape Morocco, embossed, gilt edges	3 6
Turkey Morocco	4 6

N.B. This last edition is not more than a quarter of an inch in thickness, including the binding, and contains increases of First Lines of the Psalms and Hymns, and First Lines of every Verse.

A large assortment in various bindings constantly on hand, for the supply of foreign and missionary orders.

THE PUBLISHERS beg to submit the following RECOMMENDATIONS, with which they have been kindly favoured:

REV. JOHN ARUNDEL.

"In sacred psalmody, I scarcely know any thing that has been a greater desideratum than a corrected, copiously indexed, and beautifully printed edition of Dr. Watts's Psalms and Hymns. Your three editions, especially the *Roan*, surpass all that I have seen: in testimony of which I have introduced them into my own congregation at Union-street, and I now give you an order for three hundred copies, for use of our mission churches in the West."—June 27, 1810.

REV. JAMES BENNETT, D.D.

"I highly value your three editions of Watts's Psalms and Hymns. The *larger one*, which I use in the pulpit, is very convenient, and study as legible, but as containing an accurate and valuable index of the first line of every verse, so often required when selecting a Hymn or Psalm for the subject of the discourse. The smallest edition is a beauty, most convenient for the pocket, while it is surprisingly pleasant in the eye."

REV. H. F. BURDER, D.D.

"Your three editions of Watts's Psalms and Hymns are, in my opinion, the best I have ever seen. In each edition, the type is remarkably large and clear, for the size of the page; and the excellence of the type in the miniature edition, surpasses, I should suppose, any former edition of that very small size."

REV. JOHN HARRIS, D.D.

"I cannot boast an extensive acquaintance with former editions of Dr. Watts's Psalms and Hymns, but yours are certainly the most complete which I have ever yet seen. The clearness of the type, the correctness of the text, and the fulness of the indexes, can hardly be surpassed. While one or other of the three sizes must surely suit the convenience of all parties and circumstances."

REV. JOHN LEIFCHILD, D.D.

"I am highly pleased with the neatness of the appearance, the clearness of the typography, and the propriety of the arrangement, of the three editions of Dr. Watts's Psalms and Hymns with which you have favoured me. Judging from the opinion of others as well as my own, they have only to be seen to ensure for them a large and continual demand."

REV. JOHN MORISON, D.D.

"I have examined, with much care and satisfaction, the three new editions of Dr. Watts's Psalms and Hymns, just published by Messrs. Ward and Co., and bear my humble testimony to their superior accuracy and beauty. The *largest of the three* is altogether the most pleasing copy of Dr. Watts that has hitherto fallen into my hands, and the two minor editions, from their extreme cheapness, will be a great boon to our Sunday-schools."

REV. T. RAFFLES, D.D., LL.D.

"I am exceedingly pleased with your editions of Dr. Watts, and especially the *largest one*. Those who use his Psalms and Hymns, and they have never been surpassed, must feel themselves indebted to you for them. The sizes so convenient, the type so clear; the indexes so valuable to help the memory and save time, and all of them at a charge so reasonable. They cannot fail to be universally acceptable."

REV. J. P. SMITH, D.D., LL.D.

"I am struck with the contrast which, in that respect [accuracy] they form with some editions of our generally used and inestimable book of Psalmody, editions which have come forth with inaccuracies and recommendations, that borrowing and even extreme care has been taken in correcting the press, but which have seriously disappointed me. Of the external beauty, and the convenience of use, my own eyes have not quite astonished me, that books so commodious and handsome can be afforded at so cheap a price."

WARD AND CO., 27, PATERNOSTER-ROW.



EXTRACT FROM "THE PATENT JOURNAL" OF THE 11TH OF
DECEMBER, 1847.

"PATENTS RECENTLY GRANTED.—To WILLIAM DAKIN, of NUMBER ONE,
"SAINT PAUL'S CHURCHYARD, "for Improvements in Cleaning and Roasting
"Coffee, in the Apparatus and Machinery to be used therein; and also in the Apparatus
"for making Infusions and Decoctions of Coffee."

PRELIMINARY ANNOUNCEMENT.

HER MAJESTY having been graciously pleased to grant Her
Royal Letters Patent to

WILLIAM DAKIN,
OF NUMBER ONE, SAINT PAUL'S CHURCHYARD,
LONDON,

under the above title, and for the purposes declared,
DAKIN and COMPY. respectfully inform the Public
that the extensive Engines and Machinery for carrying out
the Patent are being got ready with every possible despatch ;
and that, on their completion, the Firm will be in a position
to bring this extraordinary and highly-important invention
prominently before the Public—an invention, which, by the
adoption of a simple scientific principle, altogether supersedes
every other plan introduced, developing in Coffee a *richness*,
purity, and *delicacy* of flavour, not hitherto considered as
belonging to this berry.

N.B. An unforeseen cause of delay prevents the full par-
ticulars of this ingenious and valuable Patent from appearing
in this Number, but the Proprietors trust that they will be
enabled to publish them in the next issue of this Work.



DEANE'S REGISTERED CONCAVE RADIATING STOVE, FOR DINING AND DRAWING ROOMS.

THIS STOVE contains some of the most important Improvements brought out for many years. Persons sitting by it, will not only have their faces warmed, but their feet also; and persons sitting at a distance from it, in any part of a large room, will receive as much warmth as they need—so perfect is the radiation. In fact, the whole mass, comprising the cheeks, the fire-place, and the hearth-plate, comprehends one radiating surface, with other minor improvements introduced, which secure a wholesome ventilation and a great economy of heat. Foreigners often complain of English Stoves that they consume vast quantities of fuel with a very chilly result; and Englishmen often complain of Continental Stoves that they half suffocate, although it is true they sufficiently warm.

DEANE'S CONCAVE RADIATING STOVE

avoids all these objections, in securing every benefit a Stove is intended to afford. The Stove is always in operation in the Stove and Fender Department of George and John Deane's General Furnishing Warehouses and Show-Rooms, and every explanation will be most readily furnished to persons desirous of becoming acquainted with this highly useful invention.

DEANE'S DOMESTIC BATHS.

THE numerous benefits derivable from Cold or Tepid Bathing, in all cases, without exception, whether of youth or age, of debility or of robust health, renders the selection of suitable, thoroughly sound, and low-priced Baths, of the last importance. Of these,

GEORGE AND JOHN DEANE'S BATH DEPARTMENT

is daily receiving a large accession, and Purchasers are respectfully invited to inspect their Stock before they come to a final decision.

G. AND J. DEANE'S PAMPHLET ON BATHS AND BATHING,

(a second edition of which is just published, with numerous additional illustrations,) will greatly assist those who are at a distance or are unfamiliar with the subject. This may be obtained at G. and J. DEANE'S WAREHOUSE, or of their carts, which are daily in all parts of the Metropolis. Baths repaired, or lent on hire, at the lowest possible charges. Baths delivered and put up within ten miles of London-bridge without any additional cost.

GEORGE AND JOHN DEANE'S

STOVE, GRATE, AND FENDER, BATH AND GENERAL FURNISHING
IRONMONGERY WAREHOUSES AND SHOW-ROOMS,

Opening to the Monument,

46, KING WILLIAM-STREET, LONDON BRIDGE.

Established (in Wells-street) A.D. 1820.



SHOWER BATH, SEVEN SHILLINGS.

PURCHASERS of any description of Bath should visit **WILLIAM S. BURTON'S** (late Rippon and Burton's) **SHOW-ROOMS**, 39, Oxford-street, corner of Newman-street, and No. 1, Newman-street. They are the largest in the world, and contain such an assortment of Shower and other Baths as cannot be seen elsewhere, besides toilet sets japanned in imitation of fancy woods, china, &c., in enormous variety, all the requisites for the season, so arranged in one room, devoted exclusively to articles of that character, that patterns, sizes, and sorts can be instantly selected, and at 30 per cent. under any other house where attention is paid to the quality. Full-size Portable Shower Baths, very strong and japanned, with curtains and copper valve, from 7s. each. Pillar Shower-baths, with copper conducting-tubes, brass force-pump and top, complete, with curtains, and japanned, from 60s. Hand Shower-baths, japanned, 3s. 6d. The Collapsible Shower-bath, which, by the aid of vulcanized India-rubber, only occupies, with curtains complete (out of use), 11 in. diameter and 3 in. deep; while in use it holds 3 gallons of water. It is thoroughly simple, and not likely to get out of order. Price 15s. If packed in a japanned case, 12 in. diameter and 5 in. deep, 3s. 6d. extra.—The money returned for every article not approved of. Detailed catalogues, with engravings, sent (per post) free.

STOVES, RANGES, AND FENDERS.

BUYERS of **STOVES, RANGES, and FENDERS** are requested, before finally deciding, to visit **WILLIAM S. BURTON'S** (late **RIPPON and BURTON'S**) **SHOW-ROOMS**, 39, Oxford-street, corner of Newman-street, and No. 1, Newman-street; they are the largest in the world, and contain such an assortment of **FENDERS, STOVES, RANGES, FIRE-IRONS, and GENERAL IRONMONGERY** as cannot be approached elsewhere, either for variety, novelty, beauty of design, or exquisiteness of workmanship, while the prices are on that low scale for which his Establishment has been so celebrated for more than a quarter of a century. Bright Stoves, with bronzed ornaments, and two sets of bars, 3l. 15s.; ditto with ormolu ornaments, and two sets of bars, 6l. to 20 Guineas; bronzed Fenders complete, with standards, from 10s. to 6l.; Steel Fenders, from 35s.; ditto with rich ormolu ornaments, from 2l. 15s. to 10 Guineas.—Patent Stoves, with radiating hearth plates. Any article in the furnishing ironmongery 30 per cent. under any other house. The money returned for every article not approved of. Detailed catalogues with Engravings, sent (per post) free.

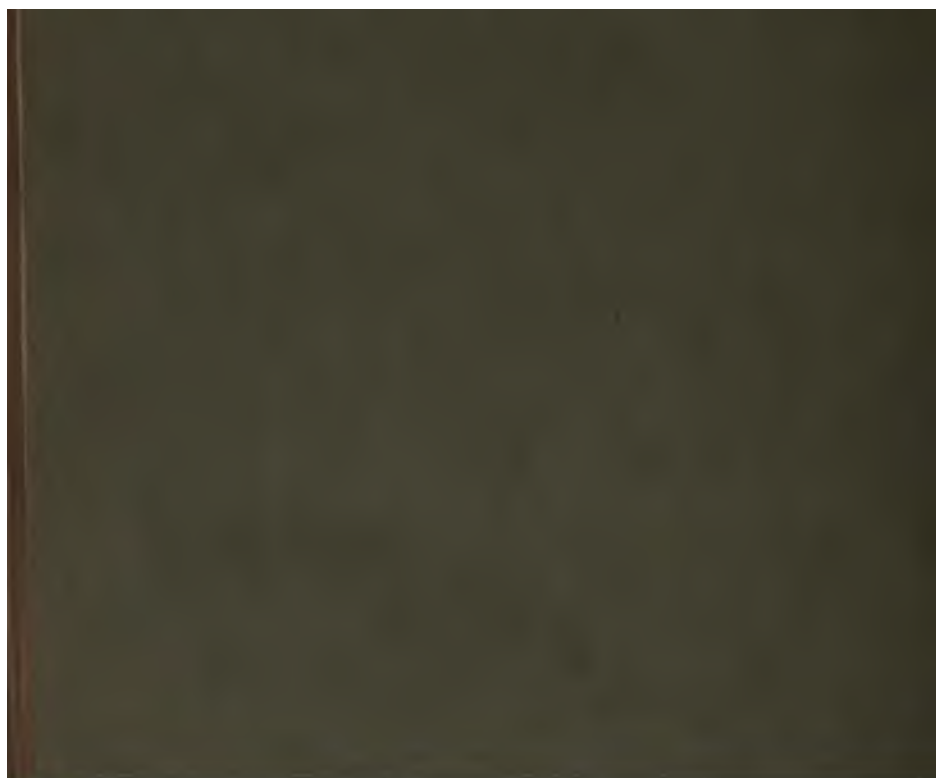
WILLIAM S. BURTON'S (late **RIPPON and BURTON'S**) stock of general and furnishing ironmongery is literally the largest in the world, and as so large can be employed to give a correct idea of the variety and extent, purchasers are invited to call and inspect it.

39, OXFORD-STREET, (corner of Newman-street,) and No. 1, NEWMAN-STREET.



1





Aug 7 1911

